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.

VOLUME I.

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PREFACE.

1. The versions now for the first time printed in an entire form, may be regarded 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. The influence which they exerted 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 Caedmon, gives several passages of Scripture with tolerable fidelity, and it might require extended notice, if the epic and legendary character of the composition suffered it to be ranked among the versions of holy writ. Aldhelm, bishop of Sherborn, who died in 709, is reported to have rendered the Psalter into his native language, and the 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.

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. He died in 735, and one of his

* 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. 4to. 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 MCCLXXX, etc. 4to. Lond. The New Testament in the latter 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, 4to. 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, 4to. Lond.

* 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.

* Caedmon 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.

* Bale Scriptorum illustr. catalogus, ed. 1557, p. 84.

* It was edited for the delegates of the Oxford university press by Mr. Benjamin Thorpe, under the title, Liber Psalmorum, versio antiqua Latina, cum Paraphrasii Anglo-Saxonicae, etc. 8vo. Oxon. 1815.

* Bede: ep. ad Egbertum; see Hist. Eccl. ed. Smith, Cantab. 1722, p. 305.
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 4.

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 b, 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.

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 1. 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 k.

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 1, and was made by the priest Alfric, probably in the tenth century; the other of the same age is contained in a Ms. of the Bodleian Library m, and had for its authors Owun and Farmen, the latter a priest at Harewood.

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. n belonging to Sir Henry Spelman, by his son, afterwards Sir John o. Another gloss of the same period was published by the Surtees Society in 1843 p. Variations from these glosses are found in several other Mss. q Glosses also occur on the canicles of the church, and the Lord’s prayer; on portions of Scripture in the ritual of Durham r, and on the more difficult words of the book of Proverbs s.

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

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8 Cuthberti Vita Bedae; see Hist. Eccl. p. 793.
9 See Annesis Alfridii, auct. Asserio, ed. Wise. p. 84.
1 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.
4 Bodl. Rushworth 5046.
5 Afterward in the Stowe collection No. xxviii. and now in the possession of the earl of Ashburnham.
6 With the title Psaltersiam Davidis Latino-Saxonicum Vetus. 4th. Lond. 1640.
of Kings, Esther, Job, Judith, and the Maccabees. He also drew up in Anglo-Saxon a brief account of the books of the Old and New Testament; and lastly, by the texts and quotations used in his numerous homilies, he added greatly to the knowledge of the sacred volume.

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.

10. Before the year 1200 the Anglo-Normans had translated into their own dialect, in prose, the Psalter and canticles of the church; 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. 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.

11. The earliest essays of biblical translation assumed in English, as in most other languages, a poetical form. The Ormulum, 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.

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. The translation is a tolerably close rendering of the Latin, and has the additional merit of being simple and expressive.

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1 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. Historiae Judicium fragmentum, Dano-Saxonice. 4°. Oxon. 1698. Another Ms. occurs in the Cotton collection Nero B. 4.

2 Edited by Will. L'Isle, with the title, A Saxon Treatise concerning the Old and New Testament. 4°. Lond. 1623.

3 His homilies, eighty in number, have been edited for the Aelfric Society, by Mr. Benj. Thorpe, 2 vols. 8°. 1843-1846.

4 See the remarkable verses of a writer of the 12th century, quoted in Wight's Biog. Brit. Lit. (Anglo-Saxon period) p. 60.


8 It is found in the Bodl. Ms. Junius 1.

9 A single copy is preserved among Abp. Parker's Ms. in Corp. Ch. Coll. Camb. R. 11. (Nasmith 444.)


11 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
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. It is found in a Ms. 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. To the Psalms are added the usual canticles, including the Te Deum and Athanasian creed.

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, he was afterwards induced to translate the text, and to publish it with a commentary in English. Of this work numerous copies are extant; 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.

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.

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 rubries 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.


For instance, the last clause of Ps. i. 1. is given thus, “Let me not be as the horse of the unwise;” the translator rejecting the word “petitiocen,” and adopting the interlinear gloss, judicio falsitiatis.

a As a specimen of this translation, a psalm is here subjoined:

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

Our Lord governeth me, and nothing shall derelict to me; in the stede of pasture he setteth me ther.

He noriseth me vp water of fyllynge; he turned my soule from the fende.

He led me vp the bisteis of riptfulnes; for his name.

For if that ich have gon amiddes of the shadowe of deth; Y shal nouȝt doute fulke, for thon art wyth me.

Thy discipline and thyn amendyng; conforted me.

Thou maest radyl grace in my sight; oyna hem that trublen me.

Thou maakest fayn heued wyth mercy; and my drynke makand drunken ys ful cleere.

And thy merci sall folwen me; alle daies of my lif.

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

1 Printed with other works of Rolle at Cologne in 1556: a Ms. copy is in the Lambeth library, No. S. 52.


1 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. Laud 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. lxviii. Harl. 1806.

God, gen’s come in thin heritage; thei thyned Jerusalem in kepynge of appulis.

Thei sette the dynde boodes of thi suernimis mete to elles bowles of elles bestis of erthe.

Thei spille borde blade as war in vngong of Jerusalem; and none was for to graue.

Made we are reproue to ourse neibors; to eke and hether to alle that in oure vngong are.

Howe longe, Lord, shalt thou he wrothe in onde; kyndel shalt be thi luf as fire.

Heleldes; or sketh, thei wrothe in gen’s that thei knowe not; and in kyngdoms that thei nome incaide not.

Heeld out thyne yre in to thyne folkes that knewen thei not; and in kyngdomes that thei shal not inkepede.

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

1 folk. 2 Om. 3 deyngge. 4 metes. 5 Om. 6 schedde. 7 heere blod. 8 goynge aboute. 9non was. 10 for to. 11 Om. 12 Om. 13 Mad we are. 14 Om. 15 the. 16 goynge about are. 17 shallower. 18 Om. 19 skied. 20 Om. 21 wrothe. 22 Om. 23 folk. 24 the noth knewe. 25 Om. 26 kyngdomes.
PREFACE.

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 Ms. 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\textsuperscript{m}, 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\textsuperscript{n}. 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\textsuperscript{p}. 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?.

14. A translation of the Psalms is preserved in the library of Trinity college, Dublin, in a volume\textsuperscript{q} 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\textsuperscript{r}; it has thence been inferred, that he was also the author of the version\textsuperscript{s}. 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\textsuperscript{t}.

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\textsuperscript{m} Land 286 (1151).

\textsuperscript{n} The following are a portion of these verses:

\begin{quote}
Therefore a worthy holy man, called Rychard Hampole, Whom the Lord, that all things can, leryd lely on his scole, Glosed the Sauter that saus here, in Englysch tong sykerly, At a worthy reclyse prayer, calld dame Merget Kyrkby. This same Sauter in all degre, is the self in sothnes, That lyt at Hampole in surte, at Richards own berynos, That he wrote with his bondes, to dame Merget Kyrkby, And ther it lyt in cheyn bondes, in the same nonery. In Jorkshyre this nonry ys, who so desires it to know, Hym thar no way go omes, thes ben the places all on row; Hampole the nonry hyt, betwene Danecatre and Pountfrez, This is the way to manys syn, euen strethlyw out deeset.
\end{quote}

Copied has this Sauter ben, of yuel men of Lollardry, And afterwurth hit has bene sene, ympyld in wch eresy. Thei seydyn then to leude foles, that it shuld be al entere, A blessyd boke of hur scoles, of Rychard Hampole the Sauter. This thei seyd to make them leue, on her scole there selote, To bryng hem in, so hem to greue, sgeny the feth in grete fol, And seylanidril foule this holy man, with her wycked waryd wyles, Hier fantom hath made mony a fom, thoro the fend that fele begiles.

\textsuperscript{o} See Catalogue of Harleian Mss. No. 1806.

\textsuperscript{p} 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.

\textsuperscript{q} With the press mark A. 4. H. 32.

\textsuperscript{r} Explicit Psalterium translatum in Anglicum; Johanni Hyde constat.

\textsuperscript{s} 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. 475.

\textsuperscript{t} An opinion may be formed as to the extent of the agreement from the subjoined verses:

Schorham. Addl. 17. 376.

Ps. i. 1-3.

\begin{quote}
Blessed be the man that yede nout in the counsel of wicked; ne stode nout in the waye of sinners, ne sat nout in fals ingemment.
\end{quote}

Hyde. A. 4. 4.

Ps. i. 1-3.

\begin{quote}
Blysseyd be the man that hath nought go in the coun-
seyle of wykkyd men; and hath not sot in the way of
syfyl men, and hath not syt in the chayer of pestilence,
that is to seyne, of vengance, or of fals iuggement.
\end{quote}
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. 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.

Bothe day and night, and by his law he schal have mynde day and nyght.

And he schal be as a tre that hyss setty by the ennyge of wrothe, that schal iue his frut in hyss tyme.

Ps. lxxxviii. 1—6.

Ha! God, folk wyth outen lawe com fro the londe of Vs to thyn thynge to Julde; and hyj fylde thyn holly tyme, and sett Jerusaleyn in the keeping of a maner of folk that was cleped Pomen.

Hij laide the dede bodys of his seruants mete to the foules of heuen; the flesh of thyn halwen to bestes of the erthe.

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

We ben made in reproceinge to our neburns; scorynge and dealcet to hem that lye in our erusse.

Weto wham, Lord, arctt wrothe on ende; thi luf shal be aljyt as fur.

Hele thyne ir in to the folke that kewayne noust the; and in to kyngdomes that he cleped noust thame.

u 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 Wycilf evangelium, quod Christus contulit clerici et ecclesia doctoribus, ut ipsi laici et infrinoribus personis secondum temporis exigentiam et personarum indirectum eum mentis eorum controversiali ministrarent, translatu in Anglico lingvam, non angelicam; unde per ipsum fit vulgare, et magis scriptum clericis admodum literatis et bene intelligentibus; et sic evangelica margarita spar-

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

year 1324, and at sixteen became a member of Queen's college, Oxford, then recently founded. He was afterwards a fellow of Merton, and there he engaged in discussions which showed him to have performed the duties of seneschal in January of the year 1356.1 In April 1361 he was master of Balliol college;2 the same year he was presented by that society to the rectory of Fillingham in Lincolnshire.3 At what time he vacated the mastership of Balliol is uncertain.4 In December 1365 he was appointed by abp. Langham of Canterbury Hall.5 This appointment was superseded by abp. Langham in March and April 1367.6 But Wycliffe having denied the legality of the abp.'s acts, and appealed to the pope, was not finally deprived until May 1370.7 In the mean time he had exchanged the rectory of Fillingham for that of Lodgershall in Buckinghamshire, but not distant more than twelve or fifteen miles from Oxford. This exchange was effectuated in November 1366.8 He had resided 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.9 He had previously been made chaplain to the king, as it seems from the words "peculiaris regisicles," 10 used by himself in his determination against the pope's claim of tribute, which tract cannot well be later than 1367.10 In April 1374 he was presented by the crown to the rectory of Lutterworth in Leicestershire,11 and at the same time, as is presumed, resigned the living of Lodgershall.12 The same year he was sent with others to Bruges to treat with the pope.13 On the 8 Nov. 1375 he was rewarded by the crown in the prebend of Aund in the church of Westbury.14 There is no evidence to show the date of his appointment, nor from whom he received it; but he must have voided the prebentment immediately after these letters of confirmation, as the patent roll records a grant of it on the 18 of the same month to Robert de Faryngton.15 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 11th of this month, and transmitting nineteen conclusions drawn from his teaching.16 In consequence, he was summoned before a meeting of papal commissioners at Lambeth in the early part of 1378,17 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 censuring opinions supposed to be held by Wycliffe and his party.18 In May 1382 a synod was convened at the Preaching Friars in London, when twenty-four conclusions were pronounced some heretical and others erroneous.19 Before this synod Philip Reipindon (afterwards bishop of Lincoln), Nicholas de Hereford, and John Ashton, three of Wycliffe's principal adherents, were interdicted, and on the 20 May Ashton was declared a heretic.20 The proceedings were continued by adjournment at Otteford and Canterbury, and on the 7 of July, in the chapterhouse at this last place, Hereford and Reipindon, not then appearing, were pronounced excommunicate.21 In the succeeding November, at a convocation held at Oxford, recantations were made by Ashton and Reipindon. 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.22 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 Lewesworth. 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 1384.23

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3 He was admitted iud. Maii 1361; Reg. Gwynn. fol. 123.
5 Carta regis, 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 sacrament Eucharistia (Ms. Harl. 31, fol. 31.), "et hec contra religious insaniae genera ex corruptione. Nam priscissim per religiosos possessionatos et predictos explusis fuerat ab aula monachorum Cantuariæ, nichil contra possessionatos attentatis, quod omne aliunque poni quod pristum per religiosos possessionatos rebus rebus reproubat fuit publice de heresibus in sacrament altaris, nichil contra eorum attentatis, sed posterius multipliciter eos definaviit; ipsa quod doctrina suae male et infamia contra religiosos eorum possessionatos et mendicantes genera fuerunt ex putredinationibus et melancholica."
6 By the appointment of John de Radyngate, iud. Maii Apr. 1367 (Reg. Langham fol. 98), and, this being revoked, of Henry de Wodbuile x. kal. Maii 1367 (ibid. fol. 98 b).
7 Lambeth Ms. No. 104, fol. 283.
8 He was admitted to Lodgershall 12 Nov. 1368; Reg. Bokyngham, fol. 419.
9 The following is the entry in the register: "Idibus Aprillis anno dni. millesimo CCC. in five a populo concia fuit licentia magistro Johanni de Wycliffe, revero ecclesiae de Fillingham, quod posset se absentare ad eadem cum / invisando literatum stude. in universitate Oron, per biennium." Reg. Bokyngham, Memoria, fol. 32 b.
10 Printed in Lewis's Life of W. ed. 1820, p. 349.
11 Wycliffe was rector of Lodgershall 11 Nov. 1371. Will. Neubald was rector 29 May 1376; Reg. Bokyngham.
12 Eynni Fodericum tum. v. p. 41. In the exchanger account given in by Wycliffe, he acknowledges 100s received for his expenses 21 July 80; 48s 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, 48 s. 3 d.; total 52s. 3 d.
13 Reg. pat. 49 Edw. III, p. 12, m. 8.
14 The bulls and conclusions are printed in Lewis's Life of W. ed. 1820, p. 205 seqq. 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

15 Printed in Lewis, ed. 1820, p. 356.
16 Printed in Lewis, ed. 1820, p. 356.
17 See in Register, fol. 23 b. Printed in Lewis, ed. 1820, p. 264.
18 Printed in Lewis, ed. 1820, p. 264.
19 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. xxiv.; the fourth, of the discourse to the disciples at the last supper, John xiii.—xxi. This part is unfinished, and ends abruptly in the 14th chapter with the words "hoc differe potius disputatur. Hec Augustinus." After which, both in the copy in Trin. Coll. Camb. B. 16, 2, and in that in Trin. Coll. Dublin C. 1. 73, there occurs this note: "Auctoris vita finitur et hoc quippe.
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*. 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; the translation of the text is literal, but in some places slightly abridged from the original. Several MSS. of the work remain, 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. In the later copies the commentary also is more modern in its language, and is a little more or less full in its expression.

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, and still longer epilogue. In the former the writer urges, in strong language, the propriety of translating Scripture for the use of the

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* Preface.

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* 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. 160. Dubl. 1840.

* The following passage will afford a specimen of the commentary, ch. xiii. 11-17. "By the ymage of the beeste bitokned the fals prelates that don by the conseil and the enticement of hem that seken etheliche things; that he pluceth power to the beeste for to spoken, bitokneth the power that thai haue to myodon thousand, enchosan of her dignite; thai thai ben sleyn that nylle nouth honoure the ymage, bitokneth that thai shullen acuren hem that nylle nouthe consenten to the fals prelates and the wicked; thai the beastes duke merken alle in her riȝte honde other in her forhede bitokneth, alle shullen folowen Antechriste, and none sullen hem to her prelates that don her synne of lechery pruiclich; and than han the merk in the hond pruiclich, and afterward in the forhede openlich. And than ne shall no man durre speke of God. That non ne may bygge se selle bot yf he have the merk other the name of the beest, bitokneth, that non ne shall haue power to siiue rentes ne to rescueye bot yf he haue merk of the kynrede, that is to seie, thai he ben comen of grete kynde, other thai he ben in grete lordes servise, other thai he come therto thorou synnomone, other thai he goo to the ordre foerto hae bodilich delices. Alle thise ben Antechristes prophetes and his yscorites and his eretikes." Harl. 874. fol. 16.

* Copies are found in Brit. Mus. Harl. 171, 874, 1203 and 5913; 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.

* 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:

<table>
<thead>
<tr>
<th>Harl. 874</th>
<th>Harl. 1203</th>
<th>Harl. 3913</th>
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<tbody>
<tr>
<td>Jeh. John, youre brother and parener in tribulation and in kyngdym and in patience in Crist, was in an yle that is clepid Patmos, and was exceld for Goddis word and witnessing of Crist; and on a sunday in gost ich herd a grete voice biseide me, as it were the soune of a trump, that seide to me, Write in the book that thou seest...</td>
<td>I Jon, youre brother and partaker in tribulation and in kyngdym and in patience in Crist, was in an yle that is clepid Patmos, and was exceld for Goddis word and witnessing of Crist; and on a sunday in gost ich herd a grete voice biseide me, as it were the soune of a trump, that seide to me, Write in the book that thou seest...</td>
<td>Joon, youre brother and partener in tribulation and in kyngdym, and patience in Crist at a thilke=yle that is clepid Patmos, and was exceld for Goddis word and witnessing of Crist, and on a sunday in gost ich herd a grete voice biseide me, as it were the soune of a trump, that seide to me, Write in the book that thou seest...</td>
</tr>
</tbody>
</table>

* The prologue commences "Seynt Austin seith" etc. much as printed vol. i. p. 44—p. 49, and after the words "by that we herynge, as drynyngye, ben more holsum," proceeds thus: "For this cause a sonye calif keunynge compassion on lewed men, declarith the gospel of Mathew to lodel men in Englishe, with exscloue of syntis (sic) and holy writyt" etc. The prologue ends, "but, gode Jhesu, for thi mchenyn myt, mercy and charyte, encrewse the knowynge and kepyngyn of thi lawe, and bate (abate sec. m.) soone Antechristis malice, ipocrisie, and tirauntrie. Amen." Bodl. Laud 235.

* The epilogue begins, "Blessid be almydgi God in trystyne. Here endith a schort glowe on Mathew whiche takun of holy doctores," and ends, "and shewe many men in endes dayse."—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.
The quotations in these commentaries are made chiefly from Ambrose and Bede; but sometimes from Augustine, Origen, Chrysostom, and various others. 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

Wycliffe's commentary runs to considerable length, but consists exclusively of extracts from the writings of previous expositors, chiefly taken out of the Catena Aurea of Thomas Aquinas. No commentary has been found upon Mark. The commentaries upon Luke and John 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.

Contemporary commentary on the Gospel, by another author.
Gospels in English, and the language accords with the northern dialect in the middle of the fourteenth century. The commentary extends to Matthew, Mark and Luke. The matter is chiefly extracted from the writings of others, 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 wordliness of the clergy, especially those of the higher orders.

19. No error will probably be made, if the next step in the progress of Wycliffe's design is ascribed to his 1 Monotessaron, or Harmony of the Gospels, 2 a translation from the Latin of Clement, prior of the monastery of Lanthony in Monmouthshire.

1 As Origen, Augustine, Jerome, Hilary, Ambrose, Isidore, Gregory, Maximus, Rufus, Leo and Bede.

2 The preface to Matthew is worthy of being transcribed. "Here beginnys the exposycyone of Seynt Mathew after the chapytres that bene sette in the bibil, the chapytres of which gospel bene eghte and twenty. This work show these I was stydye to begyne of one, that I suppose veryly was Goddyss servant, and oft tymys prayd me this work to begyn, saynd to me, that sethyn the gospell is rewe, be the whilk ich cristen man owes to leyf, and dyuers has dragen in to Latyn, the whilk tuyn is not known to ilk man but only to the leryd, and many lewd men are, that gladly wold kon the gospell is if it were dragen in to English tyn, and sayd it sould do gretly proude to man saune, about the whilk proude ilk man that is in the grace of God, and to whom God has sent konnyng, owes hertely to bys hym. Wherfor I, that through the grace of God began this work, so styrd as I haue seid before, be sic word, thoughte in my hert, that I was holdun be charyte this werke to begyn, and so this werke I ben at the suggestyon of Goddyss servynt, and grely in this doyynge I was comforted of other Goddyss servynte dyuers, to siche tymhe that thurghe the grace of God I broughthe this to ane ende. In the whilk ouyt draghyng I sette not of myne hede nor of myne owne fantasie, but as I fond in other expositores. In the whilk draghyng I suppose certynly ther is no thing sette agynse the feyth, agynse the helle of sowle, or elles agyne the worchiphe of God. Also in this dragynge, for cawse that I wolde not ymisse of myn owen wytt, I haf to the Latyne and to the saggithe of the doctores als own propropertey the English as I kouthe for the tymhe, and as grace was gyfne me for the tymhe of draghynghe, that bacyyteres suld haf no cawse of chalyngynge. Wherfo to some I suppose it wylle became the more unsafery in the redynge, but I suppose, if thi wylle not our ryne, but esely tak with hem the sentence, thei sulle fynde gostly edifeycacion ther in, and no mater of ille spekynghe. Wherfo I beesk and with alle my hert pray them that this werk redyn, that for me thei pray the mercye of God, that I may fulfyllie that is set in the dragynge of this boke; and that he at whoes suggestyon I this werke began, and thei that [this] werk redyn, and alle cristyn men with me, thugh dragynge of that that is wrytyn in this bok, may com to gider to that blise that newere sulle ende. Amen." Univ. Libr. Cambr. II. 2. 12. Then follows a second long prologue.

5 Mt. ix. 12. is thus translated: "And Jhesus herand seid, The leche is not mystere to the myghtly, but to the ilk hauond." Lk. xvi. 9. thus: "And the-fore I say to you, makys to sow frendys of manumone of uncuynde, that when ye fayle, thei resyue 30w in to aylastand tabernakyle."


7 Many copies exist, as, Brit. Mus. Old R. Libr. 17 C. 33., and 17 D. S.; Harl. 1862 and 6333; Arundel. 254; Bodl. 2555; 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 scrivne, but thick, clumsy and irregular; the mistakes of omission, repetition, and verbal inaccuracy are numerous; no sufficient space has been left for the rubries; 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. 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 is the same with the first portion of that prefixed to Wycliff’s Commentary on Matthew. The latter 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 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. The selections from the New Testament made by the first hand, approach for the most part 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. The passages in the Old Testament differ from both versions.

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a A copy of the original Latin is to be found in the Old R. Ms. 3 A. 10. fol. 2; others in Pembroke Hall, Camb. 1972; Univ. Coll. Oxf. 19; Morton Coll. 240; and Trin. Coll. Oxf. 6.

b Printed in vol. i. p. 44. It is extracted almost entirely from Augustine on Christian doctrine.

c It is printed hereafter, p. xiv.

d In the Bodl. Ms. 2553, at the end of Wycliff’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.

e There are some exceptions: for example, every 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.

f The following are specimens of the translation of the first hand:

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

But if thou shalt heare the voice of the Lord thy God, that thou do and kepe alle his mandaunents that I bidde thee to dai, the Lord thy God shal mak thee higier than alle the folkis that dwell in erthe. And alle thes bles singys schulen come vpon thee, and taken thee, if netheles thou here his biddnyngis. Thou shal be blesid in cite and blesid in feld, blesid of thy fruityly of thy wont, and the fruity of thy lond, and the fruit of thy beestis, the flockis of thi dronen, and the foldis of thy sheep; blesid thi bernes, and blesid thi relikis. Blesid thou shal ben in goynge and out goynge. The Lord schal mak thin enemys that schulen ren on thi seffte, and fallynyg in thi sijte. Bi o weye thi schulen come sjen thee, and bi scuene thi schulen fley fro thi face. The Lord schal sende out blesyng vp on thi celerys, and vpon the workis of thy hondis.
21. To the copy of the Harmony in the Harl. Ms. 1862. is subjoined a similar collection of passages from the Bible. Here however they are systematically arranged, in 166 chapters, 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. It seems to be perfectly independent, and not derived in any degree from other versions, and must be considered as antecedent to either of the two now printed. The Ms. is evidently the original copy of the author.

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. 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 then introduce the epistles of Peter, James, and John and the spiritual, 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.

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.

Of these an index is prefixed, intituled, The table of sentences and matteris of holi writy. It commences thus:

"Cm. i. God made alle things of nought.
   ij. Of his will.
   iii. Of God merceullis in his dedis, of his myst and his wit.
   iv. Faithful, merciful, trewe and rightfull is God."

The subjacent passages will afford a specimen of the translator's manner:


And the Lord seide to hym, What hast thou done? the voice of the blod of thi brothir crieth to me fro erthe. Now therfore thou shalt ben cursed on erthe that hath opened his mouth and sopen the blod of thi brother, of thin hond; when thou wiskest it, it shall not yeue to thy hie frutes. Vaguant and dight thou shalt ben on erthe. And Caym seide to the Lord, More is myn wickideeste than that I disscure mercey; therfore eche that findeth me, shal slene me. And the Lord seide to Caym, It shal not be don so, but eche that shal slene Caym, shal be seeneofe punshed.

Wisd. xvii. 1—3. Harl. 1862. fol. 171b.

Lord, grete ben thi dome, and thi writis unable to ben told; for this thing valerid soulis han erred. For whil wicked man han string to moune lordshipen to the holi nacioni, thi fugitif han leyn, fetterid in bondis of darkenesse and of long myst, closid vnder rones of thin euclastinge wisdame. And whil thei wenen them to moune lurken in derke synne, in the derke veil of forgeting thei ben scaterid, dredinge hidosaly and with to myche merceullis troublid.

Tim. i. 8—11. Harl. 1862. fol. 183.

Sothell we witen that the lawe is good, if euery vse it lawfulli, witinge this, for to the just man is not lawe but, to vnjust and not soget, to faderlearis and modir slearis, to rudis and merceullis, and to sodomytus and fornycatiouns, and to apostatys and fornycares, to lieris and forsworne men; and if euery other thing is adversarie to the doctrine that is vpe the gospel of the glorie of blissid God.

Apoc. xvii. 1—5. Harl. 1862. fol. 197b.

And on of the seveene angells seide to me, Cam, I shal shewen to thee the damocloas of the grete hor of sitteth on manye waates, with whom the kings of erthe han don fornycatiouns, and thei that this dwelne the erthe ben drunken of hire hordam. And he to me in to desert in sprit, and I saw a woman sitting on a red beste, ful of names of blasfemy, hauynge seene hedis and ten hornes. And the woman was dight about with purper and red sile, and gildid with golde and with precious stoun and perlis, and for hir cuppe in hir hond, ful of abominaciouns and vuclenis of hire fornycatiouns; and in hir forde a name written, Babilion the grete modor of fornycatiouns and of abominaciouns of erthe.

The text of the Vulgate which the translator follows, differs from that usually received; for instance, fol. 131. Hebr. 11. he read v. 6, fit for it; 9, carubis or carennis for conulis; 10, exspectabat for exspectabat; 20, defunctus (?) for de futuris; 31 et alia via ejiciens for cum pace.

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

Marked by Nasmith cccxviii.

"Suster, the apostles that were most pruie with Crist, Peter and James and Jon, wrytith pistoles to the pepel, how thei schullen lyne; and Peter seith on this wyse, Yblessed" etc.

The translator had an indifferent Latin text; for instance, in the first verse translated, Pet. i, 3, it omitted et, and read nos for vos, and uanam for vivam.
PREFACE.

Jude. After these the dialogue is continued by way of preface to an abstract 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. 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.

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.

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.

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4 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.

1 Pet. i. 3—9. C. C. C. 434.

Yblessed be God, the fader of oure Lord Jhesu Crist, that of his grete merci hath begoten 50 agen into on hope, by the arisynge from deth to lyve of Jhesu Crist, and into an arystng from hyres, vnvedoufeul, that may nat welewe, that is ykept in heuen in 30, that beth ykept in the vertu of God by feith, in to hele that is redy to ben yschewed in the laste tyme, in the whilte tyme 3e schulleth ioyen. And now yf it behoveth to sorwe to geder a lytel in dyuerse temptaciounes, that the preynge of youre feith be more precious than gold that is ypreed in the feer, and be founde in to preysynge and ioye and worschiphe in the reuelacioun of Jhesu Crist, whom 3e loueth that 3e ne haueth nat ioye, in whom 3e beleueth that 3e seyth nauji, but whan 3e seyth him 3e schulleth ioyen in a gladnesse that may nat ben ytold, yglorifid, and berynge the ende of youre feith, the hele of youre soules.

* This preface commences, *Suster, thus han Cristes principal apostelers, Peter and James and Jon and Jude, writyn to the pepel, to techen hem how thei schulden lyuen vertuoulye in forsakynge the lykynge of the world and the lykynge of the flesh, as Crist techt in the gospel.*—Brother, Y se wel, that these apostelers techen the pepel as Crist techen in the gospel; bote natheles, brother, these apostelys weren yordyne to techen the children of Israel; for oure anctetres weren hethen men, that weren yturne to billeuyn in Crist by Poul the apostel.* The preface ends, *'The thridde thyng that Poulle teechyn is, how men schulleet forsake synne in kepyng Cristes lawe of charite; and of this point, suster, thorw Goddes grace ich wil telle thee what he seith in his pistel, and of the other points, when ich have gretten ioyen, with the grace of God. Seynt Poulle wryteth to the Romaynyes, and scith, [ch. v. 19.]. Rijt as by the vauxunnesse of on man many men beth ymad synful men,* etc.

1 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 shows: "bote Y ye may not at this tyme write to the alle his pistels, as thi stondeth; bote natheles, yf it be Goddes will, thu shalt liube hem her aftir." fol. 36b.

5 The second chapter begins thus, "Werfore whan Jhesus was born in Bethlem of the Jewery, in the days of kyng Heroude, lo! the kynges came fro the est to Jerusalem, seyenge, Where is he that is borne the kyng of Jewys?" 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.

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Rom. i. 1—10. C. C. C. 32.

"Paulus servus etc. Poulle servaunt of Jhesu Crist, callid apostil, departid in to the euangelye of God, the whiche before he hadde behiht bi his prophetics in holy writis of his sone, the whiche is maaed to hym of the seed of Davyd after the flesh, which is before or deynyl Goddes sone in vertu, after the spiryte of makynge holy of the resurreccioun of the deade of oure Lord Jhesu Criste, bic we haue tane grace and ofice of apostil, or power of the ofice of apostil, in alle felle to obisiche to the feith for the name of hym, among the whiche yee be callid of Jhesu Criste. Omnibus qui sunt, etc. To alle thewhiche ben at Rome, lef of God, callid holy, or in halyesse, grace to you and peec be of God oure fadyr and Lord Jhesu Criste. Primam quidem, etc. Firste namely I do thankynge to my God for alle you, by Jhesu Crist, for youre feith is schewid in al the world. Testis, etc. For witness to me is God, to whom I serue in my spiryte in the euangelye of his sone, that without stynynge I haue maad mynyde of pin cuere in my prayres, beskynghe if any maner at the laste that I have a gate profitable of compynghe other while vn to you in the will 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.

k Univ. Libr. Cambi. 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 cleriks and wel letterd men, and for hem ben ordeyned books of Ebrue, of Grwe and of Latyn. Summe cumynyn never rede ne vnderstonde, as lewd peple that kinnen no letter, and for hem God hath ordamede his creaturis in heynere, in ethele and in the see, to schewe his grace and kyndnesse to men and wyght men that han disrecsion, weereby thei schulden lerne to loun God and drede hym, and kepe his commande-ments, and not by peynture and ymagerie madde by mannis hondonus, for the Spirihte of God seith in Daught the profeote, Confundante omnes qui adorant sculptilla, etc. Summe ther ben that kinnen rede but littil, or not vnderstonde, and for hem or ordent books of her moder tongue, to Fresche men boxis of Fresche, to Ytiens boxis of Latyne corrupte, to Duche men boxis Duche, to Englishe men boxis of Englishe; in which boxis thei mowen rede to konne God and his lawe, and to faffilde it in wordes and dede, and so to scle synne in hem siff and ech in other, bi ther power and kunnyng, wher thorong thei more desserue enschles blisse. And that [it] is leful to crysten peple [to] rede and commen holy scripture, in destruction of syne and in cersyng of vertu, it is opyne in many pleis of Goddis lawe, bothe old and newe; for thus seith our Lord God, Erwet verba hce," etc. Other extracts from the first piece are: p. 5. "And for as moche as the curitis ben often so lewd, that thei vnderstonden not bookis of Latyn, for to tecche the peple, it is spefuld not onyly to the lewed peple but also to the lewed curitis, to have bookis in Englishe of needful loore to the lewed peple; for many curitis kinnen not construe ne exponne his pater noster, ne aue, ne crede, ne the ten commaundemnts, ne the se-ene dedely synne, ne many othere thingis, that the ben bouned to kow, as the lawe of Goddis shewith."—p. 6. "Fewe ther ben that wolden he taute, fewe that kinnen teche, and wole fewe that wolen teche; and so Goddis worde and Goddis lawe is neg forseten in this lond, vertu is forseten and vice is taken, truthe is in dispit, falshe is in worship, pees and charite ben exild, synne and malice, baat and dissencioun regen, for with outen kepyng of Goddis lawe is no pees."—p. 15. "But if the ten commaundemnts, the crede, pater noster and aue, at al cristyn peple owht with pepe, comme thyngeis of holy wryte: gospelles and pisteles rede in holy chichere, ben well translated and truly sentent for sentence, with good declaracioun, who so rede it, he schal the better vnderstonde it bothe in Latyn and in Englishe." The piece concludes thus, p. 41. "Now, Christis, han I schewed you, that it is leful and nedful to the peple for to knowe Goddis lawe and the feithe of holy chichere in here langage, and that it is leeful and spefuld to hem dat kunne rede, and nameliche to gentelles, to haue Goddis lawe in bookis, that thei mowen red it, and so the better kunne; for it is a commoun sawe, and soth it is, Wode and wynd and mannes mynde is ful schort, but letter written dwellyth. And as seynt Austyn seith, ad Volucr-anaum, that man or woman hath in writinge or boke, he may rede it al way; whanne he hath tymo and tome to reden, he may rede whanne he wole, and letten whan he wole, withouten disesse, but he may not alway hawe prechynge ne techynge whanne he wolde, and ofte whanne he may hae a techeere, he hath no tome. And therfor, hewe frie, sinth se thei kinnen rede, speclan dit (sic) youre kunnyngye to the worship of God, and whanne ye haue tome and tymo of deucouion, and doth youre deuer after youre staat, to kunne and to vnder- stonde Goddis lawe. For Salaman seith, Acceptus est regis minister intelligens, Prouer. xiiij. The seurant vnderstondyngie Goddis lawe is acceptable and pleasant to the kyng and to the henpecked, whan thei reden whanne they reden what ye haue tome and tymo for deucouion, and doth youre deuer after youre staat, to kunne and to vnder-stonde Goddis lawe. For Salaman seith, Acceptus est regis minister intelligens, Prouer. xiiij. To both seiths, it occurr as one of the prologues to Wycliffes translation of Clen-mentes 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 cft Crist seith, 3e ben my friends, if se deo tho theynis that Y comaunde to you. And cft, He that leith nyn commaundemnts and kepith hem, he is it that leithou me. And cft Dauith seith, Blessid ben they that serchen Goddis witnessis, and seynk out God in al the herte. On the contrarie side Daught seith, They ben cursid that bowyn away fro Goddis hestis. And Poul seith, He is cursid, that louth not oure Lord Jhesu Crist. But Crist seith, If eny man louth me, he schal kepen my word, and he that louth nat me, kepith not my wordis. Godis seith by Salaman, He that louth me, he schal be thornepcde and thornende to teche other, as the lawe of Goddis shewith. And Poul seith, He that knowith not Goddis lawe, schal not be knowen of Crist at domesday, for his trewe servaunt. Crist seith, The wordis whiche Y haue spoken to yow ben spirit and lyf. Therfore Petir seith to Crist, Lord, to whom schal we goo; thou hast wordis of euerlastynge lyf. The wyse man seith in the per- zone of holy writy, They that declaren me, schullen hae everlastynge lyf. And Daught seith, Lord, the declarin of thy wordis lywenth and yuith vndiroustondynge to make men. The prophete Danyel seith, They that techen many men to rytyfullnes, schullen schyne as the arma-ment. Sitten [they?] men doyng lustly bodely almenes to nedy men schullen be saued, as Crist seith in the gospel, They that schollen be in his degree of blis, that they charitably the great almes of Goddis word, declaryng it rytyly to cristene puple. Cristen men owe moche to traucile nyst and day aboute text of holy writy, and namely the gospel in her modir tunge, sieth Jhesus Crist, very God and very man, taugt this? gospel with his owne blessid mouth, and kept in his.

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

25. By the several productions which have been noticed, and probably by others 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 kepyng and halowyng and conferyng thyng of, schede8 his precious blod, and saë it written by his gospeleris to his chriche in ethre, that ech cristren9 man rede he lyf therby; for if he kepe this gospel, he schal be saued, and ellis in no maner. And thouns he coude neuere other lawes maad of syfful men, he may comre sufficiently and esey lyt to heene. Alas! no may for drede of God letewd men, men knowe and kepe the gospel, and comwlyy spoke therof in mekennes and charite, to distre synne and plaunte uertues in cristen soulas? But10 couetous clerks11 of this world replyen and seyen, that lewed men mowse soon erre, and therefore they schol not dispute of cristen feith. Alas! alas! what cruelte is this, to rewe el bodely mete fro al a rewne, for a fewe fewe men, as men be left with, and other men, he his mete take muchly. As lytly may a proud worldly12 prest erre aye and the gospel writen in Latyn, as a syffle lewed man erre13 aye the gospel wyriten in Englishe. Symple men owen not dispute about holy writ, wher it is14 soth or profytable for15 masse men sothe, but they owen stedfastly blice and ney that it is verryle soth, and profytable to all cristen men. For withoute kyngere and kepyng therof, no man be maylywerd fro paynes of helle; therfor lewed men schellen lerne it of God principall, and by good lyuyng of hem self, and bisy trausil of studie16, and in anyng trewe clerke bothe of lyuyng and kyngere, the verrei exposicions therof, wher it is cler. For, as seyn Austyn seith, the same trueke is seid openly in holy writ, whiche trueke is sette in clerkes, professe and parados. What reso and this, if a child faile in his lesoun at the first day, to suffre neuere children17 come at lettrec for this defaut? who schulde be a cler by this processes? Every cristen man takith the state, auctorie and bond of God, his, in his cristendome, to be a disciple of holy writ, and a real tereche therof in al his lyf, vp payne of dammacion, and vp wynying of the blisse of Antecest1822 for schame of cristen men lette lewed men to lerne her holy lesoun, so hard comsumd of God? Eche man is bounden to do so, that he be saued, but eche man that schul be saued, is a real prist mad of God, as holy writ and holy doctors waxen pleyndy. Thanne eche lewed man that schal he saued, is a real prist mad of God, and eche man is bounden to be suche a veri prest. But worldly clerks crie hot that holy writ in Englishe19 wolke make cristen men at debate, and sugettis to rebelle aye synne her sonereyn; and therfor it schal not be sufrid among lewed men. Alas! how may they more openly schlauad God, auc- toyr of pees, and his holy lawe, fully tyching meke- nesse, pacience and charite20; or elles they moten seye, that the law of crist in lawes dissenter in hellesynne, as tendis ben; or elles they moten seye, that worldly prestis representing the state of Cristis vickeris, ben in deiper for her synomy and other robberis of cristen men, bothe in temporal goodis and spiritual. Thus the false Jewis, namely, hye prestis, scrinis and pharisees, cryeden on Crist, that he maad dissencione in the pule. Jhesu Crist, that declis to conferme thy lawe, and for rausome of cristene soulas, stoppe those blasphemyses of Antecest, and worldly clerks, and make

thyng holy gospel knowne and kept of thy sympol brethren, and encrese hem in feith, hope and charite, and mekennes and pacience, to suffre deth joyfully for thee and thy lawe. Amen, Jhesu, for thy mercy!"11

The seventh piece in the series is thus intituled, _This tretis that folowe, prestes that nacion may leffely have holy writ in here moder tongue_. The following passages occur in p. 85, "And thus our Antecretists now, asynge the Farieses, tellen not verilich the truthe of the gospel, for thi lyuen contrariously thereto."—p. 87, "And thus, thoroug negligence of oure bishops and prelatis and other fals tcheches that ben in the chriche, the truthe of Goddis word be not sown to the pepel, prae we, etc."—p. 88, "Loke whether our clerks don now as yuel or worse, and namely our religious, that ben fayners of holiness the which pursen Crist in his membris, as the Farieses diden his owne persone."—p. 89, "So now in these daies thei shewen hem paynet loueres and vntreve children of Crist, that pursen symple pepel, for thei wolden lerne, rede, and teche the lawe of God in here moder tongue."21

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 (Corps. Ch. Coll. Cambr. cccxiv.) before noticed, when requested to teach the lawed and uncomming what is needful for their souls, replies, "Brother, I knowe wel, that I am holde by Cristys lawe to perfore thyngis, but neyth thei that heith now so for salren away fro Cristis lawe, that if Y wolde answere 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 foudeth suf, that his wil be yknoewe; for now the world is ful of wilkede and yknoewe."

Wyelife in a homily in the text, _Com persecutione van fueriant_, writes, "And algethe they dyspsyen that men schulden knowne Cristus lyfe, for thene prestus schul- den schome of hyre lyues, and spesely of theyse lyse prestis, and for they reuerson Crist bothe in worde and in dede. And herfere on gret byschope of Englond, as men sayen, is yuel payed that Goddis lawe is wryten in Englyshe to lewede men, and he purscheid a prest, for he wrythy to men this Englyshe, and sompet hym, and trauelth hym, that hyt is harde to hym to route; and thus he purscheid another prest by the holpe of Pharyses, for he precheth Cristus gospel frely with outen fibles. O men that ben on Cristus halfe, helpe se nove aye synnes Antecest, for the perelouse tyme is taken, that Crist and Poule are before. But thei comfort of is of kyghtnes, that they saueren muche the gospel, and haue wylle to rede in Englyshe the gospel of Cristis lyf, for afterwaeres, gef God wul, the lordes- schyde schal be taken fro prestes, and so the stufe, that maketh hem hardy aye synes Crist and hyse lawe."


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8 schedyng. 9 Om. 10 But summe. 11 personees.
16 Om. 17 Om. Ms. Arnold. 18 to. 19 verri. 20 Om. 21 child to. 22 Who sent. 23 Dar thanne. 24 Englishe tynge.
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.
This translation might probably be the work of Wycliffe himself; at least the simi-
larity of style between the Gospels and the other parts favours the supposition. Pro-
logues\(^1\) 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,
will account for the circumstance of their being wanting in several of the copies.\(^m\)
Short verbal glosses are frequently introduced into the text.\(^n\)

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 con-
sequence of the alterations by the second. \(S\) substantially agrees with the four first-men-
tioned 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

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\(^1\) The prologues to the Gospels are those usually ascribed to Jerome: 1. \textit{Matthaeus ex Iuda—non tacere}. 2. \textit{Marcus evangelista—Deus est}. 3. \textit{Lucas Syrus natu-
tone—futidicitibus prodidisse}. 4. \textit{Hic est Johannes—
doctura servetur}. The prologue to the Romans is made
up of the general prologue to the Pauline epistles, \textit{Primum quaritum—manentem substantiam}; and the spe-
cial prologue to this particular epistle, \textit{Romani eun—
concordiam cohortatar}; 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 ap-
parently 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, \textit{Lucas Antiochensis}, and
ending, \textit{profetaret medicina}. To the Catholic Epistles is
prefixed the epistle of Jerome to Eustochium, beg. \textit{Nos-
ita}, and ending, \textit{puseatibus denegare}; and lastly, the
Apocalypse is introduced by the shorter of the two pro-
logues usually given in the editions of the Vulgate,
beg. \textit{Johannes apostolus}, and ending, \textit{doctrina servetur}.

\(^m\) 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.

\(^n\) As Mt. i. 2, \textit{censidixit, or bipate}; 19, \textit{iust, or rigi-
ful}; \textit{publiche, or lede further}; 20, \textit{sleepe, or snerewe};
23, \textit{interpreted, or expounded}.
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. Throughout Matthew agrees very closely with $U$ and $V$; in John it has the latter 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. It is corrected throughout by a contemporary hand. A second copy, also in the Bodleian Library, and transcribed from the former previously to its correction, has a note at the end, assigning the translation to Nicholas de Hereford. 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. It is remarkable, that both these copies end abruptly in the book of Baruch, breaking off in the middle of a sentence. 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.

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.

2 Bodl. 959 (3093).
3 Bodl. Douce 359.
4 Nicholas de Hereford, D.D. of Queen’s College, Oxford, 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, 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. From this sentence he appealed to the pope, and is said, in prosecution of his appeal, to have proceeded to Rome, and there to have been placed in confinement; but having with his appeal 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. A letter of the archbishop, dated 15 Jan. 1386, is extant, requesting the issue of a writ for his protection. Ant. Wood also states, that Hereford suffered much with John Purvey in Saltwood Castle. 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. 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. In Oct. 1392 he appears to have been present at the examination of Walter Brute at Hereford, accused of heresy. On the 10th Feb. 1394 he was made chancellor of the church of Hereford, and on the 26th 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. Hereford resigned his office of treasurer in 1417, and entered the Carthusian monastery of St. Anne, Coventry, where he died. See a facsimile of this note in the description of the Mss., annexed to the present Preface.

"Bar. iii. 20. The last words are, ‘place of hem. The yunge...’"

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.

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2 Reg. Courtaul. fol. 27b.
3 Ibid. fol. 28 seq.
4 Ibid. fol. 30b.
5 Knighton, col. 2657.
6 Reg. Courtaul. fol. 69.
7 Hist. and Antiq. vol. i. p. 492; probably borrowed from Bale’s note in a copy of Walden’s Pæne Abby Marra, Ms. Bodl. e Mus. 86 (formerly, in Hyperr. 1635).
8 Wilkins, l. i. p. 201. See also the story told by Walsham, Hist. Angl. p. 358.
9 Rot. pat. 15 Ri. II. 2. m. 45.
10 Foxe, Acta et Monumenta, ed. 1610, vol. i. p. 406, where see a letter to Hereford, upbraiding him for his recantation, and charging him with great want of grammatical knowledge.
11 Rot. pat. 17 Rich. II. p. 2.
13 Wilkins, Survey of Cathedrals, p. 547.
14 De supradicto magistro Nicholasso Hereforde certum est, quod in secentute sua intravit ordinem Cartusianorum, in domo sancte Mariae matris beate Marie virginis, et in eadem domo catholice vixit et obit.” Ms. Bodl. 112 (1595). fol. 32v.
xviii

PREFACE.

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

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. 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. Subsequently to this place textual glosses are frequent.

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.

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, as is seen 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. But, for instance, this rendered rendered loved, is generally translated derothew, 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 loved, as Deut. xxxiii. 15; Ps. xxxvii. 6; xiv. 1; xii. 3; xxvii. 2; Wisd. iv. 10; Is. v. 1; xli. 4; Jer. xii. 15; or leef, or lemmun, as Prov. xxxii. 2; Song of S. i. 12, 15, 15; ii. 3; vi. 1, 5, 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. 13, 42, 44; ii. 39, 56; Rom. vii. 22; 11 Cor. vii. 11; 1 Pet. i. 2, 3, 15, 17; iii. 7, iv. 6; v. 2, etc.

The word iasazim is by Hereford uniformly rendered to an sack, and as such, in the Prefaces of the New Testament, was rendered, as Ezek. xxix. 9; 1 Macc. iv. 4; 1 Cor. xiv. 23; and sometimes to med, with one or other of the former expressions as a gloss, or without any gloss, as Job. x. 20; Acts xvii. 15; xxvi. 11, 24, 25.

The word paella is by Hereford translated, accordingly as the person referred to is presumed to be unmarried, wife, widow, or servant, mayde-child, mayde-servant, mayde-woman, child-woman, haed-woman; but never, so far as it has been observed, damsels or wenches; but in the latter part of the Old Testament and in the New, though sometimes to wez wood, yet more frequently to be wood, as Ezek. xxix. 9; 1 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 Job. x. 20; Acts xvii. 15; xxvi. 11, 24, 25.

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

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

The word idolam is by Hereford translated maunnet, but by the other translator idol, as Ezek. vi. 4; xiv. 5; Amos i. 6; 1 Macc. i. 45; Acts xxii. 25; 1 Cor. v. 10; vi. 9; vii. 1, 7, 10; x. 14; 1 Pet. iv. 3; Apoc. xxii. 15; and at Rom. ii. 13, idol or maunet.

To General Prolegomena.

The introductory piece of Jerome to Paulinus, and also his epistle to Dacier; these two are joined together so as to make one preface, the last-mentioned epistle forming the ninth chapter. Joshua and Judges have each the usual prefaces of Jerome. To the Psalms, prefixed is Jerome's epistle to Chromatus, with another brief argument; to the Prophets prefixed is Jerome's epistle to Dorotheus, and to the Epistles to the Hebrews and to II. Peter prefixed is Jerome's epistle to Chromatus and Dorotheus, and to the Epistles to the Hebrews and to II. Peter.

The Psalms have also two prologues; the latter found in some Mss. as Ps. xxxv. 6; Jer. xlv. 8; xlv. 16; but by the translator of the remaining portion of the Old Testament and in the New, though sometimes to wez wood, yet more frequently to be wood, as Ezek. xxix. 9; 1 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 Job. x. 20; Acts xvii. 15; xxvi. 11, 24, 25.

In this subsequent part a few of the glosses have been added on some other 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. 13; Hag. i. 91; 1 Macc. v. 42; vii. 18, 20, 22; x. 74; 11 Macc. vii. 25; xi. 4.

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. This table was inserted in certain copies of the newly translated Bible; 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. To some copies of the New Testament such portions of the Old were annexed, as were used in the church service instead of epistles. 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.

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

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 and pastoral writings prove the supreme authority he assigned to variations, being all which they offer in the course of the church service.

Josh. xxiv. 7. betw. X. 10. lyvere. X. 11. Ethbe. Gergese X. 15. see han serued and 300e X. 32. session to the X. Is. ivii. 2. no bot Y. the porelet X. 3. sith X. lyreneth X. 7. or he bar child with yyne, he bar X. Om. gloss X. 9. to bern, I X. 10. on it X. 11. and delices X. 12. down on X. and on the knee X. one shal X. daunt, or clerischen Y. 15. in flawme X. 17. Om. gloss X. 19. shal seenden Y. 24. the shal gon out X. fallinge X. Mal. ii. 3. caste to onyou X. 7. Om. gloss X. is aegel X. 8. many in the X. 9. Om. gloss X. token face X. 13. to your sacrifice X. 14. bitwen X. Om. gloss X. parcerenes, wif of X. 15. south X. Lord to X. In a table of this kind in Latin may be seen in the Old R. Ms. 1 B. 16. fol. 34.

This is the case in the Addl. Ms. 15,580.

This may be seen in the Addl. Ms. 15,580.


As in the Harl. Ms. 1029, 1710, both written probably before the end of the fourteenth century. The initial rubric in each is the same. Here bygynth the Gospels and the Epistles of alle the festis in the yeer, standing by ordre, as the ben rode in the messenbuch, after the use of Salisbury.

See the description of Ms. Univ. Libr. Cambr. Ee. 1. 46. in the list subjoined to this Preface.

See extracts from the Speculum secularium domino-

The Festival of Words with Feasts and Laws, as Ich Hold, by Wycliffe, is an important early form of English prose. It is a preface to the translation of the Bible into English by Wycliffe, which was a significant event in the history of the English language and literature. The Festival is a compilation of homilies, or sermons, that were written in praise of the liturgical year and the saints. It is characterized by its use of Middle English, its detailed descriptions of the liturgy, and its promotion of a more direct and personal approach to religious devotion.

The Festival of Words with Feasts and Laws is divided into two parts: the first part contains sermons on the liturgical year, while the second part focuses on the lives of the saints. The sermons are written in an accessible style that is intended to be read by both educated and uneducated readers. The author, Wycliffe, is known for his use of vernacular language, which makes his work more accessible to a wider audience.

The Festival of Words with Feasts and Laws is an important example of Early English literature and is considered a foundational text for the development of the English language. Its influence can be seen in the works of later English writers, such as Chaucer and Shakespeare. The Festival of Words with Feasts and Laws is an important example of the role of literature in shaping the cultural identity of a people and in promoting a sense of community and belonging.
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. Thomas James, though he had the opportunity of examining several Mss. of the Wycliffe 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. From him archbishop Usher adopted the error, assigning the translation to the year 1200, or thereabouts. 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. 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, but afterwards concluded that the later version and the General Prologue were by John Purvey. 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. 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. 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

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8 Dialogues, ed. 1550, fol. evii. cx. cxiv. 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 Wycliffe 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 35), belonged to bp. Bonner, and a second (now Magd. Coll. Camb. 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 Wycliffe translators fail to cite the date of its composition. 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 1359 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 Aelfric's Heptateuch.

b Treatise of the Corruption of Scripture; table of authors, p. 30. See also the treatise itself, p. 74. 4to. Lond. 1612.


m Ibid. p. 361.


o In the Historical account of the Saxon and English versions of the Scriptures, prefixed to his edition of the New Testament, p. iv.
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.  

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. 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, 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.

35. The method, he tells us, which he took was this. He first, with the assistance of several fellow labourers, corrected the Latin text by comparison of old Bibles, doctors and glosses. Secondly, he studied the text thus corrected with the gloss and other authorities, particularly Lyra on the Old Testament. 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; taking care to have many persons of ability present at the correction of the translation.

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. Secondly, a participle of the present or preterite tense may be resolved into the same tense and a copulative conjunction. Thirdly, the relative may be resolved into its antecedent with a copulative. Fourthly, a word, though only once set in the original,
may be repeated in the translation as often as the sense allows and perspicuity may require. Fifthly, the word *autem*, or *vero*, may stand for *forsothe*, or *but*, or even and. 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. 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 *eunim*, as sometimes standing for *forsothe*, and also for cause thus, *forwerti*; and likewise instances the word *secundum*, as being commonly rendered after, but signifying by or up. 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.

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.

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 *Parisines*. 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. But not to urge that Gerson could scarcely have been cited under the name of *Parisines*, 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.

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2 Examples of this are, Gen. xxiv. 10. *bonis ejus*, i. v. the goods of him, 2 v. the goods of his lord; Lev. xiii. 3. *arbitrium ejus*, i. v. dom of him, 2 v. doom of the preest; Jer. ii. 37. in *tumulos, habitatio*, i. v. mynde hepis, the dwelling, 2 v. birlies, it schal be the dwellyng; 1 Macr. i x. 53. et *varbat*, 1 v. and truelilde, 2 v. and Demetric truelide; Rom. xi. 16. et *massa*, 1 v. the hool gobet, 2 v. the hool gobet is hool.

3 *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. 5. In the 1 v. *forsothe, or sothely*, and in the 2 v. *ord*, at Mt. iv. 22; v. 1; viii. 521, 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.

4 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*. Let *Dominium formidabunt adversarii ejus*. In 1 v. this is rendered, The Lord shulen drede the aduersaries of him; in 2 v. *Adversaries of the Lord schulen drede hon*. See Gen. iii. 8. abecindit se Adam, et *zwar ejus*, 1 v. Adam hid him, and his wife, 2 v. Adam and his wife hidden hem, etc.

5 Secundum is at Gen. i. 24, in 1 v. *aftir*, in 2 v. *by*.

6 *This General Prologue appears to have been printed three times; 1. in 1536, by John Gough, under the title of *The dare 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 original, wherou as I have penned this lytell codicell, is a very aunyent thynge, and, as my simple judgment can esteime it, to be wryten more then two hundred yeares past, very hard and difficile for any man to read now lyunge, and to make thereof ful sentence; the which auncient old wyrtynge is the prologue of the fyrst translataoure 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. Mn. 2. 15. See Ames Typ. Antiq. ed. Herbert, vol. i. pp. 402, 869q.

7 History of the English Translations of the Bible, ed. Lond. 1818. p. 36.

8 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.

9 He is twice quoted under the name Parisines, in the *Ecclesie Regimen*, Ms. Cott. Titus D. 1. fol. 62.
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. Such language could scarcely have been used after 1386, of a regulation revived in 1387, 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. 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; 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. 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.

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, and 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. Purvey is said to have preached at Bristol in that diocese; and from the prologue it is evident 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.

41. It was the prominence of Purvey as the leader of the Lollard party after the
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*, 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**, 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†, commonly designated, Ecescie Regimen, or Thirty-seven Articles against Corruptions in the Church, written, as it seems, before 1395*. 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‡.

could not have taken place before 1427, as in that year Henry Beaufort was raised to the cardinalate, and on a memorial from the eurate of Chedington to the cardinal, found in the Trinity coll. Dublin Ms. A. 1. 10. Purvey was writing occurs. Thomas Walden speaks of him as a follower of Wycliffe, magnus auctoritate, doctor eximius, and quotes his book, De compendii scripturarum, paternarum doctrinarum et canosum; 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. *Doctriale, tom. i. coll. 619, 637. ed. Ven. 1757.

* Marked A. i. 10, and described in the annexed list of Mss.

† 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 Fase. 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 Ecclesiæ Regimen; (See Conclusions, p. 337, last line, and Titus D. i. 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.)

The following are examples:—

This process of Paralipomymo, schulde sire cirestene kings and lords to... make Goddis lawe to have to knowe and kept of her pu...ple, and thow kingis and lordis kenvin neure more of hooi Scripture than... the storie of king Josephat, the storie of king Ezechie, and the storie of king Josie, the mite lerne sufficienty,.. king Josephat sente...to ech cite of his rewe...to teche opiniy Goddis lawe to the pu...ple. - Josie prechide opiniy Goddis lawe in the templo to...al the pu...ple. Gen. Prologus, pp. 23, 26.

But for Goddis lawe, ye...simple men, be war of pride and vein langing, and...ing in wordis...s prudent clerks of soule and vein...ligious. Gen. Pro. p. 49.

Thus, manie faithful kinges, as Douth, Josephat, Ezekie, and Josie, prechide excellent... Goddis lawe generall bi...owne mouth to...e puple, and bi pistile sente bi... messangers to...i the rewe, as it is opin bi...the proce...of bokis of Kings and of...Paralipomenon. Titus, D. i. fol. 17v, 18.

A! ye cristene lordis, bou...dore ye suffre soure seurans...t to blafeme God in soure...ence bi disputous sweringe, berte, boosiis, and naiis, and...ere membirs of Crist, sith...dorene not suffre hem to...is soure ertheli king in soure...hinge? Titus, D. i. fol. 18s.

...sith comounli ech bishop and his prelat swerith by the patroun either special seyat of his chirshe, and heidith that oth more solempne and stidefast, than if he swerith bi...God almyt. Titus, D. i. fol. 21s.

If ony man ful of stryf other of chinginge in wordis, seith... Simpley cristene men...nyen steyren in wordis, bi the techinge of Dou. Titus, D. i. fol. 18s.
44. Now the *Ecclesiæ Regimen*, in various passages, very nearly coincides as well with the confession made by Purvey at his recantation in 1400⁴, as with the articles

Prelats, other secular lords, that ordaineth vable curats, and most for fleshly affectio, other for temporal lucere, ben est enemies of hole churche, and traitours of Jesus Crist, and of al cristien puple. *Titus*, D. 1. fol. 72.

... In seing a part of mannis blood, wherbi a child myte be fowrmed. *Gen. Pro/. p. 51.

This synonyms, with portenauncy thereof, is myche worse and more abnoonble than bodie—. *Ibid.*


Groseate seith this pleasly, and preueth it opinily before the pope and al his clerge. *Ibid.*

Groseate seith in his sermon, _Prenomenus a venerabilis patri_ . . . also in his sermon, _Domine noster Jesus Cristus._ *Ibid.*


* 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 hi remanet veraciter eadem substantiæ, et verus panis visibilis et corruptibilis (incorruptibilis Ms.), et idem vivum similiter, quæ ante consecrationem posset in altari. *Confession of Purvey*, Old R. Ms. 8 F. 12. fol. 17.

Forwhe hol writ affermeth not in any place that this worshipful sacrament is an accident without suget, neither kindeli resoun techeith this, neither experience, neithor mannis wit, neither holothours of the churche bi a thousand yeer and more tyaut that this. *Titus*, D. 1. fol. 24.

Also grete doctours of sele afsermen generall, that mannis vudistoundinge may not comprehend an accident withouten suget. *Ibid.*

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

Vocalis confessio a privata penitentia est quaedam ancillariato destruens evangeli liberatatem, et noviter inducta per papam et clerum. *Confession of Purvey.*

Jerom. . . . Ambrose, . . . Crisostom, . . . Decrees. . . witnessen opinli . . . that veri confessioni made to God suffisith to saluacon; and sith this confession suffiseth in the tyme of Crist and his apostles, sic worldis preestis, if thei kunne, wi this suffisith not now as wel as thanne. Whether a synnere or Anteretist ma distriue that God hath oridincet, and lett the werks of the Trinite, or worldi preestis wolen dampe now alle these grete seynites, as erectikis; for Innocent the thiride hauh mad unreasoneable statute of confesion, for pride and wynynge of prestis. *Titus*, D. 1. fol. 1⁴.

Quicumque receperit officium sacerdotis, etiam si curam non habuerit minimum sibi per norem ecclesiae delegatun, sedem potest, immon debet, evangeliun populo Dei libere predicare. *Confession of Purvey.*

Symple prestis of the churche that han no benefis bi doom of the churche now, oven to be apaid . . . and in yeunigne tent to werk of the gospel. *Titus*, D. 1. fol. 52.

So it is our greet foli, whanne our cristene bretheren liggen in the depe dich of orribile synne, for brekinge of Goddis heestis and in pynte of drenchinge into belle, to suffre him ligge stille therinne, and renne to a worldi bishop, enemy of Cristis lawe and of cristene soules, to axe him licence to same here soules bi Goddis word. But it is most woodnesse to prestis, to preche not Goddis word, sith Crist and his seynis and comon lawe byndeth hem thereto, for a worldi bishop forbiteth it. Therfore ehe prest do trul in his offis ensionyd of, and with charitelent, then a worldi bishop grucche aysen him, and thon deth of bodi sue therfore. *Ibid.* fol. 53b.

Omnis vero presbiter sanctus vel sacerdos Dei vera- citer est episcopus et prelatus atque curatus fidelium. *Confession of Purvey.*

Sunyntyme ago the same was prest which and bishop, that is, prest and bishop was al oon . . . therfore as prestis witen, that bi the custum of the churche thei ben suget to him that is here soureny, so knowe hissopis, that more bi custum than bi the trute of Goddis ordinate, thei ben gretter than prestis. *Titus*, D. 1. fol. 50b.

Jerom presuth opili . . . that the same ben bishopis that ben prestis. *Ibid.* fol. 81.

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

Prelatis or curatiss that lyen euene in the sijt of the puple, techen errour in dede aysen cristene feith . . . *Titus*, D. 1. fol. 26b.

Prelatis or curatiss that prechen not duli the gospel, but yeuen opilii ensample of perdition to the puple, ben Anteretistis and erectikis, and Satanas transfigurid into sauing of lipt. *Ibid.* fol. 3d.

If the bishop of Rome, or ony othir Anterest, maake a decretal, other constitucion, contrare to this part in endlyng the regalie and power of secular lords foundid in holi Scripture, holi doctouris and quik ree- soum, alle cristene men, and sourenyhay aliis feithful lige ma to oure king, oven to despeie it, as veny disturbung holi churche. *Ibid.* fol. 1⁴; see also fol. 43.

Innocentius papa tertius, et sexcenti episcopii, cum aliis mille praelatis et toto residuo clerii, qui cum eodem papa determinaverunt concorditer in concilio Lugdun. quod in sacramento altaris, accidens eorumdem panis et vini remanent ibidem, sine alio subjecto proprio eorumdem . . . onnes illi fuerant in hoc stulti et fatui, heretici et anteretiseri, et se diceret populi Christiani; quare non est credendum determinationibus eorumdem . . . nia fundenter in sacra scriptura expresse vel ratione cui non poterit obviari. *Confession of Purvey.*

Cristene men ben not holden for to bilee that ech determinaciooun of the churche of Rome is trewe on ech side. *Titus*, D. 1. fol. 59.

A! how suspect seometh the determinaciooun of Innocent the thiride with the multitude of fleshli prelatis, othir of religioun, the possessioneris of beggeris en-
collected out of his writings by his opponent Lavenham, and printed by Foxe. A full and accurate comparison of these documents on the one hand, and the Ecclesiæ Regimen on the other, cannot fail to produce complete conviction, that Purvey was the

ducing him herto, that the sacrament of the auteur is an accident without suget . . . bi what presumptive bryngith in this synful man this noulde, not foundid opinii in the lawe of God, neither in resou ? Ibid. fol. 41b.

a The following are instances :—

Such as be true Christians receive none such as priests, unless they do believe that they make the sacrament of the altar, when they pleaseth them . . . And therefore such as be sylmpe men will worship that sacrament in this dotitulently with a silence, that is, if it be made by God's authority, and to have their devotion to the body of Christ in heaven. Fære, vol. i. p. 551. col. 2.

Therefore if oni man have doute of conseice, that this the king and seculor not the sacrament . . . let him worship the sacrament with a stille condition, and in as mache as it were duli mad, and let him reste bi veri feithe in the veri bodi of Christ. . now is glorified in heaven. 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. Fære, vol. i. p. 505. col. 2.

. . . so this sacrament is verri breed, not feynid neither fals . . . Thanne if Innocent the thridde . . . after the vanbyndynge of Satanas, affermen that this worshipful sacrament is an accident without suget. Titus, D. 1. fol. 23b.

That chapter Omnis utrisque sexus, by which a certaine new found auricular confession was ordained is full of hypocrisie, heroeie, coutousness, 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 contemned and learne and were here. vol. i. col. 500 . . . and in the decretal Omnis utrisque sexus seicentis et remissionibus, he maketh a pernous statute of the olde decre; put on Austyn, and azeney kyndely resoun and profyt of cristene soules . . . and if for the byndnesse of the preest, or for other vnbate, he is that repentson wole go to another preest kunnynghe in this gostli office, he shal not do this without licence axid. Titus, D. 1. fol. 43b.

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

the king and seculor lords ha power and autorite to punishe what euere persone trespassing opinii in herelondis, thoug he be bishop or erchebishop, 30a and the bishop of Rome. Titus, D. 1. fol. 15.

If ony suche constitution be founde, kings and seculor lords shulde make tho to be don awel, and prisome other exile the auctours and fautors of tho. Ibid. fol. 16.

b It should be observed, that the passages from Scripture recited in the Ecclesiæ 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. xvii. 21. Purveye thou of al the puple my3i men and dredging God, in whiche is trueth, and hater

auracie; and ordyne thou of hem tribunis, that is, souereynes of a thousand, and centurionis, that is, souereynes of an hundrid, and souereynes of fifti, and souereynes of ten, that shulen dene the puple in ech tymo. Titus, D. 1. fol. 57b.

Numb. xi. 16, 17. The Lord seide to Moises, Gadere thou to me lxx. men of the eldere men of Israel, whiche thou knowyest that thou ben the olde men and maistres of the puple; and thou shalt lede hem to the doore 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 awel of thi spiryt and yeue to hem, and that thu susteyne with thee the bithorone of the puple, and not thou alone be grendied. Ibid.

Deut. i. 23, 15. 15—17. Moises seide to the puple, I alone may not susteyne youri businesse and weye and stryus; gene 30 of you wise men and prudent, whom conversacoun is preuid in youri linagis, that I sette hem prines to youo . . . And I took of youri linagis wise men and noble, and I ordeynede hem prines and tribunis and centurionis and quinquageneries and deenis, that shulden teche you alle thingis. And I comaundide to hem and seide, Here ye hem, and dene that that is just, whethir he be a citeseyn, othir a pilgryn no difference of persono shal be; 3e shulen here to a litil man as a greeat man, neither 3e shulen take the persoue of ooni man, for it is the doome of God. Ibid. fol. 58.

Ps. ii. 10, 11. And now, kings, vndristonde 3e; he 3e lernid that demen the erthe. Serve ye to the Lord in drede, and make 3e ful out iese to him with tremblinge. Ibid. fol. 15.

Is. i. 15. Whanne 3e shulen holde forth youri hondis, I shal tume awei myne ceris fro 3ou; and whanne 3e shulen multipele preieris, I shal not here; for whi youre hondis ben ful of blood, that is, youre werkis ben ful of syntis. Ibid. fol. 10.

Mr. xviii. 4. Who euere mekith himselfs as this littel child, he is the greeter in the revowe of honenis. Ibid. fol. 80.

Mk. xvi. 15. Go ye into al the world, and proche ye the gospel to euersi creature. Ibid. fol. 2b.

1 Pet. ii. 11. Derwortheste britheren, I biseke you as comelingshe and pilgrims, that 3e abstine 3ou fro fleeshli desiris that aften azeney the soule, and haue 3e youre good conversacion among bethene men, that in that that thei hatches of 3ou, as of euil doeres, thei biholde 3ou of gode werkis, and glorifie God in the dai of visitacion. Ibid. fol. 57.

Lastly, the author of the Ecclesiæ Regimen thus quotes:—‘ And God scith in the xvii. c9. and xxxiiij c6. of Exechiel, bi oure translatioum, ‘In what euere hour a synnere is inwardli soon, he shall be sauf.’ And the same sentence is in oure translatioum, in the xxxiiij. c6. (v. 12), that hath thus, ‘The wickednisses of a wicked man shal not anioe him, in what euere dai he shal be converted fro his wickednesse;’ and in the xvii. c6. (v. 21) thus, ‘If a wicked man doth penance for alle his synises which he wroute, and kepith alle myne heerit, and doth doon and rightefulnesse, he shal lyne by lif, and shal not die. I shal not have mynde of alle the wickednisses of him, which he wroute.’” Titus, D. 1. fol. 10b. These passages, as quoted from oure translatioum, 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.

45. It is impossible now to ascertain to whom Purvey alludes, as aiding him in the preparation of this version. William Thorpe, in the narrative of his examination before archbishop Arundel in 1407, mentions John Ashton, Philip Repingdon, Nicholas Hereford, Dan Jeffrey Pickeringe, and John Purvey, with many others which were helden 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, Parker and Swynderby.

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; and it bears other marks of having been finished in haste. 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, strengthen this supposition.

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, intelligible and popular; and it

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

a See Prol. p. 57.
b Printed in Foxe, vol. i. p. 485.
c See particulars of him in Lewis's Life of Wicliffe, p. 262.
d 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 Swyn-derby, of whom an account is given in Lewis, p. 371. See also Pat. 15, Ric. II. p. 2. m. 20.
f It ends abruptly, Chapters xii.—xiv. are unskilfully 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.

1 See p. xxx.

1 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. 15. 1 v. the signe of covenaut of pees shall be, 2 v. and it shall be a signe of bond of pees. Exod. xxix. 2. 1 v. pyur white meele, 2 v. white flour. Deut. xxxii. 2. 1 v. cornes, 2 v. grus. Deut. xxxiii. 7. 1 v. fit for it and helpere of it he shall be, 2 v. Site for hym, and the helpere of hym shall be. Josh. v. 15. 1 v. felle redi, 2 v. folde lowe. Josh. vi. 25. 1 v. curside, 2 v. presie herthi. Job. x. 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-tered, heuene shall not wake out, 2 v. til heuene be broken, that is, be made bare, he schal not wake. Mt. xii. 5. 1 v. grett synne, 2 v. blame. Mt. xii. 22. 1 v. wytyer, 2 v. wise man of lawe. 1 Cor. iii. 15. 1 v. for
manifestly becomes more easy and familiar as the translator advances. 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. 13, 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 prophethical books, and to Baruch the short argument found also in the copies of the earlier versions.

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 intituled to be considered a new translation, the others being mere transcripts from the earlier version, with 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! 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.

50. In the New Testament, Matthew has the prologue, with some considerable variations introduced, which is found in many Mss. and editions of the Vulgate, and begins, Matthaeus 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. 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.

\[1\] Printed from this Ms. in vol. i. p. 37.

\[m\] 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. Add. 11,858, from which it has been printed, vol. iv. p. 368.

\[n\] See Biblia vulgate editionis, fol. Basili, 1508, tom. vi. fol. 240. The prologue begins, Quaeus qui prae. and ends, Salomonis hae sunt.

\[*\] In connexion with this observation it may be noticed, that the words forsothe and solthi, 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.
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. 9, 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 p. 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 Ms. 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 r, and he transcribed from it a series of additional prologues to the books of the New Testament s. 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, Barts., is singular in having prefixed to the Galatians, after the usual short argument, no less than three prologues t, the first of which agrees partially with that in the Emanuel College Ms.; the two others have not been found in any other copy.

52. In two passages of the General Prologue Purvey alludes to his glosses on the Old Testament. In the first u 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 v. In the second passage w 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, and sometimes how it was to be understood x, 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. I C. 9 (B). The glosses on the Psalms have been found only in the Bodl. Ms. 2320 g. The marginal glosses on certain parts of the New Testament,

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a Having the press mark 1.4. 33; and designated in the collations by the letter p.
p These prologues are printed vol. iv. pp. 681b, seqq.
r 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.
s 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. 681b, seqq.
t The three are printed in vol. iv. p. 688 b.
u Vol. i. p. 41. i. 39.
w Very few glosses on the minor prophets occur in any copy known to the Editors, perhaps altogether not more than ten or twelve.
x Vol. i. p. 58. 1. 4.
y See Gen. xii. 45; Exod. vii. 21. xii. 8. xvii. 13. xxi. 23 etc.
z See Exod. xix. 5 etc.
a 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.

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.  

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. The reviser 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, substituting nouns for pronouns, and antecedents for relatives, supplying words understood in the original, changing expressions to those more familiar and modern, and using connective particles, either more simple than those of the later version or in addition to them. 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. This revised text is followed in several parts by a Ms. in the library of Corp. Ch. Coll., Cambridge. 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 Paralipomenon to the fifth chapter of Esdras the Ms. belonging to the library of St. John's College, Oxford, 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. Accordingly it had no place in the edition published at Oxford in the year 1735. In the revised version it is omitted.

\* See above, p. xvi.
\* Old R. Libr. B 6; Harl. 1312, 1862, 4896 and 6333; Arundel 104; Lansd. 407; Queens Coll. Oxf. 23; Univ. Libr. Camb. Dd. 1. 27; Emanuel Coll. 2; Hereford 206, etc.
\* Bodl. 277 (2124), marked in the collations I.
\* See Gen. xxxii. B. xii. 56; Num. vi. 5, 13; 11 Paral. xvii. 10; Job xxxii. 5, 7, 15, and passim.
\* For instance, Gen. xxviii. 10, hev. 2. v. Jacob. 1. Exod. xv. 23, hev. 2. v. Moses. 1. 1 Esdr. iv. 12, her doqris, 2 v. doqris of thee peulis, I. Tob. ii. 23, hym, 2 v. his husbunde, I. etc.
\* See Gen. xxxvi. 3; Exod. xxix. 23, etc.
\* Deut. xxvii. 19, perverteth, 2 v. turneth vnjustly, I. Josh. ii. 1. Raab hi name, 2 v. that higt Raab, I. Tob. v. 5, grette, 2 v. saluede, I. Tob. ii. 2, linage, 2 v. kyn, I. xiii. 20, relikis, 2 v. aftercomers, I. Esh. i. 14, hond, 2 v. kepyng, I. etc.
\* See Kings xix. 27, forsothe, 2 v. but I. iii Kings xvi. 12, and, 2 v. also and I. 11 Esdr. xii. 28, sothly, 2 v. and I. etc. etc.
\* For example, Exod. xxviii. 35, 35 fitys, 2 v. fitys to men, 1 v. I. fre fitys, 2 v. fitys to God, 2 v. I. Deut. xi. 14, tymeful, 2 v. tymely, 1 v. I. Paral. xxviii. 5, alle, 2 v. alle thei, 1 v. I. 10, Kings xiv. 10, excited, 2 v. stirist, 1 v. I. 1 Esdr. iv. 3, oure Lord God, 2 v. the Lord our God, 1 v. I. Tob. i. 1, and, 2 v. and of the, 2 v. I.
\* No. 147, and marked in the collations by the letter S.
\* No. 7, and marked in the collations N.
\* See Gen. Profr. 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.

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. Another, but nearly coeval, version of the same epistle occurs in a single copy.

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. These summaries differ in different Mss.; in some being much more full than in others. 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.

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. 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

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Footnotes:

The Epistle to the Laodiceans.

Table of Matters.

Copies of the new version rapidly multiplied.

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PREFACE.

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

<table>
<thead>
<tr>
<th>Epistle to the</th>
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<td>Laodiceans.</td>
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Hou a womman that hadde the flux xii. yeer was heelid.
Of reisynge a damysel in the hous.
Hou ifi blinde men cryinge sueden him.
Of heling of a dumb man.
Of mych ripe corn and fewe werk men.

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

Of him that shal overcome.
Of him that is neithur cold ne hot.
How God chastisith for love and knockith.

Apop. iii. *Egerton 1165.*

To the aungil of the chirche of Sardis, write thou, How owre Lord seith I shal come as a nyght theef.
Of hem that schulen be clothid in whist clothis.
Of him that hath the keie of Dauid, which openeth and no man closith.
How he that shal overcome shal be maad a pilier in the temple.
Of him that is neither coud neither hoot.
The Lord seith, I repreepe and chastise wom I love.
How the Lord soupyth with man that openeth the 3ate to him.

* 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\(^1\) were take 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\(^2\);—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

\(^1\) These measures were of various kinds. Wycliffe in his Treatise against the orders of Priests, chap. 36, writes, "and thus they pursue priests, for they reprieve their sins, and take them, because they hate them and the Gospel of Christ, 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 Wyeliiffe, 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 sollemnem, quos in materna lingua de evangelio et de epistolis et aliis epistolis et doctoribus conscripsit, et ut fatebatur, per annos octo studiose conscribere laboraverat, archiepiscopo coactus tradidit." col. 2726. 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 exerctions 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. Vienna. vol. i. p. 3. col. 542 seqq.) The author is anonymous, but appa-

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.

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.

62. For the later text, one manuscript has been followed throughout, marked 1 C. 8, in the Old Royal collection. Thirteen more have been consulted for prologues and portions. The two printed editions of the New Testament in the later text, by Lewis and Bagster, have likewise been collated throughout, in the various readings.

63. In the General Prologue the text is printed from the Harl. Ms. 1666, as far as chap. xv. vol. i. p. 57, 1-3, 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.

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 11 Kings, and from Ezekiel i. 26 to xxi. 23; collated verbatim elsewhere. [947]

B. Bodl. Libr. Douce 370; forms the text from 11 Kings to 11 Paralipomenon; collated verbatim elsewhere. [88]

C. Bodl. Douce 369, 1st. part; forms the text from 1 Esdras to Baruch iii. 20; collated verbatim elsewhere. [87]

w As reprinted by Mr. Baber, 4º, Lond. 1810.

x Namely, Brit. Mus. 1 B. vi. (M); Arundel 104 (E); Queen’s Coll. Oxz. 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.

y 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. i. 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.—n Maccabees, end; and with various readings from Genesis to 1 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.]
L. New Coll. 66; Prologue to 1 Esdras only; collated verbatim. [97.]
M. Bodl. 183; Prologues from Tobit to Wisdom; collated verbatim. [59.]
N. New Coll. 66; Prologues from n Paralipomenon to Psalter, except that to 1 Esdras; collated verbatim. [97.]
O. Univ. Libr. Cambr. Dd. i. 27; Prologues from Job to Ecclesiastes; collated verbatim. [105.]
Z. Univ. Libr. Cambr. Ee. i. 10; Prologue to n Paralipomenon only; collated verbatim. [107.]

Later Version.

A. Old Roy. Libr. Brit. Mus. i C. 8; forms the text throughout. [6.]
B. Old Roy. Libr. Brit. Mus. i 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 xviii., iv Kings, ii Maccabees viii. 11. to end; with various readings elsewhere. [29.]
F. Sion Coll. 18; collated verbatim Genesis, Exodus, Leviticus; ii and n 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 n Paralipomenon to Esther, Isaiah to ii 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. Mn. 2. 15; collated verbatim from Ezekiel to i Maccabees; with various readings elsewhere. [112.]
R. Univ. Libr. Cambr. Dd. i. 27; forms the text of Prologues to Wisdom and Ecclesiasticus; collated verbatim from Zechariah viii. to ii 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. i. 5; collated with various readings throughout. [149.]
PREFACE.

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. Peps 1603; collated in Genesis with various readings. [123.]
e. Harl. 5017; 1 and 2 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 35; Tobit; collated with various readings throughout. [84.]
i. Brit. Mus. Addl. 10,046; Psalms; collated with various readings throughout. [35.]
k. Brit. Mus. Addl. 10,047; Psalms i—lxxii.; 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 359, 2nd. part; forms the text as far as Deeds xxi. 15. [87.]
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.]
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.]
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.]
PREFACE.

b. Emanuel Coll. 1. 2. 13; collated with various readings throughout. [119.]
c. O'ahan Coll. 343; collated verbatim throughout. [114.]
e. Harl. 507; collated with various readings throughout. [22.]
g. Harl. 490; collated with various readings throughout. [21.]
h. Harl. 272; collated with various readings throughout. [10.]
i. Harl. 539; 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. Camb. Q. A. 6; Epistle to Laodiceans; collated verbatim. [112.]
t. Univ. Libr. Camb. Gg. 6. 8; Epistle to Laodiceans; collated verbatim. [108.]
u. Harl. 1212; Epistle to Laodiceans; collated verbatim. [14.]
w. Magd. Coll. Camb. Pepys 207; forms a second text of the Epistle to the Laodiceans. [125.]
x. Archibp. Libr. Lambeth, 369; Epistle to Laodiceans; collated verbatim. [47.]

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 chap. xi.; collated verbatim. [96.]
ε. Univ. Libr. Camb. 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. Camb. 147; collated verbatim. [116.]
θ. Old. R. Libr. Brit. Mus. 1. C. 8; only first chapter; collated verbatim. [6.]
i. Univ. Libr. Camb. 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抄ists 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.
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 Wolfenbuttel.

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.

BRITISH MUSEUM.

LONDON.

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 Thyer 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.


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 Thyer 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 lacunae occur, Mt. vii. 11 to viii. 19, and Mk. v. 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 Thyer collection, No. 130. 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. i.-3. 'Legenda de defunctis,' in Anglo-Saxon, fol. 2-4. 'Legenda in quadragesima,' in Anglo-Saxon, fol. 2 b; 5. The Gospel of St. John, in the later Wycliffite version, with the same Gospel in Anglo-Saxon, on alternate pages, fol. 4 b.

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 lo; 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, wore for youre sec. m.; v. 13, adversaries for adversarie sec. m.; ix. 18, princis for papes sec. m.; xii. 15, of for to; Judg. vii. 3, the for that; viii. 9, and so for and; ix. 17, to for sec. m.; xi. 33, til to thou comest for til that he come; 1 Kings xvii. 7, pleynge sec. m. for feynge; 11 Kings vii. 20, for therfor sec. m.; Ezek. xiii. 21, hond for hond sec. m.; Mk. xii. 8, begynnynge 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, handmade for concagynge; 1 Kings xxi. 11, queris for carvoles; Eph. iii. 4, mysterie for mynystere. These corrections of the ordinary text are very frequently due to the second hand, which has throughout made numerous
emendations, as Gen. xxxvii. 28, *thritti for twenti*; Judg. x. 9, *passid Jordan for passid*; 1 Kings xxvii. 12, *he wurte for we wurten*. Variations also from the generality of copies are sometimes found in the adoption of a more modern or familiar word, as Gen. i. 6, *charid for convid*; Judg. iv. 15, *a foote for on foote*; 1 Par. ii. 31, *soteth 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 of 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, *bounen men*. It has again other peculiarities, as the omission of the *s* in the genitive; Lk. xv. 17, *fadur for fadris*; of *3e* after the imp. plural, Ex. v. 11; Mt. xiii. 32. Rom. xvi. 9; of *to* after certain verbs, as *brayne, commaunde*, 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, *groyned for gruchened*; and Mt. xxv. 27, *cruefen for cwchfeiden*; Lk. i. 15, and *fat ne*; vi. 1, *bi cornes for bi the corners*. 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 princes*; 1 Macc. v. 64, prosperite *ether preystagis*. This Ms. has formed the text of the later version throughout the present edition of the books both of the Old and New Testament.


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 *verbatin* 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. ii. 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.


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 another 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.


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 Warflade, by the gift of William Pyron, 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 lacunae 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 little 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. 131 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. 1656. 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 Ms. Anglie, 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 "many other synnes and.


The Psalter, in Latin and English, verse by verse, the Latin in red letters; the English in the more recent version.


17. Harl. 2249. Vellum, small folio, ff. 173, 2 cols., written perhaps about 1420; in the margin of fol. 83v 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 cxiv. 14.

18. Harl. 2369. 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 vii. 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 Penston, 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 ferials of the whole year, in Latin; and, after two blank pages, a similar Table for the Saints' days.


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.


The Gospels of St. Luke and St. John, with the usual prologues, in the later version.
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24. Harl. 5768. On thin vellum, in 16r., ff. 84, written before the middle of the xv. century. It belonged in the xviii. 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 4to., 2 cols., ff. 356, written about 1430; in 1581 it belonged to Henry Flycke. It contains:

1. “A reule that tellith in whiche chappites of the bible ye may fynde the lessouns, pistlis and gospelis, that ben red in the chirche after the vse of Salisburi.” fol. i.—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. H. the Duke of Sussex), fol. 18.—3. Another “prolog,” beg. “Oure lord Jhesu Crist—mekenes and patience and charitie,” (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. 21b.—5. Wycliffe’s translation of Clement of Lanctony’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. 135.—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 Laodicceans, with a prologue. fol. 297.—10. Certain gospel readings in the church, which are not to be found in Clement of Lanctony’s Monotessaron in any one place; these are in the later version. fol. 297b.—11. “The lessouns and pistlis of the oolde lawe, that ben red in the chirche in al the seer, after the vns of Salisburi,” and “other lessouns of the oolde lawe, that ben not red after the vse 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 Laodicceans, with the chapters comprised in each. fol. 364.


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. 3, to the end. At the commencement of the volume is, 1. A Table of the lessons, etc.; 2. A short harmony of the Gospel, 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 Jeckyl. 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 Jeckyll’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; xxxvii.—xlii. 25; Exod. i.—iii. i, Jerem. i.—viii. 22, and Lam. i.—iii. 27; all in the later version, fol. 2. —2. “The lessons and pistlis of the oolde lawe, that ben red in the chirch bi al the seer”; 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 lyf, other of reule of iuyenge,” in 12 chapters, fol. 41.—5. A Kalendar, in Latin. fol. 49.—6. A table “to fynde the lessouns, pistlis and gospelis, after the vns of Salisberti.” 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 Blatherico et Francisci vxoris ejus, natus fuit die Veneris, videlecit, vicesimo die mensis October, in hora quinta post meridiem ejsdem diei, in anno Domini millesimo quingentesimo (sic) sexagesimo octauo; et die dominica tune proxima sequen’ baptisatus fuit in
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eclesiæ parochialis de Hallifaxie, Johanne Lacyi de Brearley et Thoma Savile de Copley armigeris existen’ compatribus eius, ac etiam Margareta Waterhouse, vxore Gregorii Waterhouse, vna filiarum Nicholai Tempest, armigeri existen’ comatres (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 Engand, 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. xili. 11, to xlv. 25.

1 Paral. xvi. 39, to xviii. 10. Its readings have a singular and almost uniform accordance with those of Bodl. 256, and Eman. Coll. l. 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, 8vo., 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 chriere it was forbidden that any man schulde speke—an eon 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—9. The Catholic Epistles, with the prologue, in the earlier version. fol. 86b.—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.


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 1 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 “Kalendare to knowe al the gospels and psaltis of the see, whan the ben radde after Salysbureye vse.” In the part of the Kalendare called the proper sanctorum, are introduced some remarks directed against the application of the lessons to the Roman church.

33. Egerton 1165. Vellum, small 4°, ff. 274, 2 cols., written about 1430. It is defective in many places; the name John Harethine, 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. 326, written about 1430. It belonged to Mr. Heber, who bought it at Singer’s sale in 1816, 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 Kalendare.—2. A Table of lessons, epistles and gospels, “after the vs of Salisburi.”—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 lessons and psaltis of the olde lawe, that ben rad in the chriere in al the see, after the vs of Salisburi.”—To which are annexed, 5. “Othere lessons of the Olde Testament, that ben not rad after the vs of Salisburi.” All in the later version.

35. Additional 5809—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. John
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 Holie Byble, translated into English by John Wicklif, 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 Caseby. 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. H., 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. 5905 the 111 Edras is added from Bodl. 277. Some of the books, as Joshua—111 Kings, and part of 1 Macca., 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. 5217, 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 show 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. Wicklif'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 seconde words that Crist spake on the crosse," fol. 326—5. "The ten commandements," with a short comment, fol. 327—6. Seven four-line stanzas, beg. "God that alle myghtes may, in heuen and erthe thilke wille is don," fol. 329v. 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 Wylye to be Custos of, Cant. Hall, 5 id. Dec. 1365, from archbishop Islip's register, fol. 35—9. "Protestacion Revelatio, 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. 103v.

36. Additional 10,046. Vellum, in 16th, 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 bigynith a prologhe on the Salmes of the Saster, beg. "Great abundance —— lone of enemies" (corresponding verbatim with that printed vol. i. pp. 39, 40, except that the paragraph "This book comprehendid —— lone of enemies" is placed last instead of first); then the rubric, Ende prologue. Then follows the commencement of chap. xii. of the General Prologue, p. 43. "But it is to wite —— in heuen." The book of Psalms, in the later version, with titles and the first verse of the Latin. The canticles, 1. Confiteror: Ego dixi; Exultavit : Cantemus Domino : Domine, audi eis ; Audite, eis ; all in the later version, 2. Benedictus, abbreviated and in a different version, with the Gloria Patern and a versicle at the end; 3. Te Deum, beg. "Thee, God, we praise; thee, Lord, we knowlege. Thee, endless fadir, every 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. Quicunque cult, with an exposition, beg. "It is seid comuni that ther ben thre credis," and ending, "teche it to men rnder hem."

37. Additional 10,047. Vellum, in small 4th, 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, 556. Vellum, small 4th, originally perhaps two Mss., both written about 1430. The latter part was written for "Matilda Hayle of Berkinge," and it afterwards belonged to Mary Hastynge of the same place. On the upper margin of the first leaf, "Iste liber pertinet Johanni Prston (?) 1577."


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. 59v, in a later writing,
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“Mr. George Dynley.” It subsequently belonged to Booker, Warmley, 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 lacunae; 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 xvi. 20 to xxix. 18, and from Acts xxiv. 5 to xxv. 26.

Sion College.

42. Sion Coll. 4°, 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 xliii. 14 to Psalm x. 2.

43. Sion Coll. 8°, 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. 32 to xxii. 9; from Prov. xix. 4 to Eccles. ii. 7; from Eccles. xii. 5 to Song of S. iv. 5; from Song of S. viii. 5 to Wisd. i. 8; and from Wisd. xiv. 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. Angliæ, 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. 359. Vellum, 4°, f. 252, 2 cols., written about 1450. In the xvi. century it belonged to Wylyam Hoskyn.

The New Testament, in the later version, with the usual prologues, and the Epistle to the Laodicans. 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.
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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 lessons from the Old Law that ben rad in the church in the year, after the use of Salisbury," and fol. 429, "other lessons on the Old Law, that ben not rad after the use of Salisbury." 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, 12vo., 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. 1. 1, wanting the prologue. After the Epistle of Jude follows "the table of the new law," or "the tables of the gospels," that is, their contents; ending imperfectly in John xvii.

50. Lamb. 1033. Vellum, 4to, 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. ci. 17 is a Latin note on the word gerfawen, which supposes Wycliffe the author of the version, and terms him "Latinistis ignarus." The note is in a hand of about 1500. The following lacunae 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 xili. 14, and cxiv. 5 to cxv. ix. Prov. vi. 12 to Song of S. v. 9; Is. xii. 20 to li. 17; Bar. iii. 25 to vi. 42; and the Ms. ends in Bar. vi. 71.

51. Lamb. 1150, 1151. Two volumes, vellum, small 4to, written about 1430. On the fly leaf of vol. i. the following memoranda: "George Hudson saw this booke"; "Tis boke was bowght of Wylliam Mathy, sum tyme paryshe carpette of Sent Dunstones in the west of Londoun, by me John Wyttone, Wetze. and broderer, & of the same paryshe, in anno diei 1554.—The wyche boke was extemned to be at that tyme thre vnderetholde olde and more." On the first folio, "Hereditas men 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 Faversham, 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, 12mo., written about 1450.

The Gospels of St. Matthew and St. Mark, of the later version, and with the usual prologues.


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

54. Laud 33, formerly C. 9, (661). Vellum, small 4to, written perhaps before 1400. It belonged to John Americ, 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, 8vo., 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 4to, written about 1420, imperfect at the beginning.

Chapters selected from Gen., Exod., Deut., 1 Kings, II Kings, Job, Psalms, Dan., and II Mac. ; 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 4to, 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, Deigrigiratus, stat. sue 29."

The Gospels of St. Matthew and St. Mark, in the later version, with the usual prologues.

58. Laud 561, formerly I. 6, (1346). Vellum, 4to, 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.
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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, 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 quod HBeric eæerti, qui posteà donabat nē domui Cartusianoræ quæ Lōdini cōtigus 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 Barach, 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 11 Kings xxi. 11 to iv Kings ii. 16. The lessons are noted by rubries in the margin, with letters marking the beginning and end.


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


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, (2958). Vellum, 4o, 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, 4o, 2 cols., written about 1380—1390.

Clement of Lanthon’s Monostessaron, 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 thiner and smaller writing as far as Judges, chap. vii. 13. A third and fourth hand, in a larger letter, continues the text to Eccles. 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 Ie spee of, touchinge Sauages docter wole not hit be." 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 . . . . Springfield.

The books of the Old Testament, from Genesis to Baruch iii. 20, ending abruptly with the words “other men in the place of hem risen. The sunge.” 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, Ecles., Isaiah, and Baruch. It is defective from the end of Tobit to Judith iv. 16. Each scribe has peculiarities of orthography; the first writes preteterites, seey, flogis; participles often with the prefix, as yacheviod, yepoken, ytold, ydo, ypefe; plurals, clothes, broyled, fiowles; the second, beginning with Leviticus, writes, hit, hid, hilly, guily, hud for it, ill, illiy, guily, kid; falle for fall, falcctl for fallit, fale for fale, oppar for oppar, open for open, been for inf. be, sertangday for yesterday, here for her, keo and sheo frequently for sche, hanfol for handful, yut for yet, prude for pride, sull for sol, yech for goes; the third continuing to the end of 11 Paral. has present participles in ande and ende, neuertheater and neuerlater for neertheless; before, besedon, besowdton, bewlytum, behynenten; sefne for seven, isatay for yesterday, beryn for theirs; and writes stroff, aboid, sywoit, coitiis; a fourth hand writes participles in a, thus, ywyn, compe, infinitives, hieyn, demyn; between 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 erasure
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.

The Pealher, 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, "th is, innocent anentis Saul. Liter here. Y am hooli. Crist is bodi, that is cristian puple, seith verili, Y am hooli, for it hath take grace of baptym and remission of synnes, sithen alle Cristen men caiis reynd in Crist ben clothid in Crist. If thei seyn that the be not hooli, thei doon wrong to the heed. The hool alon is hooli and halbehly, and nedith noon halowing." Austin here. At the end the following canticles in English: 1. The prayer of Manasses; 2. Confitebor; 5. Ego dixi; 4. Exultavit; 5. Cantemus Dominam; 6. Domine, audiici; 7. Audite, celt; 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, 12vo., 2 cols., written about 1440. It seems to have belonged to W. Wyat, 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.

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, 4to., 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, 4to., 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 eor of the lord mccc & 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 beguileth Eve. The pence of the serpent. Of Eve and of Adam." At the end of Ps. cl. this note, "The first salm of the Canticles was the herietyng to the Lord of the puple of Israel, that was residue of the caiffite." 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 Quia unum Deus in Englishes, the wiche Athisany, a doctor of Greke, made, "Who euere wolde he saed—he may not be saed." On the recto of the next leaf, "The Kalendar of alle the lessons, pistels and gospels of al the yer after the yeer after the yeer of Salisber." The ortography is peculiar; bigge for bie; bigge for lie; isching for itching; perishe for perish; fleisshis for fleshes; quysshuns for cushions; anywises for anywise; bihealde for beheld; loose for lese; sife for gate; syfe for given. It has also some peculiar readings, as knowe 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. Sanctclair of Roisin, 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 4vo., 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 has erroneously been described in Bernard's Catalogi MSS. Anglici, fol. 1697.

74. Hatton 111, (4050). [Vellum, thick 16vo.,] 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
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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.


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. 12o, 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 Calendar.

78. Rawlinson C. 257. Vellum, 4o, 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, 4o, 2 cols., written about 1400. On a slip inserted, in Rawlinson's hand, "Purbey's New Testament, numb. 2, 4o, 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 predicatorium reclus' Neui castri 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 4o, 2 cols, ff. 252, written perhaps about 1430; on the first fly leaf, in Hearne's hand, "Suum cuix. 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 Wiclif's Translation," etc. On the verso of this leaf is written "Scriptus hic liber circa A.D. 1370, nam quæ notatur pugnatis a & k videntur tum recensita;" 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 Calendar 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 dni mcccxxi in festo scii Mauri abbatis crat ventus validus; and again, on lower margin of fol. 5, Anno dni mcccxxvij in festo scii 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 lessons and psittis of the obole lawe, that ben rad in the chiche bi al the yeer," 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, 12o, 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 duæ Rogeri Watinum elcrèi et p'shetæ . a. dni m. qqsim ... 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 priit uou with al mekenesse and charite — seith in the gospel."
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   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 pistles 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 242. Vellum, small 4°, 2 cols., written about 1442. On the fly leaves at the end, "Thomas Peuerei," 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 Horne gave him this New Testament, 17 March (15) 43. It belonged to Thomas Rawlinson, afterwards to sir Peter Thompson, who bought it in 1731 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 ben risen. The yunge." Immediately below is written by a contemporary hand the following note, Exstic! translacum Nicolalay de herford. a facsimile of which, accompanied by three lines of the text is annexed:

The orthography is peculiar: the present participles terminate in ende or ende, as berende, seincede, fistende, frende, seonde, actemonde; the infinitives retain the n, as dremen, turnen, overcomyn; it reads aen for against, betwee for between; them and ther generally for them and their, and often omits the n of the 3 pers. pl. Indie. 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 Ezech. 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 Boll. 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. 391b, 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.xxxviii. 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 Fellongraye, 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.

**Brasenose 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 1 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 ende; and the infinitives retain the n, as don, bern, stoneyn, drenen, pestren: it uses frequently k for c, as kumpis, kantre, kubitus, kone, Kumpany; reada kne, bley, for kne, blen; on, anon, drowe, for one, anon, drwe; loyes, coeis, cost, for loves, coasts, cost; 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 thick 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 coum. Bedd., yeman;" on the first leaf, "Liber Collegii Corporis Christi Oxon. ex dono Mv. Antonii Langford, generosi, et Reverendi in Christo Patris Thomae (Bilsone), episcopi Wintoniensi 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) hard words in this bookes.'—Then follow the books of the Old and New Testament, in the earlier version, with the usual prologues.

95. **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 me Nicholau Hille," and below, "Francis 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 secondne book of Machabes. Blessid be the holi
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trinety. Amen.” Below, by some ignorant person, in a hand of the early part of the xvi. cent., “wylke was eddit in ye. yer ofoure 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 xviii. 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. 56, (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 Proverbs,” etc. The Prologues of St. Jerome are prefixed to Genesis, Joshua, 2 Kings, 1 and 11 Paralip., 1 Esdras, Tobit, Judith, Esther, Job and the Psalter. Those to Genesis, Joshua, 2 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. 3 and Hereford 266. 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 Prolege. 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. forsotho, rubr. for 23, pr. m. interpreted or expounded, rubr. interpreted; ii. 15, pr. m. fyllyd that thing, rubr. fyllyd, tert. m. fyllyd; iii. 9, pr. m. for whi, rubr. for 13, pr. m. that he should 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 569, but the first twenty 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. xii. 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 having terminating in ends, 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 scith on this wise, If ye speke with manns tunge;” 2. The ten Commandments, with a short comment on each, beg. “These ben the x. commandements of God, the whiche euereche man mot kepe, jif he wil be saued;” 3. The seven virtues, five bodily and five ghostly wts, shortly expounded, beg. “These ben the seuen vertues and remedies agen the seuen dedly 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 incipit rotaciones evangeliorum et epistolorum totius anni legend.


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.
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Queen’s College.

101. Qu. Coll. 23, (1947). 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, seruimus scutellie Domine Rogine Elizabethae, incepti legere 2° die Octob. ant. 1561, et finem feci 10 die Junii a°. 1563 ; iterum relegere incepit 12° Junii ant. praeclito.”

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, Ezra, 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. 359. Vellum, 4°, 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 eendit the gospel of Joon, and also here is the endyng of alle the gospellis as thei stonden in the bible, by the seeyng of the foure Evangyelists, Mathew, 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 Wicklie, 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°, 2 cols., written before the middle of the xv. cent. In the beginning of the next cent. it belonged to Thomas Blunt or Blount of Sylwnton (Sillington, co. Warwick), and also, as it seems, to Oliver Woeever. 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°, 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 Guill. Smith, Aug. 26, 1700,” on the verso of the last fly leaf at the end, the name “Stephano Larkyn.”


University Library.


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 Ezeckiel and Daniel are prefixed the prologues which are found elsewhere only in the Queen’s College Oxiz. 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 hasty; 1 Tim. pro. lare; Tit. iii. 2, temperat, ethir memorabule; Gal. iv. 5, adopcioun, ether purcarsing.
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An abstract of the books of the Old Testament, from i Paralip. to i Macabees 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 primum liber paralipoeia. incipit prologus libri secundii.* The prologue is thus given, "Eusebius, Jerom, senden — of Crist sownen, etc. ¶ At the laste — to our trauelte, etc." The first chapter thus, (r. 1) "Salomon thanne — and magnificede — an heiste, etc. (g) And Salomon southe — (6) strin — he offfride — (7) Forsotto so — (8) and thou settist — (9) forsothe thou — (10) seue thou — forsothe who may worthi deme this — — so great. (11) Forsothe God — Forsothe for — thou axist — my peple — (12) forsothe richessi — like thee etc."

Then "ij. ch." Again, Dom. vi. 1. "It plised — (4) the side of — faithful, etc. Thanne (6) princes — (7) or decree — asking — of the king — (8) king, now — sentence, etc. (10) which thing — (12) the maundement, etc. (13) Forsotto — of Persis — (17) with the ring — (18) vnsowpid, etc. (19) Thanne — (20) into Daniel — from the lurking — (22) anoieden not me, etc. (23) Thanne — (26) God of Daniel, etc." After the 15th Psalm, of which the first verse only is given, there follow these Canticles: 1. *Te Deum,* "We heren thee." 2. *Benedictus,* "Alle the werkis," 3. *Benedictus,* "Blessed be." 4. *Magnificat,* "My soule magnifieth." 5. *Nunc dimittis,* "Lord, thou leueest." 6. *Quicunque vult,* "Whoever wolde bee safte." The Ms. is defective from Amos ix. 2 to Jonah ii. 1, and ends abruptly in 1 Mac. xv. 1.


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 Loodicenas, 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., "Mr. that I tooke Mr. Jones vii. in pawne for this book, to be paid agayne when I bring him to his shoppe agayne, and I to pay him j. a daye so long as I haue him, the xxith. 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.


The General Prologue to the Bible.—Then, in a 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, metrice 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. prine ebdon. Adventus, Ye. 51." They fill five leaves, and are left unfinished.


The epistles and lessons from the Old Testament, in the earlier version;—A calendrier 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 9 Stephanus Tomson:" and again, on one of the leaves in Luke, the same, with the addition "sacri palacioc 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 vprightnesnes is the faythful presarver of power and dyngnyte—God send you therein long to persever,—and after to lyue in heauen for ever."

"Sethe I knowe my lyf is short, And that my book and I must part, to you my dere and faythful frende My cheifest juel I doe comend. "Your poorer and faythful frend in the lord, Elizabeth Tyrwlyt."

On the top of the paper, in a different hand, "Calendriis Januarii Avo. 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 lyuenge God, the sworde of the spirite, and the lanterne of lyght to oure foote steppis, a treasure more preciouse then golde and precious stonis." Then in gold letters, "Deuternomiv 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 maye be as it were a remembrance bitwyx your cies."

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

EODOERDVS
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 Prologue, whiche John Wicklif wrote to this Bible, which he translated into Englishe about two hundred yere past, that was in the tyme of Kyng Edward the thryd, as may insty be gathered of the mention that is had of him in diuers auncient Chronicles.—Anno dominii 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.


The names of the books of the New Testament, and number of the chapters in each, fol. 83°.—A calendar 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 lepeseiris in alle tymes. This was writun in the yeir of g sonday nex (sic) after lepeseir of b. In the yeir of the Lord mccc.xxxix.vej." See a like note in Emmanuel Coll. Ms. 1. 2. 13.—

TheEpistles 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.


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 "rightwisnesse" a manuscript in the Lichfield library read "rightwisnes."
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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 prelais more and lesse."


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 Wicliffes 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 erue 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, (101). 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 pistis and lesiones that ben red in churhia bi at 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 propersanctorum, is in the form of a calendar. In the lower margin of the page containing February, occurs this note by the same hand as the calendar, "Thus these letters fallen on lepe ers in alle tymes. This was written in the yer of g sundai next after lepseer of b in the yer of the Lord mœccc.1xxxvii." 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 Wicliffes 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. Cantuari. legavit collegio Emman. Cantah."

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. Many of the leaves containing these prologues have been mutilated.

JESUS COLLEGE.

121. Jes. Coll. Q. A. 6. Vellum, small thick 4°, 2 cols., written about 1450. 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 Hamner, preceptor of the eldest son of Sir Will. Cecil, whose only son John Moris, alias Hamner, gave it in 1594 to Edw. Hughes, Fellow of Jesus, who presented it to the college; his letter of presentation is dated "Sueniae juxta Oswestriam Salopie, calend. Februarii 1594." On the top of the first fly leaf is written in a hand of xvi. cent. "Rd. Markerton."

The New Testament, with the spurious Epistle to the Laodiceans, and the usual prologues. It is preceded by 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.


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 Li. 1. 13. of the Cambridge University Library. The Ms. is imperfect and ends in Lk. ix. 24.
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MAKDLENE COLLEGE.

123. Pepys. 1603, (6752). Thick vellum, small 4º., 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.


The four Gospels, at the end of which are: 1. a Kalendar, with notes of remarkable events. "The dccc novem, 1315, The greeneth, 1290, The erthe grone, 1382, The remoune 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 yeeres was of the making of the world 6681, and whanne the yeers of our (Lord) Jesu Crist was of his incarnacion 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 soul of Sir Wyllm. Weston, lorde of Senct Johns Jerusalem in England, the whiche lord desesith the viijth daye of Maye in the yere of our Lord God 1540, of whos soll Jhu. haue marce," etc.—"This booke was gyven me Edm. Randolph xxiiij. die Martij 1607, by my frerd Sir Roberte Cotten knighte," the names "Edmond Herenden" and "Thomas Bach" also occur in hands of the xv. cent.

The books of the New Testament in the later version, with prologues. It has the Epistle to the Laodicceans, but without the prologue, in a peculiar translation, found only in this Ms., and printed vol. p. 438. At the end of the Ms. "the lessouns and pistols of the olde lawe, that ben red in the churche in the yer after the yere of Salsiburi," followed by 1. "other lessouns," five in number, "of the olde lawe that ben not red after the yere of Salsiburi;" 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 Laodicceans, vol. iv. p. 438, should be omitted.


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. In 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 prelatis." On the fly leaf at the commencement are some notes in the handwriting of Dr. Daniel Waterland as to the authors of the Wycklifite versions.

SINDEY SUSSEX COLLEGE.


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 churche," 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 4º., 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 calender of pistles that ben rad in the chich bi al the eere."

129. St. John's Coll. E. 14. Vellum, 12º., 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, "seruen' reverendi in dominio domini Roberti Startonne."

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 inserted in the text.


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.


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


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

VOL. I.
LIST OF MANUSCRIPTS.

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.


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 calendar 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.—Wychill translated some part of S. Powelus epistles, 1375.—Tindall translated the new testament 30 H. 8."

Durham.

Bishop Cosins's Library.

136. Durham, V. v. 1. Vellum, 8vo, ff. 175, 2 cols., written at the commencement of the xv. cent. It belonged in 1617 to Thomas Maydwell; afterwards to Ryc. Baddley, 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, "Here be signen gode materes redeful to be knowen," beg. "Scint Austyn seith, whose 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 band, 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, on 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, prevaricatoro in consummatione tabescetur. These two words, sicut justus, is not in sum Latyn book, it is sett forth with the text, and therfore me thinketh the English shuld not be drawn with red." The Ms. has many lacaces, being defective from Gen. xxiv. 14 to xxvii. 17; 11 Kings xx. 10 to xxii. 15; Job ix. 18 to xx. 26; Proverbes 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. Lincl. A. 2. 5. Vellum, 4vo, 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.


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.
LIST OF MANUSCRIPTS.

WORCESTER.

Cathedral Library.
140. Worce. 82, (q26). 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 1386. 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 "lessons, pistis and gospels, that ben rad in the chirehe thoru the yer," 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 scralli of the xvi. cent. "Chastofer 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 Elynghebey........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 Calender of the New Testament, to knowe gospells and pistis thur out at the yer;" 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 157. 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.
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The Gospel of St. Mark, in the later version. It is imperfect, ending in the beginning of chapter xiv.


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 monumynt of the holy scripture dothe show, how the Lord God in all ages and tymes wold have his blessed woordes preserved for the comforte of his elect children and church in all tymes and ages, in despyte off Sathane, Antichrist, and all his enemies, to ther ytter confusion and overthrow, that the wickett myghte have no excuse to plead yngnorance, that the worde of our Saviour myght be verified on them, that they arred by cause they did not know the Scripture, as he testifdyth in the gospell 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 endeth the bible; Jhesu, help us, for we ben feele." 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 xxx. 18; and from Malachi. ii. 16 to 1 Macce. v. 20; and from Acts xxiv. 5 to xxv. 26.


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.


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, 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 xvi. cent. the following note, "The author of this translation seemeth to have been 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 ☩: of the care and pains taken therein, see toward the latter end of the Prologue to all the books of the Bible, which is set in the end of the book. It should appear thereby, that he translated the whole Bible, and made a close 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 Emmanuel 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 certain Priest, Curate of Chedingfold, to the Cardinal of Winchester, which was Henry Beaunford; but what the author's name was, I find not. These writings do shew that in the midst of the darknes and cruel 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 Seroien, namely, 1. the motto, "Moriens vive;" and below, a name which has been erased; 2. This acrostich:—

"Meque patresque dedit florens Antuergia cieueS,
Instructi schola clara Louannii pecus inermE.
Christo doctori, secum quem Papa MagistR
Hactenus abstulerat, restaurat Gallia summonO;
Armaque ibi Italamque, et te, Germania, vidf.
Excipit et gremio fassum nonet Anglia mollE;
Lucta, labor, curet versant, dum dindicat semeN."

On the lower margin of the recto of the next or third leaf is the following note:—"Ex dono clarissime Domine Francisci Burgh, Baronissae, eum Michaelis Serollen P. E. B. . apud Lamberth Marshe Londini, idibus Maii 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 Baptistae, Apostolorum Discipuli; the second is headed, De miraculis Christi; and the third, De passibus Christi. It begins:—

<table>
<thead>
<tr>
<th>Mt.</th>
<th>Mr.</th>
<th>Loc.</th>
<th>Joh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maria</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Concepit et obit in montana ..................</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inuenta est in utero habens ..................</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fugit in Egyptum et veneura est Nazareth</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ponerit filium .................................</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Then follow, on the verso of the next leaf, in the same hand, the head of a discourse, with this rubric, "Sermo Doctor. Curteyse, Dominice in purificacione. Christus assistens pontifex per proprium sanguinem introivit in
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(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 sanctorum 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, "En Jerome in his prolog on this epistle sixth alle this." The prologue, however, is not given on the preceding page. Then, the Epistle to the Romans, as far as vi. 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 2 Thessalonians, 1 and 2 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, 4. 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 olde 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—hune in heuene."—4. A prayer, beg. "Lord Jesus Crist, delyuerer of soules."—5. A Summary of Christian belief, in 12 articles, beg. "The first article of our belewe—sacraments of holy chirche."—6. Observations on the concluding parts of St. Matthew and St. Mark's Gospels, beg. "And the eleuen—words 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 pisteles of the olde lawe, that ben redde in the chirche by alle the yer. 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. confortet, schewet, passyt, vnderminet, wriyet, discrivet, vrey, couhet, swyght, beryght, speykyn—dehfe for deauth, treschf for thruth, nat for nat, hit for it, yen for yeye, Jues for Jesus; lijfhet, sonkht, rysghtwines, for light, sought and rysghweasnes. 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°", transcribed in 1569 from an old Ms. given by Leonard Pilkington, D. D., prebendary of Durham, to Sir Thomas Gargareve, Kt., according to a note in Leo. Pilkington's hand, which states that "the first copye thereof was found in Fotheringayye Collidge, at the suppression thereof."


WOLFENBUTTEL.

153. Ducal Library, Aug. A. 2. Vellum, folio, 2 cols., ff. 412, written at the beginning of the xv century. This volume belonged at the beginning of the xvi century. 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 1v 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 PERERINE ACLAND, BART.

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

Father S. Will Morley's studdy, wth 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 Meri and of Bowyer, the first from Thomas Meri 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 Wickhiffe's own booke, seems by the writing and English to have been written in the beginning of the reign of Hen. 4th.; it was in the time of Edw. 4th, the possession of Richard Meri 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 S't John Morley of Halvencheh in Sussex, my wives great Grandfather, the Grandchild and Heiress General of which S't John Morley, the present Countess of Derby, gave it to my wife, her highest 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' 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. The book of Genesis is preceded by the General Prologue, "Fyue and twenti booke —— at the laste, Amen;" and by a Table "to fynde the lessonus, pistlis, and gospels that ben rad bi at the seer in hooly chiere." Before the prologue to the Apocalypse is a note, apparently in Bale's handwriting, "Hunc prologum Gilb. Porretani in Apoc. transluit Ioannes Wicelus 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. i. 3—13. A second scribe appears to have completed the volume, commencing at 1 Macc. ix. The names of "T. Marrowe" and "Thomas Pyton" 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 prologi in Amos.

THE EARL OF ASHBOURNHAM.

156. **Ashburnham,** 1. Vellum, large 4to., 2 cols., written about 1400. On the upper margin of the first leaf is written, "Ed. Reynolds, ex dono D. Gulielmi Simonson, coll. Morton 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. 4to.

157. **Ashburnham,** 2. Vellum, 4to., 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. 1652. This booke was shewn to Mr. Wm. Fox at his examination on the behalfe of John Cullum, at the suit of Thomas 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 Apocalypsis, anno duo nv. ece, etc., (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.
LIST OF MANUSCRIPTS.

158. Ashburnham, 3. Vellum, small 4°., 2 cols., written about 1430. On one of the first fly leaves, “M. Edgecombs book,” with the name “Carlyle,” and date 1597, 29 July; and on the verso of the last fly leaf, “John Picard, Pastor of Pluckley, 1598, 28 of June, and I have bene at Pluckleye thes 30 years,” 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.... vij l. vj. s. viij. d. and hit.... a holy man.... was over seyne, and red 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 lessons, etc. after the use of Salisbury. This Ms. formed the text printed by Bagster in his Hexapla, 4°., 1847.

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 xvii. 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 275, 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 vowe me fy, Gloucester,” 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 participes present terminate in ende or ande; it reads, a noin, eon, eon for enon, one, none; cote, coestia, boet, for cost, coast, bost; bo, thor for bough, through; kmez for knw; seez for sowed; sloz for slew; ses for seen; often has the 2 p. pl. imp. terminating in eth; retains the n of the infinitive; has k for c, as kmn, kuntree, kmpanyes, kuppe, and omits the vowel after w, as wrthi, wro, worskipen.

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 Laodicceans 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.
LIST OF MANUSCRIPTS.

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. Bosville of Braborne, and subsequently came to the Rev. John Craige, who gave it to Sir Edw. Derings 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.


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. cce. ivij.

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. Baker.

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 i 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 ye and glorye ye; xiii. 6, of noon; xiv. 24, propheciede. 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.


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 bokeis of the Bible of the oolde testament.

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 iij. is Exodii, the iij. is Leuitici, the iij. is Numeri, and the v. is Deutromonye; and these fyue ben the bookis of Moises, whiche ben cleped properly the lawe; the vj. bookis Job, the viij. bookis is Ruth, that enclosith the story of Ruth; the viij. bookis, ix. and x. viij. and x. bookis of Ryth; the first is Proverbis, either Parablis, the ij. is Eclesiastes, and the iij. is Songis of Songis; the xxi. bookis, xxij. and xxiii. ben the foure grete prophetis; Isaie is the first, Jeremye is the ij. Ezechiel is the iij. and Daniel is the fourth; the xxv. book is Prologe.

Neemye, and al is o bok anentis Ebreyes, as Jerom seith, but anentis Grekis and Latyns these ben twy bookis; and the xv. is Hester, the xviij. is Joob, the xvij. is the Sauter; the xviij. bookis, xix. and xx. xij. ben the ij. bookis of Salamon; the first is Proverbis, either Parablis, the ij. is Eclesiastes, and the iij. is Songis of Songis; the xxii. book, xxiii. xxiv. and xxv. ben the foure grete prophetis; Isaie is the first, Jeremye is the ij. Ezechiel is the iij. and Daniel is the fourth; the xxv. book is Prologe.

And what euer book in the olde testament is out of these fyue and twenty byfore seid, shal be set among apocrifa, that is, with outen autorite of bilene; theryfore the book of Wisdom and Eclesiastici, and Judith and Tobie be not of bilene. The first book of Machabeyes was founden write in Ebreu, and the ij. book of Machabeyes was writen first in Grek. Jerom seith al this sentence in the prolog on the first book of Kyngis. Also the book of Baruc and the pistel of Jeremye ben not of the autorite of the bible anentis Ebreyes, ne the prayer of Manasses, as Jerom witnesseith, and 'how much of the book of Hester and of Daniel is of autorite anentis Ebreyes, and in Ebreu lettre, it is told in the same bookis by Jerom hym self; neethes Jerom, in snyinge Ebreyes, comprehendeth alle these bookis in xxii.; for Ebreyes maken o book of the first and ij. book of Kyngis, and clepen it Samuel, and thei maken o book of the iij. and iiij. book of Kyngis, and clepen it Malachy, and thei comprehenden in oo book the ij. bookis of Paralipomimon. But certis, litel charge is of this rikenynge, whether the bookis of Kyngis ben numbrid foure, as Latyns doen, either twy, as Ebreyes doen. Also litel charge is, whether Paralipomimon be departl in ij. bookis, as Latyns vseth, either be oo book aloone, as Ebreyes doen; and so of the first book of Esdras and of Neemye, litel charge is, whether thei ben twywe, as Latyns and

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* From Prolog, p. 3. Here bygynneth a reule that telleth of the bookis of the olde testament, which ben of very feith, and whiche ben not of feith. But alle the bookis of the new testament ben of feith and of bilene. No title in a. b Omitted in d. c Exodii. d Leuitici. e Om. d. f the which. g Om. i. h Om. j. i and ix. d. and the ix. g. and the x. g. e. and the xii. g. f. the twye bysheth. the bookis g. h Om. i. i the xii. g. o the xii. g. r the twye bysheth. the bookis g. q Om. r. s the xii. d. t the xx. g. u Om. v. w Om. x. x Om. d. xx Om. d. y Song g. z Om. y. a a d. b Om. d. c Om. d. d the iij. c. e Abdiis g. f Om. d. g Om. d. h Om. d. is xij. d. i with-out. d. out u. k fore d. l Eclesiastici. m ben ydeth. n write bydeth. o write first. o And so. p Om. q. q Om. r. q not the r. s eth neethes i super r. t Om. d. also i sup. r. u of. v this. w the iij. y. x the iij. d. y the b. z the b.  

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* From Prolog, p. 3. Here bygynneth a reule that telleth of the bookis of the olde testament, which ben of very feith, and whiche ben not of feith. But alle the bookis of the new testament ben of feith and of bilene. No title in a. b Omitted in d. c Exodii. d Leuitici. e Om. d. f the which. g Om. i. h Om. j. i and ix. d. and the ix. g. and the x. g. e. and the xii. g. f. the twye bysheth. the bookis g. h Om. i. j the xii. g. o the xii. g. r the twye bysheth. the bookis g. q Om. r. s the xii. d. t the xx. g. u Om. v. w Om. x. x Om. d. xx Om. d. y Song g. z Om. y. a a d. b Om. d. c Om. d. d the iij. c. e Abdiis g. f Om. d. g Om. d. h Om. d. is xij. d. i with-out. d. out u. k fore d. l Eclesiastici. m ben ydeth. n write bydeth. o write first. o And so. p Om. q. q Om. r. q not the r. s eth neethes i super r. t Om. d. also i sup. r. u of. v this. w the iij. y. x the iij. d. y the b. z the b.
PROLOGUE.

Greks vscn, 'other oon° aloone, as Ebreyes vscn. Netheles it setmeth, that Latyns and Greks han more reson in this rikenying then Ebreyes han, but houn ever these bookis ben noumbred, alle these ben of autorie of bilee, either of cristen feith. Thanne if the first book of Esdre and the book of Neemye ben noumbred for twyne, as Greks and Latyns vscn, and if men taken Judith for a book of holy Scripture, as the general congregacion of clergie dide at the Seyne of Nicene, as Jerom, witnessing in the prologue on Judith, thanne in the olde testament ben xxvij. books of bilee. Also Ecclesiastici b was written in Ebreu, and the book of Wisdom is not anentis Ebreyes, but sowmeth1 Grek eloquence, and shume olde writers affirmen, that the Jew Filo made it. Therfore as holy chirche redith Judith and Tobie and the bookis of Machabees, but rescuyethw not tho among holy Scripturis, so the chirche redith these ij. books Ecclesiastici and Sapience to edifying of the peple, notb to conferme the autorie of techingis of holy chirche; Jerom seith this pleyynly in the prologue on Proverbis. Also Jerom translatis the first book of Esdre and Neemye, and biddith that no man delite in the dremis of the iiij. and iiij. book of Esdre that ben apocripha, that is, not of autorie of bilee; for anentis Ebreyes the wordis of Esdre and ofw Neemye ben driven in to o book; and the booksz of the olde testament, that ben not anentis Ebreyes, and ben not of the noumbre of holy writz, owen to be cast feryawy. Jerom seith this in the prologue on Esdre. And therfore Y translatis not the thirde that is the fourth book of Esdre, that ben apocripha; but onely the first, and of Neemye, that ben rikened for twye bookis anentis Greks and Latyns, and ben of autorie of bilee. Netheles apocripha 'ben seid inb twye maners, as Catholicon seith on this word apocripha; a book is seid apocriphum, either for the autor is vknowen, and the treuth therof is opynv; and hooly chirche rescyuyeth sich a book not to preuyng of feith, but to lernynge of vertues; and siche ben the bookis of Judith and other, whiche Seynt Jerom nownbrith in the prologue on Regumv; either a book is seid apocriphum, for me doutith ofk the treuth therof; and hooly chirche rescuyeth sote siche bookis; and siche ben the book of the tongm childhelth of the Sauyoor, and the book of the takyng up of the body of Seynt Marye to heuen; Catholicon seith this on that word apocripha. But sowthely alle the bookis of the newe testament, that is, foure gospelleris, Matheu, Mark, Luk, and Jon; xij. pistelis of Poul, viij. smale pistels, the Dedis of Apostlis, and the Apostlis ben fulfull of autorie of bilee; therfore cristen men and wymmen, olde and jonge, shulden studie fast in the newe testament, for it is of ful autorie, and opyn to vndristonding of simple men, as to the pouyntis that be most needeful to saluacioun; and the same sentence is in the derkiste placis of holy writ, whiche sentencez is in the opyn placis; and ech place of holy writ, bothe opyn and derk, techith mekenes and charite; and therfore he that kepith mekenes and charite hath the trewe vndristondying and perfeccioun of al holi writ, as Austyn preuith in his sermon of the presying of charite. Therfore no simple man of wit be aferd vmesurabili to studie in the text of holy writ, for whi tho ben wordis of euerlastyng lif, as Petir seide to Crist in the viij. chapitre of Jon; and the Holy Gost stirede hooly men to speke and writev 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. chapitre to Romayns witnesses. And no clerk be proude of the verrey vndristondying of holy writ, for whi vndristonding of hooly writ with outen charite, that kepith Goddis heestis, makith a man depper damned, as James and Jhesu Crist witnesses; and pride and conuise of clerkes is cause of her blindenes and ersie, and priueth hem frro vndristonding.

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PROLOGUE.

CAP. II.

The old testament is departid in to three parties, in to moral comauandemtis, judicials, and cerimonalis. Moral comauandemtis techen to holde and preise and cherishe vertues, and to fle and repreeve vices, and these comauandemtis bynden ener, and han strengthe, for tho ben groundid in charite and resoun, and in lawe of kynde. Judiciales techen domes and peynes for orrible synnes, and the judiciales of Moyses lawe weren ful iust and profitable for men, for tho weren ordeined of God, that may not erre in his domes, and lawis, and workis. Netheles sithen Crist was maad man, and ordeyned lawe of mercy and of charite, and wol not the deth of a's sinful man, but repentance and saluacioun, cristen men ben not bounden to kepe the1 judiciales of Moyses lawe, that was endid in the tyme of Cristis passioun. But yet cristen lordis that han the swerd, and ben Goddis vikers, in xiiij. c. Hou lordis wonen paasch.

to Romanys, moun punishe men, that trespassen openly, in catel and bodily prisoun, and suntyrne bi bodily deth, whanne the synne may not ellis be distried, neither the comynetes may ellis be stablishid in pees, as the1 foure doctours and other latter preuen opynyly by holy writ and resoun; but looke that this be don for charite and conyn profit, with mercy and compassioun of bretheren, not for couetise, neither pride, neither for venuaine of a mannes owne wrong. 

That figureden k Crist and his deth, and the misteryes of holy chyrche in the lawe of grace, and these cerimonalis cessiden outirly, as to obligacioun, in the tyme of Cristis deth, and ben noyful and dapeable to men that kepen tho, and for that the gospel is prechid and knownen generally; for if tho cerimonalis ben kept now, the kepers of tho knowlechen, that Crist is not jif comen, neither suffrid deth for mankynde; and this knowleching is opyn heresie1; for whi the treute and firdom of the gospel suffisith to saluacioun with out kepynge of cerimonalis maad of God in the old lawe, and mych more with out cerimonalis of sinful men and vnkunnyng, that ben made in the tym of Antecrist, and of vnbyndung of Sathanas, in xx. c. of Apocalips. Therfore as it is opyn eresie to seie, that the gospel with his treute and firdom suffisith not to cristen mennes saluacioun with out kepynge of cerimonalis of Goddis lawe ato to Moyses, so it semeth opyn heresie to seie, that the gospel with his treute and firdom suffisith not to saluacioun of cristen men with out kepynge of cerimonalis and statutis of sinful men and vnkunnyng, that ben maad in the tym of Sathanas and of Antecrist.

CAP. III.

a Symple men of wit moun be edified mych to heenely lyuyng bi redyng and knowynge of the olde testament, for in the bigynnyng of Genesis they moun knowe, how God made Genesis. heen and erthe and alle creaturis of nouz, and made man to his owne ymage and licesse, and to haue blisse in body and soule with outen ende. Also 'men moun' knowe, how sore God punishide Adam and Eve for brekynge of his comauandement; and how Abel plesid God by feith, mkenesse and charite; and how Caym displesid hym by synnes, and speciailly by enuye, hatrede and manquellyng. Also how Noe was loued of God, and al the world, ou taken xij. persones, was distrised for synne; and how for pride and other synnes God departid many langagis, that no man vndirstood other in the tour of Babel; and how feithful and obedient to God Abraham was, that he yde out of his lond in to a strange cuntre, and was redy to sle his owne sonne Isaac at the wille of God, and gat therfore mich reward of God; and how God distrised Sodem and Gomnor, and other three cytees, for lecccherye and

\[\text{m} \text{maketh } \beta \text{. x to go } \delta. \text{ y Here endeth the prolog on the book of Genesis. y. z in reso } \delta. \text{ a the lawe } \epsilon. \text{ b endid } \eta. \text{ c Om. } \delta. \text{ d Om. } \beta. \text{ e were } \delta. \text{ f the xij. } \delta. \text{ g conynale } \delta. \text{ h not ellis } \gamma. \text{ i Om. } \beta. \text{ k figuren } \beta. \text{ l errour ether heresie } \beta. \text{ ether heresie a pr. m. } \text{ p Om. } \eta. \text{ q the xx. } \delta. \text{ r This is the prolog of Genesis. s. t either holpen myche } \eta. \text{ u any onde } \beta. \text{ v me may } \beta. \text{ w may } \epsilon. \text{ x and hatrede } \epsilon. \text{ y mansleyng } \epsilon. \text{ z sryed } \beta. \]
other synnes, thet tho weren sunkun doun; and the dede see is now where the grete cytees weren. Also hou trewe and obedient to God weren Isaac and Jacob and Joseph, and hou God kepte hem in alle perelis. At this proces of Genesis shulde stire\(^w\) christen men to be faithfull, and for to drede and loue God, and in alle thingis do\(^v\) his wil\(\text{le}\).\(^\dagger\) Also in Exodus men moun\(^u\) knowe, hou God kept his simple peple in Egypt, and encresside hem gretly in that lond, vudir the persecucion and tirrantrie of Farao\(^o\), and deluieride hem by many miracles, and punishid Farao and his peple with ten\(^e\) stronge venniauncis, and fadd\(ed\) hem meruelously in desert xl. jeres, where no dwellung of men was bifore, and made hem to\(^o\) overcome the strong peple of Amalech. Aftir this God tayyte hem wyis gouernayle, and bitook to\(\text{e}\) hem the\(\text{e}\) ten comandements and other iudicialis, to punishe gretly opyn grete synnes. Also\(\text{b}\) they\(\text{i}\) weren ful bisy to make a costlew tabernacle to the onour of God, by his bidding and techyng, that figuride holi chyrche and vertues in mennes soulis. At the laste God took gret venniaunce on\(^k\) hem for idolatrie, whanne thei forsoken the feith and worshipyng\(^d\) of God, and onoureiden joten clothis bi stiryng\(^g\) of the deuel. And thanne Moyses was a trewe mediatour bitwix God and the\(\text{e}\) sinful peple, and seide thus to God, for gret trist of his mercy and rytfulnes\(^o\), and for\(\text{p}\) gret charite to the peple, "either\(\text{pp}\) forjyne thou this trespas to hem, either do me out of thi book in which thou hast written me;" and for this deuont priere and gret charite of Moyses God sparde the synful pepil, and distryede not sodeynly al the pepil, but took hem to mercy and grace. And this proces of Exodus shulde make men trysty\(^i\) in Goddis help, and to be trewe in his loun, and eschewe his ofiense with al her my\(\text{t}\)is.\(\text{f}\) "The iiij. book clepid\(\text{d}\) Leuitici techod men sacrificis due to God, and for synnes of the peple, in the\(i\) tymne of the olde testament, and that\(\text{i}\) no man wauorthi shulde neyse to the seruise and sacrifice of God. These sacrificis owen not to be kept now, for the figureden the passiouen and deth\(\text{w}\) of Crist, and remiussion of synnes bi the blood and merit of Crist, in the lawe of grace. Also this book techod men to absteyne fro wedlok of ny\(\text{t}\) kyn and affynyte, with ynee the ij. degt\(\text{e}\), and ordyneth peyne of deth for ydolatrie, and weddyng with ynee the ij. degt of consanguynte and affynyte. At the last this book techod men\(\text{w}\) to kepe Goddis heestis, and for to loue her neiboris and to\(\text{d}\) do equyte to hem, and werks of mercy to ned ymen; and comauithd just wey\(\text{z}\)is and measures, and domes; and forbedith strongly ydolatrye and wicche craf\(t\)is and false coniouryngis; and teellieth prosperite that shal come to hem that kepen Goddis heestis, and venniaunce and peyne to hem that breken Goddis heestis. And this proces of Leuitici shulde make cristen men afferd to breke Goddis heestis, and jooyful to kepe tho to lyf and deth, for\(\text{r}\) reward of God in euerlastyng blisse.\(\text{f}\) "The iiiij. book clepid Numeri tellith the nonumber of peple led out of Egypt, bothe of lewid men and of prestis and of dekeynys; and how God kept hem longe in the orrible desert, and punishide hem alle bi deth, out taken Caleph and Josuc, for grucchyng and mystryste to Goddis word, and punishisse Marie, Moyses sistyr, with lepre, for bacytynge of Moyses, the mylde servaunnt of God. Also\(\text{b}\) whanne God wolde haue distryed the peple for grucchyng a\(\text{e}\)sens hym, Moyses preyde with al his herte for the peple that wolde stoon\(e\) hym to deth. Also God techith there, that he that deth ony synne by pride shal be deed, and that he that brak the sabot, she by gadering of stickis, shulde be stooned\(d\) alle the peple. Also God punishisse soocre Chore, Dathan, and Abyron, that weren rebel a\(\text{e}\)sens Moyses and Aaron, and made discission in the peple, so that the erthe openye, and deuoride hem with here tabernaclis, and al her cate\(ls\), and thei\(\text{e}\) velden doune quyke in to helle. 3it whanne the

\(\text{u}\) the \(\text{C}\); \(\text{v}\) kepe \(\text{C}\); \(\text{w}\) stire meche \(\beta\); \(\text{stire mechsel i. accru.}\); \(\text{x}\) to do \(\beta\); \(\text{y}\) Here endith the prolog of Genesis, \(\delta\); \(\text{z}\) Here ..., bigynaneth the prolog of Exodus, \(\delta\); \(\text{\|}\) this \(\text{\|}\); \(\text{k}\) of \(\text{\|}\); \(\text{l}\) the worshipping \(\beta\); \(\text{m}\) strengthe \(\text{\|}\); \(\text{n}\) Om. \(\text{C}\); \(\text{o}\) for rytfulnes \(\delta\) sep.; \(\text{p}\) Om. \(\text{\|}\); \(\text{pp}\) Om. \(\text{\|}\); \(\text{q}\) to triste \(\text{\|}\); \(\text{r}\) Here ..., bigynaneth a prolog on Leuitici and this it is, \(\delta\); \(\text{s}\) Om. \(\beta\); \(\text{t}\) Om. \(\text{\|}\); \(\text{u}\) the deth \(\delta\); \(\text{v}\) gree \(\beta\); \(\text{w}\) Om. \(\beta\); \(\text{x}\) Om. \(\beta\); \(\text{y}\) wicche craft \(\delta\); \(\text{z}\) to haue \(\text{\|}\); \(\text{\|}\) Prolog. [on Numeri] \(\delta\); \(\text{b}\) and \(\text{\|}\); \(\text{c}\) haue stoned \(\text{\|}\) sup. ras.; \(\text{d}\) see of \(\text{\|}\).
peole grucchide ayeys Moyes and Aaron, and wolde sle hem vniustly, and God killide mony thousandis of the peole herfore, Moyes bad Aaron preye, and ofference for the peole; and so he ceesside the vniauncie. Also God tetchith there, that prestis shulen haue "Hon prestis and dekenys shulen haue tithis of the peole, and jine her tithis, that is, the tenthe part of tithis whiche thei token of the peole, to the higgest prest, and prestis and dekenys shulen holde hem apayed with her spiritual part of tithis and offryngis, and take no possessioun in the londe of her britheren, for God hymself shal be the part and eritage of prestis, in the myddys of the sones of Israel. Also for Moyes and Aaron blyeueden not fully to Goddis word, but doutiden of his byheest at the water of ajenseyng, God suffride not hem for to entre in to the land 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 batelis whiche thei hadden ayeys hethen men; and of Balaam hou he was hueryd to curse Goddis peple, and hou God compeled hyd to blesse his peple, and to seye profesi of Crist. And for the peple of Israel dide fornicaicium and idolatrie, God bad Moyes hange alle the prinics ayeys the sunne, that the strong vniauncie of God were turned away fro the peole of Israel. And for as of Fynes, myche as Fynce the prest kilidge a duke of Israel, that dide fornicaicium with an hethen womman, and dide this for ferenct lone to God, he gat of God eternaulyng presthood for hym and his seed, and turned away Goddis wraththe fro the children of Israel. Also there is taut, who shal be eyr of a man; and of halydayes, and sacrificis, and offryngis made in tho; and whiche avowys shulen be holden, and whiche not; and of batelis, and hou the preyes shulen be departid among the peple, and what shulde falle to the prest; and hou the lord of byheest shulde be departid to xij. lynagis; and dekenys shulen haue citees to enhabite in tho, and the subbarbees to here sheep and beestys; and citees of refuyt shulden be ordeyned for hen that sheden blood vniustly, nor of purpos, neither hatrede before. goyne; and he that is gilty of mannis deeth shal be slayn with outen onye redempcioun. This proces of Numeri shulde stire cristen men for to looe here enemies, and do good to hem, as Moyes and Aaron diden, and to kepe Goddis heestis, and shede not mannis blood vniustly. ¶ The fyfte book clepid Deutronomye is a rehersyng and confermyng of al the lawe biforegoynge, and styrih men gretly to kepe and teche Goddis heestis, and adde no thing to tho, neither drawe awy onye thing fro tho; and first it tetchith, that wise men and mystly shulen man be madeg ingenis, and deme justly the pore and the riche; afterward hou the Jewis ouercamen Seon, the kyng of Hesebon, and token his lord and alle the goodis therynne in to her owne possessioun, and dedyn in lyk maner to Og the kyng of Basan, to his lord and goodis. Farthermore God comandaith men to kepe his heestis, and adde no thing therto, neither drawe onye thing ther fro, and that they drede and lone God of al her herte, and all her soule, and all her strengthe, and eschewe ydolatrye, and serue and worship hym aloone; and that thei teche Goddis heestis to here sones, and thenke on the heestis in hou and weye, slepyng and wakyng. Also God comandaith his peple to eschewe weddyngis of hethen men and wymmen to her children, lest they ben drawen to idolatrye, and bhiethe many blessyngis to hem and miche encresyng of goodis, if thei kepen treulye his comandamentis, and that strong vniauncie and distryyng shal come on the Jewis, if thei doen ydolatrye, and ben vnbodient to God. Also God biddith hem haue mynde, that they welsden the lord of byheest, not for her owne rytfulleness and strengthe, but for the synnes of men that duielden therynne, and for the oath of God which he made to Abraham and to other hooly men. And thanne God remembarith to hem many grete synnis, to make hem war that thei trespase no more, but that thei drede God
and loue hym in alle her bert and soule, kepe\(^k\) hise comaundementis, and swere by his name, and loue pilgrymes either comelyngis. Eft God biddith hem hawe hise wordis in her hertis and wittis, and hawe tho for a singne in the hondis, and bytwyxe her ye\(^\text{yn}\)en, and that they techis her sones to bithenke\(^l\) on the wordis\(^m\) of God euere, and that they write the\(^m\) wordis of God on the postis and \(^3\)atis of her hous; and tellith and \(^3\)iue\(^h\) his blessyng to hem, if thei kepen hise heestis, and \(^3\)iue\(^h\) his eurs to hem, if they breken hise heestis, and worshipen alie\(^n\)e goddis. Also they shulen distrye the placis wherynne hethen men diden ydolatrie, and distrye her auers, ymagis, woodis and ydols; and thei shulen make her sacrifices, and offre her tithis, and the firste fruytis, and \(^3\)iftis 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 drenys, that 'wole styre\(^\text{a}\) men to do\(^o\) ydolatrye shal be slayn, and so shal a frend either citee that doth idolatrye, eithir styricht other men therto. Also thou shalt paye tithis of alle fruytis that growen in\(^p\) erthe, of whete, of\(^q\) wyn, and\(^t\) of oyle, and the\(^t\) firste boren thingis of neet and sheep; and in the thridd \(3\)ere thou shalt departe an\(^d\) othir tithis of alle thingis that growen to thee, and kepe it with yyne thine \(3\)atis, to susteyne the dekene, pylygrym outher comelyng, fae\(^\text{r}\)ilies child either\(^\text{a}\) modirles, and wyl\(^\text{e}\)ue, that ben with yyne thye \(3\)atis. Also in the viij yeer shal be remissioun of dette to citeysesynge and kynnesmen, netheless not to a pylygrym and comelyng, for he may be compellid to paye. Outirly a nedy man and begger shal not be among\(^w\) Goddis peple; put pore men shulen not flye in the lond, therfo\(^r\)e\(^w\)e\(^t\)h men shulen helpe hem with lone, and helpe hem wilfully in here nole. Thanne God te\(^t\)chith of thre grete solempneces, of pask, of the feeste of woukis either pentecost, and of the feeste of tabernac\(\text{is}\)^t; and that maystris and iugis shulen be ordeyned in alle \(3\)atis\(^z\) either citees by ech lynage, to deme the peple by iust doom, and take not \(3\)iftis nether persone\(^s\). Furthermore God te\(^t\)chith, that\(^h\) who euer is conn\(^y\)ct by twe\(^y\)ne eithir the\(^t\)re witness\(\text{is}\), that he hath do idolatrye, he shal be stoo\(^y\)yd, first by the\(^d\)e witness\(\text{is}\), and thanne by al the pepli. He that is prou\(^d\) and wole not obeye to the comandement of the h\(j\)pe prest, and to the doom of the iugis\(^b\), in that\(^c\) thei te\(^t\)heen Goddis lawe, shal be deede. Thanne God te\(^t\)chith, what maner kyng the pepli shal make, and what shal be his office. After\(^w\)ard God te\(^t\)chith, that prestis and dekenys, and alle that ben of the same lynage, shulen 'not haue\(^e\)e part and eritage with the residue pepil of Israel, for they shulen ete the sacrifices of the Lord, and the offeri\(^n\)g of hym, and thei shulen take noon othir thing of the possessioun of her bretheren; for whi God hym self is her eritage. Furthermore God forbidith idolatrye, and to enquere coni\(^o\)unres, and to kepe dre\(^m\)ys and chiterying of briddiss; and comandith that no wiche neithir\(^d\) enchaunter be, and that men take not\(^c\) counsel at hem that han spirithis in cloos, neithir at false duynynors, neithir axe of deede men the troute. Also God shal rei\(^l\)se a profete of her\(^f\) bretheris, that is Crist the Sauyou\(^r\), and he that hath\(^h\) not hise wordis shal be punis\(h\)ed. A profete that wole speke by pride in the name of God that thing that God bad not hy\(^n\), eithir bi the name\(^d\) of othir goddis, shal be slayn. Also\(^v\)j. citees of refuyt eithir\(^k\) of fraunchise shulen be, that he\(^l\) that sleeth a man, not by hatrede but a\(e\)\(n\)s his wille, be\(^m\) saued, and he that sleeth a man bi hatrede and bifo\(^c\) castynge, shal be slayn with oute mercy, eithir raunson. He that is conn\(\text{u}\)ct to have seid fals witness\(y\)ng a\(e\)\(n\)s his brother, shal haue the same peyne to which his brothir shulde be put, if he hadde be gy\(t\)ly. Also prestis shulen countermorte hem that gon to iust batel, to haue trist in God, and drede not her enemies, and that ferful men, and thei that han newly bylydyd an hous, eithir\(^n\) newly plan\(t\)id a vyne, eithir\(^n\) newly weddido a wyf, and not vsid hir, go not to batel; and firste wery\(^y\)res shulen proffe pees to a citee, and if the citee zelde it selfe, men ther
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ynne shulen lyue vndir tribute, ellis alle men ther ynne shulen be slayn; and this is vndirstonden of tho citees that be not ȝouen in to possessiouon to the pepil of Israel. And there is teld the departuyng of preyes, and what treese shulen be kit doun in biseynges. Also God techith what shal be doon, whanne a man is founden slayn, and the sele is vnknowen. A child rebel to the fadir and modir, and that xueth hym sylf to ghotenye, leccerye and drunkennesse, shal be stoonyd of al the citee. A man shal kepe the oxe and sheep of his brothir; that is strayed away, and bringe it azen to his brothir, and so of other beestis and of ech thing; and if thou knowest not, whose tho ben, thou shalt kepe tho stille, tyln thi brothir seke and resseuy tho. Who euer doth avotrie, shal be deed; if a man defouleith If a man de-


A child rebel to the fadir and modir. nfoleth a ver-

gyne. Tho shalt not take a servuuent to his lord, which servuuent fledde to thee, but he shal dulle with thee in a place that plesith hym. Noon hoore shalt be of the doutrisis of Israel, neither a lechour of the soones of Israel. Tho shalt not leene to thi brothir for vsure. If a man hatith his wife, he shal write and jie to hir a libel of forsakying; but this is forbunden of Crist in the gospel of M. vho. ca. and 'xix ca.' Whanne a man hath take late a wyf, he shal not go to batel, neithir any comyn office shal be put on hym, but oon ȝeer he shal be glad with his wif, and take heed to his hons. He that prolynometh his brothir, which is a fre man, and siliith hym, shal be slayn. Tho shalt yelde 'at nyxt to a pore man his weed, and in the same day thou shalt paye to a nedy traneylour his hyure. Fadris shulen not be slayn for the sones, neithir sones for the fadris. Whanne thou repist corn in the feeld, and forgetist an handful, thou shalt not turne azen to take it, but thou shalt suffre that a comelyng, fadirles child and wydewe take it away; and so of gaderyng of olynes and of gaderyng of grapis. Whanne twy men ben at debatynge, and the wyf of oon woole delyuere his houborde fro the hond of the strenger, and take hym by the preuy membris, sche shall leese her hond withouten any nyght. And there God forbieth false weajtis and mesureis, a more and a lesse. Also dekenes schulen pronounce and seie with hiz vois to alle the men of Israel, he is cursid that doth ydolatrie, eithir brekith eny commandement of God eithir doth azen any part of the lawe of God; and alle the peple schal seie, Amen. Also God biheetith greet prosperite to his peple, if thei kepe his heestis, and thei schulen be blessid in citee and in feeld, and the fruit of her wombe and the fruyt of her lord shal be blessid, and alle things that perteynent to hem schulen be blessid, and thei schulen haue victorie of hire enemies, and manye prosperites of soule and of bodi schulen bifalle to hem; and if thei kepen not Goddis heestis, thei schulen be cursid in cite and feeld, the fruit of her wombe, and alle things that perteynent to hem schulen be cursid; God schal sende hem hunsir, thirst, pestilence, feuer and coold, brennyng and heete, and corrupt eir, til thei perschen; enemies schulen haue victorie, and conquere hem, and take hem presoners; and yet God schal punysche hem with huge veniance, that alle that heeren ben astonyed. Nathes the if whanne alle these veniences ben fallen on hem, thei repenten verily in the herte, and turne azen 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 azen to hire lond fro alle folkis, among whiche thei weren scatered, and God schal blesse hem, and make hem to be of more noumbe then her fadris weren, and schal turne alle the cursis on her enemies; and God schal yede to hem aboundance in alle werkis of her hondis, and in alle things that perteynent to hem. Moises spae alle these wordis to al the pepul of Israel, and bad hem dredre not her enemies, for God schal go before his peple, and overcome her enemies. And Moises ordeyned Josue to be lerede of the peple before al the multitude of the sones


\[\text{P tree } \text{t schal } \text{t the biseyng } \text{t byseykyng } \text{a.} \]
\[\text{b blessid in } \text{a. } \text{i prosperous } \text{b.} \]
\[\text{f Om. } \text{g thei } \text{u to } \text{B. } \text{v and if } \text{french. } \text{w defoule ol } \text{x the fyuethe } \text{z the nynthe chapter } \text{z conco. } \]
\[\text{Prologue. } \text{t thei } \text{u to } \text{B. } \text{v and if } \text{french. } \text{w defoule ol } \text{x the fyuethe } \text{z the nynthe chapter } \text{z conco. } \]
\[\text{d fadir } \text{e and fadirles } \text{f Om. } \text{g or be.} \]
The vj. book, which is clepid Josue, tellith in general, that Josue brouȝte the peple into the lond of biheeste, and departide it bi lott to hem; and first how God biiȝte to Josue that noon schulde move bedeste stondhe him and his peple in alle the daies of his lijf; and God biiȝte that Josue schulde departe bi lot to his peple the lond of biheest; and God commaundide him to kepe al the lawe, and bowe not fro it, but thenke therinne bi daies and nyȝtis; that he kepe and doe the thingis that ben writen therinne. After this Josue sente aspies to biholode the lond and the citee of Jerico; and thei entrider in to the hous of a comun womman Raab, and weren sauid there bi counseil and helpe of the womman. Thanne Josue had the prestis take the arke of boond of pees of the Lord, and gow before the peple, and thei diden so. And whanne the prestis camen with the arke to the brinke of Jordun, the greet watris of Jordun wents away to the deed se, and the hiȝere wateris stooned stille as a wal, so that the peple passide bi the drie botme, and the prestis stoonid on the drie erthe in the myddis of Jordun. Also Josue bad xij. men of xij. lynagis of Israel take xij. greete stoonis fro the botme of Jordun, and sette tho in Galgalis, where the peple settide tentis in the nyȝt after the passage of Jordun, and take xij. stoonis of the lond, and putte in the myddis of Jordun, where the arke hadde stooned; and bad that fadris schulden teche hire children, how houe passiden bi the drie botme of Jordun, for God driede the warris throve, as he hadde do before in the reed se, and the prestis and priuces and al the peple obeyede to Josue. Thanne Josue circumcide the peple that was vncircumcidid xi. yeer in desert, and the peple made pa3k in the xiiij. day of the monthe at euentid; and Josue siȝ an anguel of the Lord, which anguel was prince of Goddis oost. Also the stronge wallis of Jerico felden doun at Goddis ordynaunce, whanne the prestis brayeden with vij. trumps, and alle the peple crieide an hiȝ in the vij. day of cumpassing of the citee. And the peple of Israel distroiseide and brente the citee and alle thingis therr inne, outaken Raab and tho that weren in her hous, and outaken gold and syluer, and vessels of bras and yroun, whiche thei haleveden in to the tresorie of the Lord. Also for Achar die aȝens Goddis biddinge, and took to himself a thing resered to Goddis vs, he was stoonid and brente, and alle hise goodis weren brente with hyyn; and til this punysching was doun on hyyn, 'the peple of Israel myȝte not stoonid, 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 distroiseide and brente the citee, and hangide the king therof in a iebat. Thanne Josue biliide an auter to God in the lill of Hebal, and offride theronne brente sacrifici and peesible sacrificis, and wroote the Deutronomy of Moyses lawe on
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stoonis. And first he blesse the peple of Israel, and after these thingis he redde alle\(^v\) the wordis of blessing and of cursing, and alle thingis that weren writen in the book of lawe\(^w\) he lefte noo thing vntouchid of these thingis whiche Moises hade commaundid, but he de
claride alle thingis biore al the multitude of Israel, to wymmen and litle\(^x\) children, and to comelyngis that dwelliden\(^y\) among hem. Also men of Gabao feyned hem to be of fer
contre, and bi this fraude thei 'gaten of Josue and other prinics pees and lijf\(^z\); and for this fraude thei and alle hire succesouris weren maad boonde, to bringe woode and watir
to the seruise of the auter and of\(^a\) al the multitude of Israel for euere\(^b\). Also Josue by Goddis help ouercam v. greete kingsis in oo day, and made hise prinics trede\(^bb\) on the neckis of kingsis, and after\(^d\) hangide these kingsis in v. iebatis, and he ouercam alle the kingsis and her peplis that dwelliden in the\(^e\) land of biheest, that weren xxxj. kingsis, and departide the land of biheest to xij. lynagis of Israel bi lot, and citees of refuyt, and citees to prestis and dekenes to dwelle inne\(^f\), as God commaundide. This processe of Josue schulde stire cristene men to have greet trist in God, and dreede noo man neither\(^g\) peple, as longe
as thei seruene\(^b\) treuly Almytys God. ¶ The vij. book clepid\(^i\) Judicum tellith\(^j\) that the Judicum.
puple of Israel was reulid with ingis, either domysmen, after the deeth of Josue, and sum-
tyme bi a woman Delbora. Whanne the peple felde to greete synnes, and specially to of Delbora.
ydolatrie, God sente aduersaries on hem that turmentiden the Jewish ful sore, and killide
many thousands of hem, and heeld othere vndir tribute and greet thraldam. And whanne Hou bi very
reulide men gat mercy.

This processe of Judicium schulde stire cristene men for to flee synne, and loue God that doth so greet mercy to hem that repentyn\(^m\) verilli. ¶ This book comprehendid the storie Ruth.
of\(^o\) Ruth, that was an hethene woman, and lefte her nacoun, and ydolatrie, and bileuue
in God, and kepte his lawe. Therfore sche was weddid to a noble man of the Jewish, and is set in the genelogie either\(^p\) kynrede of ouere Sanyour. This story schulde stire alle men\(^n\) to forsake her synne, and serue God treuly in al hire lijf, for reward of heuene blisse.

¶ The first book of Kingsis tellith, how the prest Ely and his sones weren reprented and slayn, for thei gouerneden yucl 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 killeden manye thousandis\(^q\) of the\(^r\) Jewis; and how the trewe chijld Samuell was a faithfull prohete of the Lord, and gouernede wel the peple in Goddis seruise and riȝtfulnesse, and dide noon extorcioun, neither\(^u\) took jiftis of eny
man, neither couetidde eny mannis good, but dide alle thingis in his offis iustly before
God and man. And whanne Samuel was eeld, he settide\(^w\) his sones iuges of\(^v\) Israel; and for thei bowide aftir auarice, and tooken jiftis, and peruerdien doom, the peple
axiden a king on\(^w\) hem, to greet indignacoun of God and harm of\(^x\) hemself. Thanne Saul that\(^y\) was pore and meke, and sonyte the assis of his fadir, was maad king, and
dide wel a lytell while, and aftirward for his pride and couetise he was reprented of God,
and pryued fro the reume, bothe he and his ky\(^z\); and pore Dauith was chosen king bi of Dauith,
Goddis ordynance for his meeknesse, mersey, and charite. Dauith sparyde Saul his enemye,
that pursuied him to deeth viynest, and was a traiteour and blasfemere\(^a\) of\(^b\) God, and not
only sparide him twyse hitaken in to his hoondis, whanne he myzte haue slayn him, and
 jit ascapid\(^bb\) harmles, but also letilde hire men to snyte hym, whanne thei myzte haue
slayn him, and scapid\(^bb\) harmles. And jit the wickid tyraunt Saul pursuied him for enuye,

\(^v\) Om. \(\delta\).
\(^w\) Goddis lawe \(\zeta\).
\(^x\) to lited \(\delta\).
\(^y\) dwellen \(\xi\) pr.m.
\(^z\) gaten of Josue pees and lijf.
\(^a\) and other prinics on, gaty of Josue pees and lijf, of Josue and other prinics \(\beta\).
\(^b\) to \(\epsilon\) up. \(\gamma\), \(\alpha\) euer-
mor \(\zeta\).
\(^c\) that \(\beta\).
\(^d\) thime se ne \(\zeta\).
\(^e\) serwened in \(\beta\) euer-
mor \(\zeta\).
\(^f\) Here \(\ldots\) bigymyth a prolog on Judicum. \(\beta\).
\(^g\) kis
clepid \(\zeta\) \(\lambda\) and tellith \(\zeta\).
\(^h\) repyent \(\zeta\).
\(^i\) ve Heere \(\ldots\) bigymyth a prolog on Ruth. \(\delta\).
\(^j\) Om. \(\delta\).
\(^k\) om. \(\zeta\) criyen men \(\zeta\).
\(^l\) Here \(\ldots\) bigymyth a prolog on the \(\xi\) book of Kingsis. \(\beta\).
\(^m\) thousand \(\zeta\).
\(^n\) Om. \(\beta\), pr.m. \(\zeta\) ne \(\zeta\).
\(^o\) ve \(\zeta\) on. \(\omega\) up
\(^p\) to \(\xi\).
\(^q\) serwened \(\alpha\) euer-
mor \(\zeta\).
\(^r\) and tellinge hem.
\(^s\) with ke \(\zeta\).
\(^t\) a to \(\zeta\).
\(^u\) haue scapid \(\delta\).
\(^bb\) jite haue scapid \(\delta\).
and southe his deth in manye maners, and eure God kepte Dauith in alle perrels, and yeldde peyne to Saul for his tyranntrie 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 coneytous, and styre securer lordis to be meke and just to God and men. ¶[d]The ij. book of Kingis tellith first, how Dauith biweylyde gretely the deth of Saul and of Jonatas, and of Goddis peple; and Dauith killede the man of Amalech that killede Saul outirly, after the deeth wounde of Saul, and brouste to Dauith the coroune and bye of Saul. Aftir this the lymagyn of Juda corounnede either anoynitide Dauith in Ebron, that he schulle reyne on the hous of Juda; and thanne was longe werre bytwixxe Hisboseth, some of Saul, and bitwixeb the hous of Dauith; Dauith enceries eure, and waxe strongere 'and strongere, and the hous of Saul dicreeside ech day; and Dauith rengnide vij. zeer in Ebron, and gat vj. sones. Also Dauith made myche sorewe for the deth of Abner, whanne Joab hadde killid him bi treesoun. Also Dauith killede Baana and Rechab, that killiden bi treesoun Hisboseth his enemye. Thanne al Israel cam in to Ebron, and anoynitide Dauith in to king of Israel, and Dauith regnede on Juda in Ebron vij. zeer and an half, and regnedeb in Jerusalem xxxij. zeer on al Israel and Juda, and was xxx. xxx. zere eeld whanne he began to rengen, and rengnede xl. zeeer. Aftir this the noble king Dauith hadde twyes, victorie of Filistes. Thanne Dauith took xxx. thousand chosen men of Israel to bringe to his place the arke of God, for reuerence and devocioun. Dauith made greet mynstrelye, and mekide himselfe before the arke, and suffrde rebukinge of Mycol, the donstir of Saul; therfore Dauith thou3te to 3lyde 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 stabe withouten ende; and this is fillid in Crist. Thanne Dauith hadde victoric of many lodis, and made tho tributarie to Israel, and God kepte Dauith in alle thingis, to whiche he sied forth. And Dauith dide dom and rijtfulnesse to al his peple, and he dide mercy and curtesie to Myfyboseth, sone of Jonatas. Aftir these thingis Dauith dwelled at home, whanne Joab and the oost wente to bateile, and thanne Dauith dide anoynitide with Bersabe, the wijf of Vrie, and procuride the deth of Vrie bi treesoun. Thanne God sente Nathen the propretie to reproue Dauith of this synne, and he took meckly his repreuynge, and knoulechide that he synmede a3ens God; and God for3af the synme, but svered and persecucion 3ede neere afro his hous, for God killede the sone of Bersabe, and oo sone of Dauith killede another, and Absolon his sone roos a3ens him, and droof him out of Jerusalem, and southe with stronge ooste to seele him. Thanne Dauith 3ede out of Jerusalem on his feet, and stijide with bare feet into the hijnese of the hille of Olyuete, and wepte, and al his peple wepte bitterly. And Dauith mekede him to God, and seide, "3if God seith to me, thou pleesist not me, I am redy, do he that that is good "bfore himself." Thanne Semey, that was of the kyn of Saul, dispide Dauith, and clepide him a manquellere, and a man of Belial, and a rauener of the rewme, and he curside Dauith, and castide stoonis and erthe a3ens Dauith, and a3ens alle the seruantaits of king Dauith; and whanne Abisay wolde slee this cursere, Dauith bad him suffre Semey to curse him, and seide, God comauindide hym that he cursef Dauith. And thys kyn seide to Abysay and to alle his seruantaits, "Loo! my sone that 3ede out of my wombe seekith "my lijf, that is, to seele me, how myche more now this sone of Gemyny; suffre 3e him to "curse bi comauindement of the Lord; if in caas the Lord bihowde my turment, and yelde "good to me for this cursing to day." Aftirward Absolon defoulde opynly his fadris wijfes bifore al Ysrael. Thanne Achitofel 3af a fel counceyle, to pursue Dauith in that nyst with xij. thousandis of men, and sic him bifore that he were war; but this counceile was
distroied bi Goddis wille, and bi a wijc counseile of Chusy, the frend of Davith. Thanne Hou Absolon roes ayens his fadir; nathely Davith for pite and charite commaundide1 thre princis of his oost to kepe Absolon aylyue; that he myyte repente, and be sauid. And whanne Davith knewe that Absolon was slayn, he Hou Davith made towre to absolon his sone.

And Davith for this perel Davith lefte his moonyng, and sat opily in the yate, to conforte al hys oost. After this the counceil of alp Israel cam to Davith, that thei wolde1 brynge him in to his rewme worshipfully; and Davith forsaft the opyn tresoun to hem that thei hadden do before2, and stried swetyl men of Juda, that weren specialy his truytours, to come and brynge hym in to his rewme, and forsaft her tresoun, and he forsaft the souereyn tresoun to Amasa, that was of his owne kyn, and was prince of the oost of Absalon to see Davith; and Davith swor to make this Amasa prince next Joab, and forsaft the synne and cursing and tresoun3 to Semey, and swor that he shulde not dye.3 Jit before that Davith cam to Jerusalem, a4 new debate roes bitwixte the5 men of Israel and the men of Juda, for this bringing ayens of the king was not told first to men5 of Israel; and bi stirings of Syba, a man of Belial, that was of kyn6 of Saul, al Israel was departid fro Davith, and suede this Syba; and in this tyme Joab killyde bi tresoun the noble knynt Amasa. Thanne this Syba passide bi alle the lynagis6 of Israel til into Habela, and into7 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 wijc woman of the citee sauid it bi hire counseil, and made Syba to be slayn, and al the peple to be sauid on8 bothe sydys. Also viij. men of the kyn of Saul weren slayn of Gabaonytis, bi sufferinge of Davith, and bi counseil of God, for Saul killed vickidly the men of Gabaon; and for this synne of Saul hungir was maad thre3 seer in the daies of Davith; and after this venniance don on the hous of Saul, God dine merse to the long. Thanne is set a greet song of Davith, which9 he spac to God, whanne he hadde delyuered him fro the hond of alle his enemys; thanne sueth the noumbure of stronge men of Davith. At the laste Davith for pride and ayens the lawe noumbride the peple of Israel, and10 therfore lxx. thousande10 men weren deed bi pestilence. Thanne Davith repenteide him11 sore, and mekide him to God, and seide thus, “I it am, that " synned, and P dicke wickidly; what11 han these men don that ben sheep, that is, symple " and innocent in12 comparisoun of me; I bische that12 thin hond be turnde ayens me, and " ayens the hous of my fadir.” Thanne God sente his profete God to hym, and bad him make an auter, and offre brent sacrifices and peesible sacrifices; and God dine merce to the long, and the venniance ceeside of Israel. The1 proses of this ij. book outye to stire kingsis and lordis to mey14 and riȝtifulnesse, and euer to be war of ydlinesse, that brouȝte Davith to anoutrie and other myscheues, and euer to be meek to God and hise prestis, and sore1 repente13 of14 hire mysdeedis, and make amendis to God and men, and wilfully forseue wroongis don to hem, and euer be war of pride and extorcouns, leaste God take venniance on al the peple, as he dine on Davith and his peple, and euer to be pacient and mersiful, as Davith was, to gete remission of synnes bifoer don, and15 to gete pees, and prosperite, and heenely blisse withouten ende.

CAP. V.


1. counseileide δ. m a δ. n his β. Om. ζ. 2. Om. ζ. 3. Om. ζ. 4. Om. βζ. 5. Om. δε. 6. and what δ. 7. pr. m. wittly sec. m. 8. the tresoun δ. 9. và δ. 10. Om. δει. 11. the men β. 12. the kyn αδικον. 13. Lynage ζ. 14. Om. δει. 15. Here . . . bigynmeth a prolog on the

1. iij. book of Kyngis. 2. the sone ζ.
Hou Danith taught his son at his passing.

Hou God yff Solomon writ; etc.

Of the biding of Solomon, and how God told to Salomon if he kept his commandement.

Of the reward that God bishtis to Salomon, for keeping of his heeres, and vse of his lawes.

Of the queue of Saba.

Hou Salomon was turnd to idolatrie.

the corner of the author, tyl Salomon seide, that if he were a good man, he schuld not dye; ellis, if yuel were founden in him, he schuld diye. Thanne Dauith, in the tyne of his dyinge, chargide Salomon to kepe wel Goddis lawe, and to quyte to the sones of Bersayle the treythe and kyndnesse of her fadir, and to punysche Joab for his trecherouse manquelling of Abner and of Amasa in the tyne of pees, and to punysche wisely Semey for his wurste cursing, which he diide to Dauith. Aftir these thingis Salomon made Adonyas to be slayn, for he purposide gilefully to be king. And Salomon castide awey Abiathar, that he was not the prest of the Lord, and exylide him also, for he assentide to Adonyas, and was traytoure to the king. Also1 Salomon commaundide Joab to be slayn in the tabernacle at the ater, for he hadde slayn gilefully twey princes in pees, without wyting of Dauith; and the king ordeynede Sadoch prest for Abiathar. Thanne the king commaundide Semey, that he schuld not go out of Jerusalem, and if he passide the stronde of Cedron, he schuld be deed; and Semey acceptide this; and for he passide these boundis, the king commaundide him to be slayn, and so he was slayn by commaundement of the king. Aftir these thingis the rewme was confermed in to the honds of Salomon, and he weddide the doughter of Faroo, king of Egypt. Thanne God bad Salomon axe of him, what hymlykide, and he2 axide that God schuldide yene to him wijs3 herte, that he mytse deme his peple, and make discrecyoun eithir departynge bitwixe good and yuel. And this axing pleeside God ful myche, theryfore God yaf to him a wijs herte and vndirstondinge, in so myche that noon before hym was lyk hym4, neithir schal rise aftir hym. Also God yaf to him richesse and glorie, that noon among kingsis was lyk him5 in alle daies bifore. Thanne for Salomon yaf a wijs sentense of dom bitwixe6 twey comen wymmen, that passide the wit of comun men, thei dreed the king, and seyn that7 Goddis wisdom was in him to make dom. Thanne is toold the worschipful meyne and houshoold of Salomon. Aftir these thingis Salomon bilide a noble hous to himself, and a famoose temple to God in Jerusalem. And aftir that8 the temple was fully maad, alle the elders men and princis of lynagis and dukis9 of10 mynes of the children of Israel weren gaderide to king Salomon in Jerusalem, to bringe the arke of God fro Syon in to his owne place in11 the temple. Thanne the king axide of God12 manye preieris, and profitis13 for hem that preyedien devoutly in the temple, and God grauntide tho. Aftir these thingis God halewide the temple, and certyfiede to Salomon, that if he kepte alle his commaundementsis, he shulde sette the trone of Salomons rewme on14 Israel15 withouten ende; and if the pepel of Israel and her children kepen not Goddis heestis, but worschipen alyn goddis, he schal do awey Israel fro the face of lond16 which he yaf to hem, and God schal caste awey fro his sitt the temple which17 he halewide to his name, and Israel schal be into a prouerbe and18 fable either tale to alle peplis, and this hous schal be into ensaumple. Aftir this the qwene of Saba cam to Salomon, and hadde greet array of men and of19 jewelis, and yaf manye jewelis to Salomon, and he aseen to hire. Also Salomon tauhte hire alle thingis that sehe hadde in hire herte, and sehe blesid God and Salomon and his seruants, and yede into hire lond. Thanne Salomon made manye scheeldis and bokelers of gold, and made a greet trone of yuer, and clothide it with wyn gold. Thanne king Salomon was magnified over alle kyngis of erthe in richesse20 and wisedom, and al erthe desyride to see his face, and to here his wisdom, which his God hadde yone in his herte. Aftir alle these thingis Salomon, whanne he was eeld, louned grely manye hethene wymmen, and hadde a thousand wijues, principal21 and secundaries, and thanne his herte was bischrevid and peruerstid bi tho wymmen, that he suede alyn goddis, and worschipide hem. Therfore God reside a aduersarie to Salomon in his lyf, and departhe

1. The text contains several place names and historical events, such as the death of King David and the reign of King Solomon.
2. The text mentions the building of the temple in Jerusalem.
3. The text discusses the gifts and wealth given to King Solomon by the Queen of Sheba.
4. The text refers to the wisdom of King Solomon.
5. The text mentions the magnificence of King Solomon's temple.

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*do ζ. gylously β. And δε. ο Om. a. in ζ.  a wijs βο. w. to hym ζ. hitwene ζ. y Om. δε.  this β. a the dukis βο. sec. m. and of δεγ. pr. m. i. 3α in to ζ. d Om. a. c prophetis a. prophesies ζ. g. f Om. δ. in ζ. g Om. δ. h the lond be sec. m. i. the which β. k either δε. and a. ι. 1 Om. δε. m richesse βο. n principals δεγ.
PROLOGUE.

his rewme in the tyme of Roboam his sone, and 3af ten lynagis to Joroboam his seruannt, and kepte oo lynage to his sone for the merit of Dauith his fadir. And this deputynge of Roboam, bifelde myche, for Roboam forsook the counseil of eelde and wijse men, and suede the counseil of yunge men, and spac harde wordis to the peple. Thanne Roboam gaderide proudly at the hous of Juda, and the lynage of Beniamyn, an e. thousand and iiiij. score thousand of chosen men and werworris, that thei schulden blynd jytes ayns the hous of Israel, and bringe ayns the rewme to Roboam, the sone of Salamon; but God forbed this werre to Roboam and al his peple, for whi this word of deputynge of the rewme was don of God. Thanne Jeroboam of Joroboam, made ij. golden calhys, and bad Israel worschipe tho, and stiye no more to Jerusalem, and seide, “Israel, lo! these ben thi goddis, that ledden thee out of the lond of Egipte,” 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 hij pe 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 of this auter;” and the prophete 3af this sinigne9, that the auiter schal be cleft, and the asche therinne schal be shed out. Thanne Jeroboam heeld forth his hond, and bad take that prophete, and his hond was drie, and hee myyte not drawe it ayns, and bi priere of the prophete the hond was heeld. And sinigne9 bifelde on theauter, as the prophete seide; and for that prophete eet breed in that place ayns Goddis bidding, the bi dissett of a fals prophete, the trewe prophete of God was shayn of a lyoun in the wey homward. Aftir these wordis Jeroboam turnede not ayns fro his worste weie, but aynward of the laste peple he made prestis of hij placis, who euere wolde, fyllede9 his hondw, and w, was maad prest of hij placis; and for this cause the hous of Jeroboam symnede, and was distroied, and doon awey fro the face of erthe9. Aftir this the prophete Ahia, that was blynd for eelde9, knew the wijf of Joroboam, that feynede hire to be anothing woman, and he bifoire seide to hire, that hire syk sone schulde diye in his entryn in to hir hous, and that the hous of Joroboam schulde be distroied outtirly for his symnes; and Israel schal be dryuen out of his good lond for the symnes of Joroboam, that symnede, and made Israel to do symne. Also the peple of Juda dide ydolatrie; thercfore the king of Egipte took away the 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 bitwixe9 Roboam and Joroboam in alldies. Thanne Abia regnedhe thre zeer on Juda, and zeede in alle the symnes of his fadir. Aftir9 him9 roos king Asa in Juda, and he dide rytfulnesse biore God, and dide away idolatrie and sodomytis fro the lond, and his herte was perft with God in alldies. And shortly 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 chircbe be summe goode, but among eretikis is noon goode outtirly, as Jerom seith. Aftir manye Of king Ahab yuele kingis of Israel roos Acab, the worste of alle biore hym9, and he wedsede Josabel, an hethene woman, the douitir of Meehaal, king of Sydoneyes, and Ahab dide manyfoold idolatrie. Thanne roos Elie the prophete, and seide to Acab, that in thre zeer and an half Elie the pro-
hate. Thanne Elie reiside to liijj the deed chijd of a woman, at whom he was myche susteyned. And aftir manye daies God bad Elie to Acab, that God

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* Om. 9. F Om. 8. 9 tokene 3a. 9 nisichis 3a. 9 a the 3a. 9 as bitwen 3a. 9 b in 3a. 9 And aftir 3a. 9 the 3a. 9 the tokene 3a. 9 bi 3a. 9 fellede hile 3a. 9 d Om. 9. 9 e Om. 9. 9 f Om. 9. 9 e Om. 9. 9 g Om. 9. 9 h hym 3a. 9 w hondis 3a. 9 x Om. 3a. 9 y the erthe 3a. 9 z age 3a. 9 i Om. 3a.
PROLOGUE.

Elye. and Hieu "hel^Syrie" Israel. on Eiye Jesabel o/jcab*

HOH Mychee and king go and whanne that Elie Thanne 14 PROLOGUE.

For God for of Baal of vndir aischis, he schulen Lord God bad his sille and for whom dide eir; God deede, bi posid#

aboute blood, was disturbled s

enemy licke therfore made schulen di3eth God to this day. Ando aftir this God sente greet rayn, and Elye ran before Acab to* the citee Jerusalem*. Aftir these thingis Elye fledde for dreede of Jesabel, that manaside to slee hym, and whanne he hadde fled into disert bi the jurney of oo3 day, he axide of God to di3e; and whanne he slepte, an angel bad hym rise, and eete breed baken vndir aischis, and drinke watir; and he 3ede in the strengthe of that mete xl. daies and xl. nytsis, 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 souten to slei him, God* bad him go to Damask, and anoynte Asahel king on† Sirie, and anoynte Hieu king on* Israel, and anoynte Elissee a* prophete for him, and these thre schulden do venhance on trespasouris, and slee hen; and God lefte to* himself vij. thousand of men in Israel, whois knees were not bowid biforn* Baal. Thanne it sueth how Elissee suede Elie. Aftir these thingis king Acab laddde twey greete and meruculous victories a3eens Benadab, king of Sirie, for he blasfemede God of Israel. And for king Acab didde false mersy and killide not this blasfemere* 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 liij schal be for his li3f, and thi peple schal be for his peple." Aftirward Jesabel the qwene made Nabath to be stonyd to dethi bi false witnesse, and assent of Acab, for he nooide chaunge neither4 sille his vynera to the king; and whanne Acab 3ede* 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* the blood of Nabath, thei "schulen licke also thi blood." And Acab seide to Elye, "Wher thou hast founden me "thin enemy?" And Elie seide, "I haue founde, for thou art seeld to do yuel in Goddis "sijt, therefure God schal distrowe and ssee ech man of the house of Acab, and 3eeu his hous "as the hous of Jerobam, and as the hous of Baasa, for Acab terride God to wrathethe, "and made Israel to do synne. Also doggis scholen ete Jesabel in the feeld of Jesrael; if "Acab disethd in the citee, doggis scholen ete him, if he diethd in the feeld, briddis of the "eir schulen ete him." Noon othir was such as Acab*, that was seeld to do yuel biforn "God; forwhi Jesabel his wjff excite him, and he die abynomable ydolatrie. Thanne Acab didde ful greet pennaunce, and was mekid biforn* God; therefure God brѹynte not yn this yuel in his daies, but in the daies of his sone. In the thridde yeer aftir these thingis, aboute iiiij. c. propheteis of Baal counseilede Acab to make werre a3eens the king of Syrie for a citee cledid Ramoth of Galaad, and bihíeten victorie and prosperite to Acab. But Mychee, oo prophete of God, telde to Acab in Goddis name, that the spirit of leesingsis discyeuede him bi his false propheteis, and that Acab schulde be slayn in that bateil; and so it bifeled in deede, but Mychee was dispisid and beten of the false prophetis, and was prisoynd, purposide* to be slayn of the king, whanne he cam ayeen in pees; and king Josophat, a good man, was in this bateile with cursid Acab, but Acab was slayn, and doggis lickened his blood, and Josophat was sauid bi Goddis help. Thanne roos* Ocosias, king of Israel, for Acab his fadir, and Ocosias worschipide Baal, and terride God to ire bi alle thingis which

k distorbelethe. l disturbist. m disturbed. n and han aq. o disturbbl 36a. p tofore S. q blasfem 36. r the deth. s me c. t of 36. u Om. aq. v Om. B. w viij. x and purposide c. y and God aq. Z of 36. A Om. B. h arosos c.
his fadir hadde do. This proseces of the iiij. book of Kingis schulde stire kingis and lordis,
to be mesyful and pytouse on her sugetis that trespassen aȝens hem, and in alle thingis
eschewe ydilnesse, lecchierie, tresoun, ydolatrie, and false councelouris\textsuperscript{bh} and vnwyse;
and euere distroie synne, and take councele at hooly scripture and trewe prophethis, and triste
not to false prophethis, be thei neuer so manye, and erie faste aȝens oon either\textsuperscript{1} fewe\textsuperscript{k} trewe
men.

**CAP. VI.**

The iiij. 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 aȝens God and
men, and weren obstynat, and dide not fruytfull\textsuperscript{m} penance in due tyme. First it tellith in
special, how the wickid king Ocosyas sente to take councele at Belsahub, wher he myȝe lyne,
and rekyuere of his syknesse; therfore God sente Elye, the prophete, to telle to him that
he schulde die, and go not doun of his bed. Thanne this king sent to Elye a prince on\textsuperscript{b}
l. men, and l. men with hym, to elepe Elye to the prophete; and fiȝer cam doun fro heuene,
and denouride this prince, and l. men that weren with hym, for in scorn tho clepid Elye
the man of God; and in yk manere fiȝer denouride another prince, and l. men with him;
the thridde prince and his l. that mekedem hem to God and to the prophete, weren saud
on lyne. And God bad Elie go doun with hem to the king, and repreue him of his synne,
and telle to the king himself, that he schal die and go not doun of his bed. Aftir this the
prophete Elie schulde be rauysching away fro erthe, and Elisee knew this, and suede hym in
ech place til to rauysching\textsuperscript{a}; and Elie smoot with his mantel the watris of Jordon, and
tho weren departid therbi, and Elie and Elysee yden ouere bi the drie botme therof. Thanne Elie
was rauysching in a char of fiȝer fro Elisee, and stijede bi a whirlwynd in to
heuene; and the double spirit of Elye restide on Elisee, and with the mantel of Elye
Elysee\textsuperscript{c} smoot twies the watris of Jordon, and in the secunde tyme tho weren departid, and
Elysee passide ouere. Aftirward\textsuperscript{d} Elisee dwellieth in Jerico, and heelide the watris fro bit-
tirmsesse and bareynesse, bi putting of salt in the watir. Thanne Elysee stijede into Beter,
and as he stijede bi the weye, little children yden out of the cite, and seiden to hym in the scorn, "Thou ballard, stij up!" and he curside hem in the name of God, and twey beereis
yden out\textsuperscript{e} of the forest, and to-reniten of hem xlij. children. After these things Joran, the
king of Israel, and Josaphat, the king of Juda, and also the thridde king, that was king of
Edom, weren in desert, and hadden no watir, and weren in poyn of perishing. These
thre kingis camen to Elisee for helpe, and bi spirit\textsuperscript{f} of prophecie he bad hem make dychlis,
and thei sijen neither wynd neither\textsuperscript{g} reyn, and the botme of dychlis was fullid\textsuperscript{w} of water;
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 multypliede a litil oile, and made a pore widewe fillo\textsuperscript{g} manye vessels therof, and
bad hir paie her dettis bi\textsuperscript{z} sum therof, and that shende and her sones schulden lyne bi the
residue therof. Aftirward Elysee biforesent to a good woman, that herbouride hym
freely and largely, that seuellige schulde conceyue a sone; and whanne Elisee knew, that this
sone was deed, he\textsuperscript{b} sente his servaunt Giesi with his stauf to reise hym, and neithere
vois feeling was in the chijld. Thanne Elysee entride in to a closet, where the chijld
lay deed, and preide to God, and lay on the chijld, and leide his mouth to the mouth of
the chijld, and hise hondis on the chijlís hondis, and the chijl duxide\textsuperscript{h} vij. sithes, and
openede his ijen; and Elisee bitook the chijld qwik to his modir. Also\textsuperscript{z} Elysee, whanne
hungir was in Galgala, heclyde the pot of noyful mete, bi sendinge in of mele, that no

\textsuperscript{bh} councelouris\textsuperscript{i}, \textsuperscript{1} or \textsuperscript{\( \cdot \)}, \textsuperscript{k} a fewe \textsuperscript{c}\textsuperscript{j}, \textsuperscript{1} Here \ldots \ldots
\textsuperscript{bh} bigynnith a prolog on the iiij. book [of Kyngis] \textsuperscript{d}.
\textsuperscript{m} fruytfull\textsuperscript{y}. \textsuperscript{y} of \textsuperscript{3}. \textsuperscript{o} Om. \textsuperscript{d} \textsuperscript{1} men \textsuperscript{b}\textsuperscript{c}. \textsuperscript{1} the
rauysching \textsuperscript{a}\textsuperscript{c}\textsuperscript{r}. \textsuperscript{r} he \textsuperscript{d}. \textsuperscript{5} Aftir this \textsuperscript{b}. \textsuperscript{1} Om. \textsuperscript{d}
\textsuperscript{u} the spirit \textsuperscript{c}. \textsuperscript{v} ne \textsuperscript{b}. \textsuperscript{w} fullid \textsuperscript{\( \cdot \)} \textsuperscript{3} with \textsuperscript{c}. 
\textsuperscript{y} to multipliche \textsuperscript{d} to sille \textsuperscript{c}. \textsuperscript{z} with \textsuperscript{d}. \textsuperscript{3} Om. \textsuperscript{c} 
\textsuperscript{b} and \textsuperscript{\( \cdot \)}. \textsuperscript{c} ne \textsuperscript{z}. \textsuperscript{a} jouede \textsuperscript{\( \cdot \)}. \textsuperscript{z} And \textsuperscript{a}.
more bitterness was in the mete. Thanne Elisee made a litil breed to suffice to an c. men, and thei lefte relijs. Whanne the king of Sirie sente letteris to the king of Israel, that he schulde cure Naaman of his lepre, and the king of Israel to-rente his clothis for sowerwe, Elysee bad, that Naaman schulde be waschen vij, sithe in the water of Jordan, and so he of schulde be curid; and thus it was don in deede. Thanne Naaman knoulechide, that noon other God is in al the erthe no but onley the God of Israel; and Elisee took noon zithe, zhe freely profrede and preeside of Naaman. Thanne Giesy ran aftir Naaman, vuwytinge either not consentinge his maistir, and made a lesing, that Elisee sente to him, that he schulde zene a talent of syluer and double chaunging clothis to twey yunge men of the sones of profetis. And Naaman constreynde him to take the double that he axide, and or-deynede twey children to bere before him. But herfore Elisee seide, that the lepre of Naaman schulde cleue to Giesi and to his seede withouten ende; and Giesi zede out fro Elisee, and was a mesel as snow. Whanne the sonis of prophetis yeden to the wode, to hewe doun wode to bylde placis to hem to dwellin inne, the irun of an axe feldis doun in to watir; and Elisee castide doun the tree, either helue, and the irun honede, and was taken up therbi. Whanne the king of Sirie sette buschementis preuyly ayes the king of Israel, Elisee warne the king of Israel therof; and whanne it was certifed 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 oost to take Elisee, and whanne the oost cumside the citee Dotaym, wherinne Elysee was, God made this oost blyn at the preier of Elisee, and so he ledde the hem into the myddis of Samarie, and whanne the king of Israel wolde sleem hem, Elisee seide nay, but bod make reyda a feeste to hem, and late hem goe in pees to her lord. And whanne ful strong hungre was in Samarie, that wymmen eetyn her owene children, oo womman axide doun of the king ayes another womman, that wolde not bi covenant bringe forth hir chijld to be etyn, whanne thei hadden eten the chijld of the first womman. Thanne the king, that weercide the heire nexte his body, to-rente his clothis for sorwe, and swoor strongly, that in that day he wolde girde of the heed of Elisee. Elisee bforeknew the comynge of this messanger 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 repeke his ooth and sentence. Thanne Elisee seide in Goddis name, that to morewe in this tyne a buschel of wheete flour schal be for oo stater, that is, a nit quantite of moneye, as it were a peny, and twey buschellis of barly for oo stater, in the yate of Samarie. And Elisee seide to a gret duk, that bileeuced not this word, "Thou schalt see it with thin ijem, and schal not ete thereof;" and thus it was in dede, for whanne the oost of Sirie flede by nyte, for drede that God made among hem, thei lefent alle her goodis, and fledden nakid, and conetiden onely to sue her lyunes; and whanne a buschel of wheete flour was seeld on the morewe for oo stater, the king made that noble duk kepere at the yate, and the cumpanye trade hem to deeth, as Elisee bfore seide. Also Elisee spae to the womman whos sone he made to lyue, and bad hir and hir hous goo a pilgrimage either strange lond, where enere sche fond conenable, for God schal bringe strong hungir on the land vij. zeer and at the vij. zeeris ende the king restorid to hire alle hir thingis, and alle the rentis offeldis in the tyne of hir absence. Benadab, king of Siric, sent Asael to Elisee to enzure whether this king myete rekere of his sykmess; and God schewe to Elisee, that Benadab schulde dyse; and Elisee wepte ful sore, whanne he sij Asael, for God schewe to him that Asael schulde be king of Sirie, and do manye yuelis to the children of Israel, brenne of her strong citess, and slee bi swerd the yunge men of hem, and 'hurle doun' the litel children of hem, and keere wynamen with chijilde. Joram, the son of Josaphat, did yuel in Goddis
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siyt, as the hous of Acab dide; for the douytir of Acab was his wijf; but God tolde
distroie Judia, for Dauith his seruant, as he biiyte to him, to yeane a lanterne to him and
to hise sones in alle daies. Afther these thingis Elisee bad oon of the sones of prophetis
anoynte Hyeu in to king onk Israel, and sey to him; “Thou schalt distroie the hous of
“Acb, and God schal make it as the hous of Jeroboam, and doggis schulen ete Jesabel in
“the feeld of Jerusel, and noon shall berie hir.” And Hieu killide Joram, king of Israel,
and Ocosias, king of Juda, and Jesabel the cursid quene, and doggis etyu the fleisch of
Jesabel; and hir flesch was a\n tord on the face of erthe. Thanne Hieu made lxx. sones
of Acab to be slayn of hir keperis, and nerschers; and he kilide xij. men britheren of
Ocosias; and afther this doinge Hieu feynede hym to worchip Baal more than Acab didde,
and bi this feyning he gaderid to gidere alle thea prophetis, and prestis, and seruatunis of
Baal ’in the temple of Baalb, and killide hirn alle, and castidec 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 awye Baal ’fro Israelb. Nathes Heue zede now away fro
the synnes of Jeroboam, nether forsok golden caluis that weren in Betel and Dan; but
for Hieu dide this venience ayens the hous of Acab, God seide, that his sones til thec iij.
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. yeer. But Joas,Joas.
thec sone of Ocosias king, was kep preuly vy. yeer in the temple of God, and in the vij.
yeer he was maa king bi helpd of Joiada, the gret prest, and Atalia was slayn.
Therfore Hieu Hieu kil.
Joiada made a boon of pees bitwixe God, and the king, and the peple, that hit\nthe\npeple of God, ‘and bitwixe the king and the peple e; and the peple distroide the
auteris of Baal, and al to-braken his ymagis, and killeden Mathan, the prest of Baal, b afore
the auter. This Joas bigan to regne whanne he was vy. yeer eld, and regnedef xi. yeer in
Jerusalem, and dide ri3fylnesse bi3fore\ God in alle thea 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 wil, to make reparacon of the temple; and for prestis weren nelygent in this
reparacoun, Joas the king bad the\ prestis yeeld thec money to reparacoun, and take it no
more. And the chauceeler of the king and the bishop Joiada heelden d out of the arke
thea moneye, and sauen it in to hondfe of maistrisc of werkmen, and thei spendeden it wel
in this offis and necessarie reparacon; and made noo rekenyng to sourcynys, but treeteden
this moneye in feith, eitherb good conscience. For as myche as Asael, king of Sirie, cam
with his oost to werre a\nens Jerusalem, Joas, king of Juda, took alle thingis which fadrisc
hadden halicewid, and which he hadde offrid and al the slyer that myhte be founden
in the tresouris of the temple of God, and in the\ paleys of the king, and sente al to
Asael, king of Sirie; and he zede awye fro Jerusalem. The seruatunis of Joas sworn
togider, and killeden him, and Amasias his sone regned for hym. Joacas the sone
Joachas kngys.
of1 Hieu regnede on Israel, and dide yuelm, as Johnson dide. Therfore 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. thousand of footmen. Thanne Joacas bissi\ God, and
he zaf a saynour to Jerusalem, and Israel was deluryed fro the hond of the king of Sirie.
Thanne Elisee felde in to greth siknesse, bi which he was deed; and whanne Joasd, the
king ‘of Israelp, cam to him, and\ wepte, Elisee bad hym bringe a bowe and arewis,
and bad him sette his hond on the kings hondis, and bad him scheete out at the est wyndow opened; and Elisee seide, “This is

k of eu. 1 Om. déü. m as a BC. n Om. déü. o Om. b. r the hond deçy. s the maistris d. t or c. i his
p caste c. q Om. d. r ne c. s to the BC. t Om. d. u the help c. v Om. ap. w Om. d. x Om. déü. a Om. déü. y regne e. he regneide déü. z tofore b. a Om. déü. y sette b. b Om. déü. c this d. d heeldiden déü. e Om. déü.
“the arewe of Goddis helthe azen Sirie, ’and thou schalt smyte Sirie’, in Afeech, til thou "waaste it." Efte Elisee bad Joas Smyte the erthe with a darte; and whanne he had smyte thryes, and stynitle, and Elisee was wrooth azen him, and seide, “If thou haddist smyte v. sithes, either vj. sithes, either vj. sithes, thou schuldust haue smyte Sirie til to the ending, but now thou schalt smyte it thryes. Elisee deijede, and was beried, and whanne a deed bodi was beried in the sepulcre of Elisee, ’and hadde touchid the boonys of Elyse‘, the man lyuede azen, and stood on his feeth. Amasias, king of Juda, regned eu the 9. yeer, and didy riij fulnesse in party, but not as Dauith. He killede x. thousand men of Edom, and for pride therof he terreid the king of Israel to werre; and Amasias was overcomen 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 ves- selis that were founden in Goddis hous, and in the tresouris of the king, and took pleggis, and turnde azen in to Samarie. At the laste the men of Amasias conspireden azen him, and he fliede in to Lachis, and thei sentyn thidir, and killede hym there, and birieden him in Jerusalem with his fadris; and Asarie his sone regned for hym in Jerusalem l. 3eer 
He didy riij fulnesse in party, as Amasias his fadir didy; and God smoot hym with leepre til into the day of his deeth; and Joas his sone gournede the paleys, and deynide the peple of the lond, and euere the kings of Israel diden yuyle, and yeden in the synnes of Jeroboam. 
And in the days 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 sit, cam Teglath Falasar, king of Assur, and took manye placis in the lond of the Israelis, and he took Galaad, and Galilee, and al the lond of Neptalyn, and translatide hem into Assiriens. Aftir ward Acas regned on Juda xvj. 3eer in Jerusalem, and yede in the weies of kings of Israel, and dide fouyl dolatrie. And aftir these things Osee, the king of Israel, regned eu the 9. yeer, and dide yuel, but not as the kings of Israel that were biore 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 biseegide Samarie three 3eer, and took it in the nynthe 3eer of Osee, and translatide Israel into Assyriens. Thanne the scripture rehersith manye grete synnes of the peple of Israel, for whiche thei were conquerid, and dryuen out of her lond. Thanne the king of Assiriens borepte peple fro Babiloyne, and fro manye othere hethene cuntreis, and settide hem in the citees of Samarie, for the children of Israel; and for this peple drede not God, he sente in to hem lyouns, that kileden hem; therfore the king of Assiriens sente thidir oo prest of Israel, to teche hem the lawe of God of Israel, and so thei worschipiden God of Israel, and hire hethene goddis toigidere.

CAP. VII.

Ezechie, king of Juda, regnide xxix. 3eer, and dide good biore God bi alle thingis which his fadir Dauith hadde do; he dirstoiede liij placis, and al to-brak ymagis, and hewyde dom wodis, and brak the serpent of brasse; for the children of Israel brente ensense to it; and he hopide in God. Therfore of alle the kings of Juda was noon lyk him aftir him, but neither among these kingsis that were biore him. And in the xijij. 3eer of Ezechie, Senagerib, king of Assiriens, stijede to alle wallide citees of Juda, and took tho. Thanne Ezechie yaf to hym al the syluer that was founden in Goddis hous, and in the tresouris of the king, for he schulde goo away, and districe not Jerusalem neither Judee; and for Senagerib kepte not covenaut, Ezechie rebellide azen him, in trist of Goddis help. Thanne Senagerib sente Rapseschis with strong oost to Jerusalem, to blasfeme God, and make the peple yelde hem to him for dreede. Thanne Ezechie to-rente his clothis for

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*help be. t Om. et. u Joaches ζ. v Om. β. e Om. ζ. f and β. g Om. β. h ne ζ. i hond β.
w Om. βεζε. x Or βεζε. y Om. et. z Aftir that be. k for be. l to yelde ζ.
a the kyngis ζ. b sette ζ. c a ζ. d this thynges ζ.
PROLOGUE.

sorwe, and was hiliid with a sak, and entride into Goddis hous, and sente 'the hije prest' and othere eelde men clothid with sakkis to the prophete Isaie, that he schulde preie to God a3ens the blasfemye of Assyriens. And Isaie seide, in Goddis name, that thei schulde not drede of thes wordis of Assirienys, for God schal sende a spirite to Senacherib, and he schal here a messanger, and he schal turne a3en into his lond; and God schal caste hym doun bi swerd in his lond; and whanne Senacherib seide to hime to defende his lond a3ens the king of Ethiopie, he seide blasfemye letters to Ezechie, and seide, that his God myyte not delynere hym fro his hondis. Therefore God comfrontide Ezechie bi thei prophete Isaie, that he schulde not drede Senacherib, for Senacherib schal not entre into Jerusalem, neither sende arwe into it, neither occupie it, neither bisege it; but God schal defende and same Jerusalem, for himself, and for Dauith his seruaunt. And in that nyxt the angyle of God killede in the tentis of Assirienys an c. thousand and lxxxv. thousand; and in the morewe tyde Senacherib seide into his lond, and his owne sones killiden hym in the temple of God his Nestrach, while he worshippide Nestrach. Aftir this\(^v\) whanne Ezechie was syk to the deeth, Isaie seide 'to hym' in Goddis name, "Dispose thin hous, for thou schalt 'dije and not lyue." And for Ezechie wepte greetyly, God curide him, and made him go into the temple on the day, and encrease xv. yeer to his li3f; and in singne herof God made the sunne go bacward bi ten grees\(^w\). Aftir this doinge the king of Babiloyna sente lettris, messengeris, and ziftis to Ezechie, and bi pride he schewide alle hice tres-souris and iuelis to the messengers. Therfor God seide bi Isaie to him, that daies schulen come, and alle thingis in thin hous schulen be taken away into Babiloyna. And Ezechie seide, "The word of God is good; oonly pees and treuthe be in my daies." Aftir Ezechie Manasses his sone regnede lv. yeer in Jerusalem, and dide gret yuel in Goddis si3t, Manasses, and myche\(^y\) ydolatrie; and the peple of Juda was disceyued of Manasses, that thei diden more yuel than hethene men, whiche God distroieide fro the face of the sones of Israel. And for Manasses dide these worsto 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 he wolde bringe in yuelis on Jerusalem and Juda, that, who euere herith, bothe his eeris tyngle; and he schal do awey Jerusalem, as tablis on board ben wont to be don awey, but God\(^x\) schal leue remenauntis of his eritage; and bitake hem in the hond of her enimys. Manasses dieide, and was buried in the orchard of his hous; and Amon his sone regnede for hym ij. yeer, and dide yuel\(^i\) as his fadir dide, and forsook Of Amon, God, and seruede vnclenesses\(^f\) and ydolis, as his fadir dide, and worschipide tho. And his seruauntis settiden tresoune to him, and killeden hym in his hous; and the peple of the lond killiden alle men, that hadden conspirydiue ayes the kyng Amon; and for hym thei ordened Josie his sone king to hem. Josie bygan to regnne whanne he was viij.\(^y\) yeer Josie, eeld, and regnede xxxij. yeer in Jerusalem; and he dide that that was pleasaunt bifoere God, and jede bi alle the weies of Dauith his fadir. In the xvij. yeer of Josie he hadde besyneesse that the temple of God was reparalid; and whanne the book of lawe was red bifoere the Hou Josie, inside [un] Goddis lawe, and comforted his puple ther. And God\(^f\) seide bi the prophetesse Olda, the wijf of Sellem, "I schal bringe yuelis on this place, and "on the dwelleris thereof", alle the wordis of the lawe whiche Josie re3de, for they for- "sooken me, and maden sacrifice to alyen goddis; and for thou, Josie, herdist the wordis "of the book, and thin herte was afeird, and thou were meekid bifoere me, and to-rentist "thi clothis, and weptist bifoere me, therfore thou schalt diye in pees, that thin iyen se not

\(m\) the prestis \(\beta\). \(n\) in to \(\zeta\). \(o\) wente \(\delta\), \(p\) hond \(\delta\), \(q\) his \(\xi\). \(r\) no \(\zeta\). \(s\) Om. \(\beta\). \(t\) his God Nestrath \(\delta\). 
\(u\) this thing \(\delta\). 
\(v\) Om. \(\beta\). \(w\) dreges \(\delta\). 
\(x\) by messengers \(\delta\), and messengers \(\eta\). 
\(y\) this \(\beta\). 
\(z\) myche \(\delta\). 
\(a\) Om. \(\delta\). 
\(b\) in to \(\delta\). 
\(c\) wente \(\delta\). 
\(d\) hond \(\delta\). 
\(e\) his \(\xi\). 
\(f\) Om. \(\beta\). 
\(g\) his God Nestrath \(\delta\). 
\(h\) for his \(\zeta\). 
\(i\) Om. \(\zeta\). 
\(j\) was \(\zeta\), thron \(\beta\). 
\(k\) of of \(\beta\). 
\(l\) for his \(\zeta\). 
\(m\) was \(\zeta\), thron \(\beta\). 
\(n\) of before \(\beta\). 
\(o\) afore \(\delta\). 
\(p\) 2
JOACHAM.

Joachas.

Joachym.

The pask that Josie made.

How Josie distroyede false dyynounris, etc.

How the chil- dren of Israel were trans- lated.

"alle these yuelis, which I schal bringe in on this place." Thanne Josie gaderide to hym alle the olde men of Juda and of Jerusalem, and the king stijede into the temple of God, and alle men of Juda and alle men that dwellden in Jerusalem, prophetis and prestis, and al the peple styyde with hym, and he rede to alle men heeringe alle the wordis of the book of covenant\footnote{p in a.} of the Lord, that was founden in the hous of the Lord. And the king stood on the grees, and smoot covenant\footnote{in a.} before the Lord, that thei schulden go aftir the Lord, and kepe alle his heestis, and witnessings\footnote{f in a.}, and cerymonies, in al the herte and in al the soule, and the peple assentide to the covenant\footnote{f in a.}. And the king bad the bishop\footnote{b} and prestis and porters caste out of Goddis temple alle vessels\footnote{t in a.} that weren maad to Baal, and to other ydols; and he brent the out of Jerusalem, in the valey of Cedron, and bar the dust of tho into Bethel. And he distroye ydolatrouers, and the hous\footnote{h} of leechours\footnote{that in a.} that weren in the hous of God; and he distroye auteris and hije placis of ydols, and ymagis, and took out boonys fro sepulcris, and brent tho on the autir in Bethel, that seruide to ydolatrie. Also Josie dide away alle tempils of hije placis, that weren in the citee of Sumarie, whiche the kingis of Israel hadden maad to terre the Lord to wrathethe; and he dide to tho as he hadde do in Bethel, and he killide the prestis of hije placis, whiche prestis weren there over the auters, and he brente mennis boonys 'on tho auters. Also Josie made the puple to make a solemne pask, and such pask was not maad fro the daies of ingis, and alle kingis of Israel and Juda, as was this pask maad, in the xviiij. zeer of Josie. And hee dide away spiritis spekinge in mennis wombis, and false dyuynouris, and\footnote{b} figuris of ydols, and vcnlennessis, and abomynacyous, that weren in the lond of Juda and of Jerusalem. No king before him\footnote{f} neither aftir him was lyk him, that turned azen to God in al his herte, and in al his soule, and in al his vertu, bi al the lawe of Moyses. Nathere for the orrible synnes of Juda God turnede not a wery fro his strong veniunce, 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\footnote{c} whiche he chees. Therfor Farao Necheao, king of Egypt, killide Josye in Magedo, and Joachas his sone was maad kyng for his fadir; and he renegnde thre monethis in Jerusalem, and dide yuel biore God bi alle thingis whiche his fadris hadden do; and this Farao prisonyde him in Reblatha, and took tribute of the lond\footnote{b}, an e. 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 before God bi alle thingis whiche his fadris hadden do. And this Joachym was maad seruant thre zeer to Nabugodnosor, king of Babilonie, and eft he rebellyde azen 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 speacialy for the synnes of Manasses. This Joachym dijede, and his sone Joakyn rengrinde iiij. monethis in Jerusalem, and dide\footnote{e} yuel biore God, as his fadris hadden do. In that tym the seruauntis\footnote{d} of Nabugodnosor stijede to Jerusalem, and biseeged it. Thanne Nabugodnosor came to Jerusalem to overcome it, and Joakyn, and his modir, and his seruauntis, and princis, and chaumbirleyms jenden out to Nabugodnosor, and he translatide Joakyn and his oost, x. thousand, and many crafty men in to Babiloyne; and took alle the tresouris of Goddis hous, and of the kingis hous, and bet togider alle the\footnote{b} golden vessels, whiche\footnote{e} king Salamon hadde maad in the temple. And Nabugodnosor\footnote{a} ordeyneved Mathanye, the brother of Josie, to be knyng, and clypide hym Sedechie, and he renegnde xj. zeer in Jerusalem, and dide yuel biore God bi alle thingis that Joachym hadde do; for God was wrooth azen Jerusalem and Juda, til he castide hem away fro his face. And Sedechie 3ede away fro the king of Babilonye, and in the ix. zeer of Sadechie Nabugodnosor cam with al his oost, and bisege Jerusalem til to the xi. zeer of Sedechie,
and thanne the citee was broken, and Sedecie and his warriouris fledden bi nyght, and the oost of Caldeys pursueide and took him, and brouste him to Nabugodonosor in Reblathia.
And Nabugodonosor spac dom with Sedecie, and killide hise sones before him, and put tide out his ij den, and boond him with chaynes, and brouste hym in to Babiloyne. Thanne Nabusardan, the prince of the oost, brenite Goddis hous, and the kingis hous, and the housis of Jerusalem, and distroide the wallis of Jerusalem in cumpass; and he translatis into Babilayne the residu people of Jud, outaken a fewe pore men, vynoutilieris and erthetlieris; and he brak alle the brasen vessels and of metal in the temple, and bare the metal into Babilone. Thanne Nabugodonosor made Godolye to soueryn of the peple left in the oost of Godis.
And Ismael, that was of the kingis blood, killide Godolye, and Jewis and Caldeis that were with him, and al the peple of Jud, and the princes of knytis fledden into Egipte, for drede of Caldeys. At the laeste, Euylernerdach, king of Babilone, reiside Joachyn fro presoun, and setit his trone aboue the trones of other kingis that were with hym in Babilone; and Joachyn eet euer breed in the kingis styt of Babilone, in alle the daies of his lijf. This proces of Godolye and that sueth is teld largelie in the ende of Jeremye than heere in the ende of Kingis. This proces of the iiij. book of Kingis schulde stire alle men, and namely kingis and lordis, for to hate synne, as ydolatrye and couetise, and brekinge of Godis heestis, for whiche the peple of Israel and the peple of Juda was thus pursched, and conquerid of hethene men, and for to loue vertuues and kepinge of Godis heestis, and destroyinge of opyn sinnes, for whiche manye good kingis, as Esechie, Josie, and many othere, hadden greke thank and socour of God in manye greete perels, and blisse of heuene withouten ende. God for his mercy graunte this blisse to vs! Amen.

CAP. VIII.

The bookis of Paralypomyon ben ful nescessarie to vndirstonde the stories of the elde testament, in so myche, as Jerom seith, that if eny man withouten these bookis wole presune to haue the kunnynge of hooly scripturis, he scorne himself, that is, disseygne either he make himself worthi to be scorned; for whi the stories left out in the bookis of the newe Kingis be touchid in these bookis, and vnnumerable questionis of the gospel ben declarid by these bookis. The firste book of Paralypomyon tellith in the bigynnyng the genera-

The bigynnyng of the ij. book of Paralypomyon tellith how Salomon axide of God wisdom to deme his peple, and God yaf to him wisdom, and kunnyng, and richesse, and glorie, so that noon among kingis neither before neithec affir him was lyk him. Thanne is toold how Salomon byldide the temple of Jerusalem, and an hous to himself. Affir this the quene of Saba cam to Salomon, and brouste muche precious iweilis to him, and preude his kunnynge and wisdom in manye thinges. And alle the kingis of the erthe desyreden to see the face of Salomon, for to here the wisdom of God, which he hadde 3oue in his herte. Affir this it sueth how Reboam departide the x. lynagis fro the hous of Dauith bi his pride and harde wordis, and bi suyngc of the counceile of ung men; and whanne the rewme of Jud was confermyd to him, he forsouke the lawe of God, and al
Israel did the same with him. Therfore God sente the king of Egypt with vnombrable peple on hem, and took away the tresours of Goddis hous and of the kingis hous, and thei seruened the king of Egypt, to knowe the dyuersite of Goddis seruise, and of the seruise of the rewne of the\textsuperscript{8} londis. Aftir he regned Abia, his sone, and he tretide wyisely with the peple of Israel, that thei schulde forsake her synne, and werrey\textsuperscript{9} not a\textsuperscript{7}ens Goddis puple and the rewne of Judah; and for thei wolde proudly werrey\textsuperscript{9} a\textsuperscript{7}ens the rewne of Judah, and a\textsuperscript{7}ens this good\textsuperscript{8} counceil of Abia, he killyde of hem bi Goddis help \textsuperscript{v} hundrid thousand of strange men. Aftir this counceil Abia di\textsuperscript{6}ede, and Asa his sone regned for him; and in the daies of Asa the lond was in reste \textsuperscript{x} \textsuperscript{3}eer; and Asa di\textsuperscript{7}e that that was good and pleasant in the si\textsuperscript{7}t of God, and he distroiede anteris of yolotarie, and hye placis, and he brak ymagis, and hewyde doun wodis, and comandide the peple of Judah to seeke the Lord God of her fadris, and do his lawe, and kepe alle his heestis. He rengnide in pees, and byllide strong citewes with wallis, and tawris, and \textsuperscript{3}atis, and lockis, and he hadde in his oost thre hundrid thousand of Judah, of men beringe scheeeldis and speris, and of Beniamyn ij. hundrid thousand and lxx. thousand of men of armes, and of archeries. And he overcam the king of Ethiopie, that cam with x. c. thousand men\textsuperscript{2} and iij. c. charris; and Asa hadde the victorie, for in trist of Goddis helpe he cam a\textsuperscript{7}ens this gret multitude. Thanne the prophete of God seide to Asa and al his peple, \textquoteleft The Lord is with 30w, for 3e weren with him; if 3e seeken hym 3ee schulen fynde\textsuperscript{6}; and if 3e forsaken him he schal forsake 3ou; \textquoteleft many daies schulen pass in Israel withoute veri God, and withoute prest, and teche, and lawe; and whanne thei turnen a\textsuperscript{7}ens in her angwische, and crien to God, and seekyn him, \textquoteleft thei schulen fynde hym. Be 3e confortid, and youre hondis be not maad vnstedfast, for \textquoteleft whi mede schal be to youre werk.\textquoteright And whanne Asa hadde herd these wordis, and profecie, he was camefortid, and dide awey alle ydols fro al the lond of Juda and of z\textsuperscript{2} Beniamyn, and fro the citewes which he hadde take of Efrraym. And he\textsuperscript{b} gaderide to gidere al the puple vn\textsuperscript{2}dir him, and he entride into Jerusalem, to make stronge the bound of pees, that thei schulden seeke the Lord God of her fadris in al her herte\textsuperscript{c} and al\textsuperscript{d} her soule, and he seide, \textquoteleft If any man\textsuperscript{e} seekith\textsuperscript{f} not the Lord God of Israel, di\textsuperscript{3}e he, fro the leste til it\textsuperscript{g} the meeste, fro\textsuperscript{h} man til to womman.\textquoteright And thei swore being with al hire herte and with al hire wilde, thei sousten God and founden hym, and God\textsuperscript{3} af reste to hem bi cumpas. And whanne the king of Israel werride a\textsuperscript{7}ens Aza, Asa sente mychil\textsuperscript{b} gold and syluer to the king of Syrie, to\textsuperscript{h} helpe him, and\textsuperscript{k} to werrey\textsuperscript{e} a\textsuperscript{7}ens the king of Israel, and he di\textsuperscript{d} so. Thanne God blamyde Asa greelie, for he triste\textsuperscript{m} in the king of Sirie, and not in God. \textquoteleft And therfor the oost of the king of Sirie ascipide fro thon hond,\textquoteright seide God, \textquoteleft and also bateilies a\textsuperscript{7}ens rise a\textsuperscript{7}ens thee in present tyme.\textquoteright And Asa was wrooth a\textsuperscript{7}ens the prophete, that telde this to hym, and puttidie him in the\textsuperscript{h} stockis; and God hadde ful gret indingacoun on this thing, and killide many men of the puple in that tyme. And in the ende of his lijf Asa hadde ful gret syknesse of his fe\textsuperscript{t}, and in his syknesse he sou\textsuperscript{t}e not the Lord, but triste\textsuperscript{b} more in the craft of lechis. And Asa di\textsuperscript{6}ede, and Josaphat his sone regnde for hym\textsuperscript{a}, and was\textsuperscript{e} strong a\textsuperscript{7}ens Israel. And king Josaphat ordyne\textsuperscript{e}d noumbris\textsuperscript{8} of kni\textsuperscript{t}is in alle wallid citews of Juda, and ordyne\textsuperscript{e}d strong hooldis in the lond of Juda, and in the citews of Efrraym, which Asa his fadir hadde take. And the Lord was with Josaphat, and he seeide in the firste weies of Daunith his fadir, and he hopide not in Baalym, but in God Almy\textsuperscript{y}t; and seeide in his commaundements, and not bi the synnes of Israel. And God confor\textsuperscript{e}mydo\textsuperscript{r}e the rewne in the hond\textsuperscript{i} of Josaphat, and he hadde ful many richessis and myche glorie; and whanne his herte hadde take trist for the weies of the Lord, he dide aweye also hi\textsuperscript{e} pleis and woodis fro Judea, where the puple made offring \textquoteleft of out of Jerusa-

\textsuperscript{9} A\textsuperscript{a} And therfore. C. t for to b. s Om. de\textsuperscript{c}. t And f seke\textsuperscript{e}, s in to b. s\textsuperscript{b} and fro t. b miche de\textsuperscript{c}. afir de\textsuperscript{a}. u werre de\textsuperscript{e}. v in \textsuperscript{c}. Om. de\textsuperscript{a}. t Om. de\textsuperscript{a}. f for to de\textsuperscript{a}. b Om. de\textsuperscript{a}. t Om. de\textsuperscript{a}. l werre de\textsuperscript{e}. m tristide de\textsuperscript{e}. y of men. \textsuperscript{z} fynde him de\textsuperscript{e}. \textsuperscript{zz} Om. t. a fro de\textsuperscript{a}. n Om. b. o foot b. p tristide de\textsuperscript{e}. q Om. b. b Om. de\textsuperscript{a}. e hertis \textsuperscript{c}. d in al de\textsuperscript{e}. e Om. b. r he was \textsuperscript{e}. s noumbye \textsuperscript{c}. t hondis \textsuperscript{c}. 
PROLOGUE.

lem a ayes the lawe. And Josophat in the iij. yeer of his rewme sente fyue of his princis, that thei schulde teche in the cites of Juda; and heem sente ix. dekenes with hem, and ij. prestis with hem, and thei hadden the book of Goddis lawe, and taufen the peple in Juda; and thei cumpassiden alle the cites of Juda, and taufen al the peple. Therfore the drede of the Lord was maad on alle rewmys of londis that weren bi the cumpulas of Juda, and dursten not werreye a ayes Josophat. And he hadde redy b at his hond xj. c. thousind and lx. c. thousind of kniñis, and men of armys, and archers, outaken othere whiche he 'ladden set c in wallid cites, and in all Juda. And Filisteysis and Arabeyes browten Josophat iiij and tributis, and many thousindis d of scheep and buckis of geet. And aften thi doinge Josophat was alyed to Acab, and zede with hym to bateile into Ramoth of Galaad, and iiiij. c. prophetis, that weren disseyued bi a spirit of lesing, exciteide Acab to this werre, and biñite prosperite and victorie to him; but Mycheas, 00 e trewe prophete of God, tellide to Acab that he schulde diñe in thi bateile, and so it was indeede; and Josophat, that was in moost perel of this bateile, was sauid bi Goddis help. Aftir thi bateile Josophat turnede ayes e in pees to Jerusalem, and a prophete of God mette him b, and seide, "Thou helpest the wickid man, and art joyned in frenschip to hem i that haten k God, and therfor thou disseruedist the wraththe of God, but goode weriks ben founded in thee, for thou didest awye wodis fro the lord of Juda, and madist redy thin herte to seeke the Lord God of thi fadris." Therfore Josophat dwellide in Jerusalem, and eft he zide out to the peple Of Josophat, fro Bersabe til to the hil of Efraym, and clepide hem azen to the Lord God of her fadris; and he ordeynede iugis of the lord in alle stronge cites of Juda bi eche place; and he comaundide thus to the iugis, "See 3e, what 3e owen to do, for 3e vsen the dom not of man but of the Lord, and what euer thing that 3e schal d denne, schal turne into 30u; the drede of the Lord be with 30u, and do 3e alle thingis with diligence; for whi neither wickidnesse, neither e taking of persoones, neither couetise of iiijtis, is anentis 30ure Lord God." And in Jerusalem Josophat ordeynede dekenes and prestis, and pricnes of mynees of Israel, that thei schulde deme to the dwelleris theerof the doom and cause e of God; and he comaundide to hem and seide, "Thus 3e schulen do in the drede of the Lord feithfully, and in a perfitt herte; ech cause that cometh to 30u of 30ure britheren that dwellen in her cites, bitwixe kinrede and kyynrede, where euer is question thou do the lowe of commaundement of cermonyes of justifingis, schewe 3e to hem, that thei do not the synne azen the Lord, and wraththe euer venance come not on 30w, and on 30ure britheren; therfore do 3e thus and 3e schule 'not do synne; and Aamarie, 30ure prest, "and bishoper, schal be soureyn in these thingis that perteynyn to God." Aftir these thingis the sons of Amon, and the sons of Moab, and with men of Ydume, weren gaderid to werry a ayes Josophat. Thanne Josophat zaf lihim al to bescheke God, and prechide fasting to al Juda, and al Juda was gaderid to biseche the Lord; and Josophat knoucheide, that he hadde not power to ayesendone so greet a multitude of enimys. Thanne God comfornide him and his peple bi a prophete, that thei schulde not dredec this greet multitude of enimys, for God hisown schulde ryte and overcome her enimyes, without stroak of his peple; and so it was in dede. At the laste, Josophat made freschipe with Ocosis, king of Israel, whos wirks weren ful yuelle, 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 Ocosis, God hath Smyte thi weriks," and schippis ben al to-broken and myynen not go into Tarsis. Thanne diñede Josophat, and Joram his sone rengeynde for hym. This Joram weddide the douzthr of Acab, and killide Of Joram.

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*a* Om. *b.* *u* Om. *c.* *v* And therefore *d.* *w* in *b.* *z* the rewmys *a.* the rewme *c.* *y* Om. *b.* *z* were *d.* *e* mad redy *b.* *b.* x. c. *o* pr. *w.* *n.* *m.* *p.* *m.* *s.* *x.* *h.* *f.* lefte *d.* *d.* thousand *c.* *e* the *c.* *t* the *c.* *f.* Om. *b.* *g* with him *e.* *h* hym *c.* *k* hathit *g.* *i* desc.-ruist *d.* *m* Om. *b.* *n* he *b.* *o* shulen *d.* *p* ne *c.* *q* Om. *b.* *r* the cause *c.* *f* Om. *b.* *t* that is wher *c.* *u* or *b.* *v* no *b.* *w* or *c.* *x* do no *b.* *y* Om. *e.* *z* either *a.* *o* were *d.* *h* no *b.* *c* Om. *b.* *d* thyu *b.*
hise owne britheren, and zede in the weies of the kinges of Israel, as the hous of Acab hadde do; and he dide ydolatrye, and made the dwelleris of Jerusalem and also of Juda to breke Goddis lawe. Therfor Edom and Lobna zeden away fro his lordschiphe, for he hadde for to dike the Lord God of his fadris; and therfore God reiside azens him Filiestys and Arabeys, that coosteycen with Ethiopiens, and thei distroyeden the lond of Juda, and token away at the calat that was founden in the hous of the king, and tooken away his wijf and sones, outaken Joachas the youngeste. And God smoot Joram with vncurable sorewe of wombe twye 3er, so that he rotid on erthe, and castide out liise entrailis, and di3ede in worst syknesse. And his sones Ocosias rengnyde for him, and dide yuele as the hous of Acab, for whi his modir excitide him to do wickedly; and thei of the hous of Acab weren his counceles into his deth, and he zede in the councele of hem. And therfore Hieu, whanne he distroyed the hous of Acab, killide Ocosie, and the prince of Juda, and the sones of the britheren of Ocosie. After these things Joas was maad king, bi the helpe of Joiada the prest, and the curse womman Atalia was slayn. The prestis and grete men of the peple brou3ten out of Goddis hous the sone of the king, and settiden a coroun on his heed, and zayen in his hond the lawe to be kept, and maden him king. And Joiiada made conenauent bitwixen hym and al the peple and the king, that thei schulden be the peple of God, that is, forsake ydolatrye, and kepe treuly Goddis lawe. Therfore al the peple zede into the hous of Baal, and distroyeden it, and braken the auters and symylacris, either ymagis of him, and thei kildiden before the auteer Mathan, the prest of Baal. This Joas dide wel in the tyne of Joiada, and reparilide the temple of Jerusalem, that was distroyed bi Atalia and his hondis; but aftir the deth of Joiada he was flatrid bi the princis of Juda, and thei felden to idolatrye, and forsoken the temple of God. And the wraththe of God was maad azens Juda and Jerusalem for his synne, and he sente propheties to hem, that thei schulden turne azen to God, and thei nolde heere these profeties. And Sacarie, the prest and sone of Joiada, repreuede hem for this synne, and thei stonyden hym to deth in the purseynyt of Goddis hous, by comauandement of the king. And whanne the 3eer was endid the oost of Syrie zijede azen hym, and cunn 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 full liitil one of men of Sirie was comen, God bitok in her hondis a multitude withouten ende, for thei hadden forsake the Lord God of her fadris, and thei velden schameful domes in Joas, and zeden forth, and leftyn him in greece sorewis; and his surnauuts risen azen him for vengeance of the blood of the sone of Joiada the prest, and kil3iden him in his bed; and Joas was deed, and Amasias his sone rengnyde for him.

CAP. IX.

Amasie dide good in party, but not in a 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 Amasias found in al Juda and Beniayn fro xx. 3eer and abowe, xxx. thousand of zunge men that zeden out to bateile, and heelden spere and scheld; and he hyride of Israel an c. thousand of ful stronge men for an c. talentis of syluer, to fijte azen the sones of Edom. And a man of God seide to Amasie, "A! thou king, the oost of Israel go out not with thee, for the Lord is not with Ysrail, and with alle the sones of EFFRYM; that if thou gessist "that bateillis stouden in the strengthe of oost", the Lord schal make thee to be ouercom "of thin enemies; for it is propir to God for to helpe, and for to turne into fliyt." Therfore Amasies departyde away the oost of Israel, and tristily ledde forth his puple to bateile; and he hadde the victorie, and killide xi. thousand of his enemies in this bateile. And aftir this victorie Amasias worshChiphe the goddis of Edom, and brente encense to hem;
wherfor God was wrooth a\(\text{a}\)\(\text{e}\)\(\text{n}\)s\(\text{e}\) Amasie, and sente to him a prophete, that schulde se to him. " Whi hast thou worshipp goddis that delyueriden\(\text{t}\) not her puple fro thin hond?" Whanne the prophete spac these thingis to him, he anserwe to the prophete, "Wher thou art a councele of the king? ceese thou, lest peraunture I scele thee." Therfore the prophete 3ede away, and seide, "I woot that the Lord thonsete to\(\text{t}\) slee thee, for thou hast " doo this yuel, and furthermore thou assentidist not to my councele:" and so it bifie in 3ede, for bi\(\text{b}\) pride he terride the king of Israel to werre, and nolde ceese for hefeful councele of the king of Israel. Therfore the king of Israel ouercam the puple of Juda, and took Amasie, and distroiede the wal of Jerusalem bi iiiij. c. cubitis, and took aweye\(\text{c}\) al the tresour and vessels whiche he found in Goddis houn, and in the kingis hous. And\(\text{a}\) after this doing Amasie fledde out of Jerusalem into Lachis, for tresoun doon to him of his men; and thei senten\(\text{t}\), and killiden him in Lachis. And Osias his sone regne for him liij. yeer in Jerusalem, and sou\(\text{t}\)e God in the daies of Sacarie, vnwardstondinge and seeinge God, and whanne he sou\(\text{t}\)e God, he\(\text{e}\) lonyde\(\text{h}\) him in alle thingis; and God helpide him a\(\text{e}\)s Filiestys, and a\(\text{e}\)s Arabeys, and a\(\text{e}\)s Ammonytis. And\(\text{b}\) Ammonitis payeden sifitis to Osias, and his name was pupilischid to the entring\(\text{e}\) of Egipt, for ofte victories. He\(\text{m}\) bildide manye touris in Jerusalem, and also in wildirnesse, for he hadde manye beestis, and vynes, and yntilieris, for he was a man 3ouen to erthe tilthe. He\(\text{h}\) hadde in his oost iij. thousynd and vj. c. princes of stronge men, and iiij. c. thousiund 'and vij. thousiund\(\text{o}\) and v. c. that were able to bateil, and fou\(\text{t}\)ten for the king a\(\text{e}\)s aduersaries; and his name 3ede out fer, for God 'helpide him\(\text{p}\), and made him stronge. But whanne he was maad stronge, his herte was reisid into his deth, and he disipide his Lord God, for he 3ede into the temple of God, and wolde brenne encense on the auter of encense, a\(\text{e}\)s the lawe. And whanne the bishop and many noble\(\text{e}\)F\(\text{p}\) prestis a\(\text{e}\)nstodyn him, and teldyn the lawe that was a\(\text{e}\)s him, he\(\text{e}\)\(\text{a}\) was wrooth, and helde the censer, and manaside hem; and anoon lepre roos in his forheed before the prestis in Goddis hous. Thanne the\(\text{r}\) prestis puttiden him out, and he hastide to go out, for drede, and for he feelide anons the veniunce of God. Therfore king\(\text{e}\) Osias was leprouse til to the day of his deth, and dwellide\(\text{d}\) in an hous de-partid. And Joathan his\(\text{s}\) sone gouerne the kingis hous, and deemyde the puple of the lond. And Joathan rengnyde xvj. yeer\(\text{e}\) in Jerusalem, and dide ri\(\text{f}\)tfulnesse bfore God, bi alle thingis whiche Osias his fadir hadde do, outaken this, that he entride not into the temple of God; and yit the puple trespasse. He\(\text{y}\) byldide manye thingis, and faus\(\text{t}\) a\(\text{e}\)s the king of the sones of Anon, and ouercam him; and the sones of Amon 3auen to hym an c. talentis of syluer, and x. thousiund corus of barly, and as manye of whete; and a\(\text{x}\) corus conteyneth xxx. buschellis. And Joathan was maad strong, for he hadde dressid his weyes bfore his Lord God, and he was deed, and Achas his sone regne for hym xvj. yeer in Jerusalem. This Acas dide not ri\(\text{f}\)tfulnesse in Goddis sijt, but 3ede in the weies\(\text{f}\) 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 rewe into\(\text{e}\) Dannsk; and Acas was bitaken to\(\text{t}\) the hondis of the king of Israel, and was smyten with a gret wounde. And Facee, the sone of Romelye, killide of Juda vj. score thousiund in oo day, alle the werriours; for thei hadden forsake the Lord God of her fadir; and the sones of Israel tooken of hire britheren of Juda ij. c. thousiund of wymmen, and of children\(\text{b}\), and of damyselis, and prey whithouten ende, and baren it in to Samarie. And Obed, the prophete of God, seide to the men of Israel, that thei hadden do gret cruelte, and synned a\(\text{e}\)s God, and bad hem\(\text{e}\) lede a\(\text{e}\)n the prisoneris of Juda, " for whi
How the children of Israel returned, aye to Juda the Prep bi com- veil of Obed the prophete, and Aces was deed in his grete anguis.

"greet veniance of the Lord neizeth to you." Therfore the princes of Israel maden the werriouris to forseke 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 anoynying of olie, for trauicle, and senten hem hoom boyngly. Thanne king Aces sente to the king of Assiriens, and axide help; and Ydumeys canen, and killiden manye men of Juda, and tooken greef prey; and Filisteys tooken many citees of Juda, and dwelliden in tho. And God made low the puple of Juda for Aes the king of Israel, for he hadde maad 'him nakid of helph4, and for he hadde dispis God. And God brouste aezens hime Teglah Falasar, the king of Assiriens, that tormentide5 him, and distroiede, for noon azenstood. Therfore Aces spollide Goddis hous, and the hous of kingis3 and offf princis, and 3af jiftis to the king of Assiriens; and natheles it profitideb no thing to him; and Aces, in the tyme of his angysch, encreside dispisng aezens God, and offfide sacrificis to the1 goddis of Damask, and he seide, " The goddis of Sirie 'helpen hem', whiche goddis I schal plese6 with sacrific "fices, and thei schulen helpe me," whanne azenward thei weren falling7 to him, and to al Israel. Therfor Aces rauyschide and brak alle the vessels of Goddis hous, and closide the3atis of Goddis temple, and made to him auteris in alle cornere8 of Jerusalem, and in alle the citeme of Juda, to brenn encense, and terride God to wraththe. And he dijede, and Esechiee his søne sngnide for him xxix. 3eer in Jerusalem; heæ dide that the9 was pleasant in9 Goddis sīst, bi alle thingis which6 Danith his fadir hadde do. And he opynede the 3atis of Goddis hous, in2 the firste 3eer of his rewe, and made prestis and dekenes to clense and halewe the3 temple and autere4 of God, with al the vessels and purtenaunsis of the temple; and he gaderide togidere alle the princis of the citee, and stijide intoa Goddis hous; and thei offfrieden vij. boolis andw vij. rambes, vij. lambren, andy vij. buckis of geet, for synne, for the rewe, for the4 sentuarie, and for Juda. And he seide to the prestis, the5 sones of Aaron, that thei schulen offfre on the auter of God, and thei diden so. And he ordeynede dekenys in the hous of God, with symbols and sauntries and harpis, bν the ordynance of Dauith, and of God, the prophete of the king, and of Nathane the prophete; for it was the comaundement of God bi the houd of his prophetic. And dekenysz stooden and heelden the orgenys of Dauith, and prestis heldyn trumps. And Esechiee comauandide that thei schulen offfre brent sacrificis7 on the auter, and whanne brenth sacrificys were offfrid, thi bigunnen 'to singe' heryngisi8 to God, and toς soune with trumps and diverse organys, whiche Danith the king of Israel hadde maad redy for to soune. And Esechiee and the princis comauandiden to the dekenys that thei schulen herie God with the wordis of Dauith, and of Asaph the prophete. And Esechiee sente to al Israel and Juda, and wroot epistlis to Effrayyn and Manasses, that thei schulen come to Goddis hous in Jeru-salem, and make pask to the Lord God of Israel. And it pleside thef king and al the multitude, and thei demeden to sende messangeris into al Israel, fro8 Bersabee til to Dan, that thei schulen come and make pask to the Lord God 'of Israelxx in Jerusalem. And currrowris 3eden out with epistlis, bi comauandement8 of the king and of his princis, 'in to1 al Israel and Juda, as the king hadde comauandid, and precheden, " Sones of Israel, turne 3ek " azen to the Lord God of Abraham, of Isaac, and off Israel, and he schal turne azen to " the remenants that ascapiden the hondis of the king of Assiriens; serue 3e to the " Lord God of youre fadiris, and the wraththe of his strong veniance schal be turned " a wayν fro 3om; for if ye turnen azen to the Lord, youre britheren and youre sones schulen " haue merisy before hire lordis, that ledden hem prisoners, and thei schulen turnen azen into

1 naked the help of hym β.  e Om. a.  f tur- mende β.  γ the kingis ζ.  ιιι Om. h.  b proffe i.  k workide δ.  1 into falling δε.  m the corneris δζ.  η and he δ.  o Om. β.  ρ to ζ.  η that β.  r Om. γ.  δ his ζ.  t the auteur δζ.  u in a.  w Om. i.  v Om. β.

β νο 2 of the β.  ρ and bi ζ.  ι the dekenes ζ.  z a sacrifice ζ.  b the brent η.  ι Om. β.  δ heryng ζ.  ι so ζ.  f to the β.  ρ and fro ζ.  ιιι Om. h.  h co-mauandementis ζ.  l to ε pr. m.  k Om. δε.  l Om. ῶ.  m Om. β.  ν your β.  ο azen δε.
PROLOGUE.

27

"this land." Therfore currouris 3eden swiftly? fro citee 'in to' citee, by the lord of Effraym and of Manasses 'til to' Sabulon, and theye scornden and bymowiden the messengeris; nathelse summe of Aser and of Manasses and of Sabulon assentiden to the counsell, and came in to Jerusalem. Goddis hond was maad in Juda, that he 3af to hem oon herte, and they diden the word of God bi comamendement of the king and of princis, and many puplis wren gader in Jerusalem, to make the solemnite of pask in the ij. monthe; and theye distroideen the antheris that wren in Jerusalem, and theye distroideen all thingis in which encense was offrid to ydolis, and castiden forth in to the stronde of Cedron. Whanne these thingis wren halewid riyly, al Israel yede out, that was founed in the citees of Juda, and thei braken synylacris, either ymagis, and hewiden down wodis, and distroideen hise places and auteris, and of thei ounly of al Juda and Beniamyn, but also of Effraym and Manasses, til thei distroideen thoo outterly. And Esechie ordeynede cumpanies of prestis and of dekenis, by her departingis, ech man in his owne offis, as well of prestis as of dekenis, to brent sacrificis and peassible sacrificis, that theye schulden mynystre and knoueleeche and singe in the yatis of the castels, eithird oostis, of the Lord. And Esechie comamundide to the puple to 3eye to prestis and deknes her partys, that is, the firste fruytis and tithis, that theye mysten 3eye tent to the lawe of God. And there is told myche of the paying and deeling of tithis and other holy thingis. Thanne it sueth hou Sennagerib blasfemede God of Israel, and hou Esechie confortide the puple azen his blasfemye and pride. And Esechie and Ysaie the prophete preieden azen the blasfemye, and crieden till in to beuene; and God sente his angel, and he hede ech strong man, and werriour, and prince of the osti of the king of Assirien, and he turnide azen with schenschipe into his hond, and hise owne sones killiden him bi swerd. And God sauide Esechie and the dwelleris of Jerusalem fro the hond of Senacherib, king of Assirien, 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 preieide to God, and God herde him. And the herte of Esechie was reisid to pride, and wraththe was maad azen him, and azen Juda, and azen Jerusalem. And aftir he was meekid, for his herte was reysid, bothe he and the dwelleris of Jerusalem weren mekid, and therfore the venaunce of God cam not in the daies of Esechie. And Esechie was ful riche and noble, and in alle his werkeis he dide welsumly, what ever thing he woide. Nathelies in the message of princes of Babilone, that wren sente to him to axe of the grete wondir that bifel on erthe, God forsook him, that he was temptid, and alle thingis weren known that weren in his herte. Thanue dize azen, and Manasses houne renguide in Jerusalem Manasses.

Provenance:

2.571-2.580

This is the beginning of the book of 2

Ephraim and of Manasses, 'til to Sabulon, and they were scornden and bymowiden the messenger

s. They were found in the city of Jerusalem, where they broke the synylacris, either ymagis, and

hewiden down the wodis, and destroyed the holy places and auteris. And they were oonly of all

Juda and Beniamyn, but also of Ephraim and Manasses, till they destroyed them utterly. And

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Jerusalem Manasses.
in Jerusalem, and castide alle out of the citee, and he restoride the auetre of God, and offride on it sacrificis\textsuperscript{a} and heryng\textsuperscript{a}, and commaundide\textsuperscript{a} the puple of Juda to serve the Lord God of Israel; and netheles the puple offride sit\textsuperscript{a} in hige placis to her Lord God. Manasses di3ede, and Amon his sone regnide for him ij. yer in Jerusalem, and he dide yuel in Goddis sit\textsuperscript{a}, as Manasses his fadir hadde do, and offride and seruede to alle idolis, which Manasses hade maad; and he reuerenside not the face of God, as Manasses reuerenside, and he dide many greeteres trespasis; and whanne his seruanuitis hadde consiprid a\v{y}ens him, the kil-\linebreak[4]liden him; and the puple kililde hem that hadde slayn Amon, and made Josie his sone king for him, and he regnide xxxj. yer in Jerusalem. Josie\textsuperscript{a} dide that that was rijtful in Goddis sit\textsuperscript{a}, and yede in the weies of Dauith, his fadir, and\textsuperscript{a} bowide neither to the rijt side neither to the lift side. In the viij. yer of his reume, whanne he was sit a child, he bigan to seke the God of Dauith, his fadir, and in the xij. yer, aftir that he bigan, he clenside Juda and Jerusalem fro hige placis, and ymagis and ydolis. Thei distroieden bifoire him the auters of Baalyn, and the symylaeris that were put aboue; he kittle die, and alto-\linebreak[4]brak wodis and grauen ymagis, and scateride the relijis on the biriies of hem that were wont to offre. Furthermore he brente the boonys of prestis in the auteris of idolis, and he\textsuperscript{a} clenside Juda and Jerusalem, and distroiede alle ydolis\textsuperscript{a} in the citees of Manasses and of\textsuperscript{a} Effrahym and of\textsuperscript{a} Symeon til to Neptalym. In the xvij. yer of his reume, whanne he made the lord and the temple of God was clensid, he sente worth men to reparaile Goddis hous, and so thei diden in deede. And Elchie, the gret prest, 3af to Saphan, the scriuyn and solempne messenger\textsuperscript{b}, 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 his clothis, and he comamede Elchie and othere grete\textsuperscript{c} men to goo, and preie the Lord for the king, and for the resydues of Israel and of Juda, on alle the wordes of the book of Goddis lawe; "for whi greet "veniance of God hath droppid on vs, for oure fadris kepton not the wordis of God, that "thei diden alle thingis that ben writen in this book." Therfore Elchie, and thei that were sent togidere of the king, zeden to Olda, a profetesse, the\textsuperscript{d} wif of Selum; and God scide bi hir that he schal bringe in on this place and dwelleris\textsuperscript{e} therof yuelis, and alle cursinges "that ben writen in this book of Goddis lawe; for thei forsoken God and sacrificiden\textsuperscript{f} to alyen\textsuperscript{g} goddis, to terre him to wrathfulnessse, in alle the werkis of her hondis; " but for " thon, king of Juda, herdist the wordis of the book, and were meekid in Goddis sit\textsuperscript{a}, and " weptist and to-rentist\textsuperscript{b} thi clothis, I haue herd thee,\textsuperscript{c} seith God, " and thon schal be born " in to thi sequelre in pees, and thin i\v{y}en schulen\textsuperscript{i} 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 eldred men of Juda and of Jerusalem, and he stijide in to Goddis hous, and alle men\textsuperscript{c} of Juda and the dwelleris of Jerusalem stijiden togidere, prestis and deknis, and al the puple fro the leeste "til to\textsuperscript{k} the moste, and in audiene of hem the king reede in Goddis hous alle the wordis of the book; and he stood in his trone, eithir\textsuperscript{l} secte of doom, and smoot boond of pees bifoire God, that he schulde go aftir God, and kepe his hestis, and witnesingis\textsuperscript{m}, and justifyingis, in al his herte and al\textsuperscript{n} his soule, and do tho thingis that ben writen in that\textsuperscript{n} book whiche he hadde red. And he chargeide gretly on this thing alle men that weren founden in Jerusalem and Beniamyn; and the dwelleris of Jerusalem diden bi the\textsuperscript{o} conenaut of the\textsuperscript{o} Lord God of her fadris. Therfore Josie dide awey alle abynomiacious fro alle the cuntrécys of the sones of Israel, and made alle men, that weren residue in Israel\textsuperscript{o}, to serve her Lord God; in alle the daies of his lijf thei zeden not awey fro the Lord God of her fadris. Afterwards Josie made pask in Jerusalem, and

\textsuperscript{a} sacrificis \textsuperscript{b} rentist \textsuperscript{c} messangers \textsuperscript{d} the dwellers \textsuperscript{e} sacrificiden \textsuperscript{f} the men \textsuperscript{g} to \textsuperscript{h} comande the \textsuperscript{i} that \textsuperscript{j} in to \textsuperscript{k} the \textsuperscript{l} alle \textsuperscript{m} witnesingy \textsuperscript{n} in \textsuperscript{o} Jerusalem \textsuperscript{p} here \textsuperscript{q} Jerusalem.
PROLOGUE.

29 of the pask of Josie, and how he was slayn, in his defaute, of the king of Egypt.

ordeynede prestis in hire officis\(1\), and bad hem mynystre in Goddis hous, and bad dekenis serue God and his puple Israel\(1\), and make hem redy bi hire housis and kiuredis in the de-
parting of ech, as Dauith, king of Israel, commaundide, and bad hem serue in the seyntuaries, bi the meynes and cumpanye and\(2\) dekenis, and that thei be halawid, and offre pask, and make redy hire britheren therto. And Josie made such a pask, that noon was lyk in\(3\) Is-
rael, fro the daies of Samuel the prophete, nei ther any of the kingis of Israel made pask, as Josie dide, to prestis, and dekenes, and to al Juda and Israel, and to the dwellers of Jeru-
salem\(1\); for he 3af to al the puple that was founden in Jerusalem in the solempnite of pask, xxx. thousands lambrin\(4\) and kidis\(5\) and othere scuep, and ij. thousand of oxun. Aftir that Josie hadde reparelid the temple, Neecao, king of Egypt, stiijide to fiijte in Cartamys, and Josie 3ede forth jzens him, and the king of Egypt seide to Josie, "I cone not to day ajens "thee, but I fiijte ajens another hous, to whiche God bad and\(6\) made\(7\) me go in haste; there-
forece, thou king of Juda, to day ajens God, which is with me, lest he\(8\) sle thee." Josie nolde turne azen, but made himself redy to bataile ajens the king of Egypt, and.

asentide noto the words of the king of Egypt, spoken bi Goddis mouth. Therfore Josie was slayn of the king of Egypt, and the puple of the fold made Joacas his sone king in Jerusalem. He\(1\) regnide iij. moonthis in Jerusalem, and the king of Egypt puttid\(9\) him doun, and condemnde the puple of Juda in an e. talentis of syluer, and in a\(8\) talent of gold, and made Eliachym his brothir kyng\(4\) for him on Juda and Jerusalem, and turnide his name Joachym. He regnide xj. yeer in Jerusalem, and dice yuel before God. Therfore Nabu-
godonosor took him, and ledde him boundyn with chaynys into Babilone, and baar thidir the vessels of Goddis temple; and Joakin his sone regnide for him iij. moonthis and x.
daies in Jerusalem, and dice yuel in Goddis siyt. Thanne Nabugodonosor sente men that ledden hym into Babilone and bare\(10\) out the\(1\) preciouseste\(1\) vessels of Goddis hous; and Na-
bugodonosor made Sedechie king on Juda and Jerusalem\(11\). He\(1\) regnide xj. yeer in Jeru-
salem, and dice yuel in Goddis siyt, nei ther was\(12\) ashamyd of the face of Jeremye, the pro-
phete, that spac to him of Goddis mouth. He brak the ooth maad too Nabugodonosor.

Therfore Nabugodonosor cam and took hym, and ledde him and alle the vessels and the\(1\) tres-
souris of Goddis hous and of the king\(13\) and princis into Babilone, and killide the puple, and

distroyede 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 regnide, and til l.\(14\) yer weren

fillid\(9\), bi Goddis word seid\(10\) bi the mouth of Jeremye. And Cyrus, king\(10\) of Perseys, 
commaundide to be prechid, jlie bi writinge in al his rewme, that Jewis schulden turne azen

into Judee.

CAP. X.

This proces of Paralypomynon in the j. and iij.\(15\) book schulde stire 'cristene kingsis and

lordis\(16\) to distroie synne, and loue vertu, and make Goddis lawe to\(17\) be knowe and kept of

er puple, for heere thei mown se, hou sure God pynschide yuelle kingis, that lyneden yuelle,

drawn the puple to idolatrie, either\(18\) other gret synnes, and hou greety\(19\) God preyside,

rewardide, and cherischide good kinges, that lyneden wel, and gouernede wel the puple in Goddis

lawe, and opin resoun, and good\(20\) conscience. And thos kingsis and lordis knewen

neure more of hoolly scripture\(21\) than iij.\(22\) stories of the ij. book\(23\) of Paralypomynon and of

Regum, that is, the storie of king Josopat, the storie of king Ezechie, and the storie of king Josie, thei myyte lerne sufficiently to lyue wel and gouerne wel hire puple bi Goddis

lawe, and escheue al pride, and\(24\) yolotatrye, and\(25\) coneiutis, and other synnes\(26\). But alas!

alas! alas! where king Josopat sente hire princis, and\(26\) dekenes, and prestis, to ech cite of

\(1\) office \(1\). \(1\) of Israel \(1\). \(1\) of \(\beta\). \(1\) in \(\xi\). * Om. \(\beta\). \(1\) Om. \(\alpha\). \(1\) Om. \(\eta\). \(1\) I \(\xi\). And he \(\xi\). \(1\) putte \(\beta\). \(1\) om. \(\delta\). \(1\) om. \(\alpha\). \(1\) om. \(\gamma\). haren \(\beta\).

\(2\) not om. \(1\) precious \(1\) on Jerusalem \(1\). And he \(\xi\). \(1\) he was \(\xi\). \(1\) Om. \(\epsilon\). \(1\) kingis \(1\) countei.

\(3\) failed \(\beta\). \(1\) Om. \(\zeta\). P the king \(\beta\). \(1\) in the secounde \(\beta\).

\(4\) kyngis and cristene lordis \(\delta\) \(\eta\) \(\zeta\) \(\epsilon\). \(1\) om. \(\beta\). \(1\) or \(\xi\). \(1\) Om. \(\alpha\). \(1\) Om. \(\beta\). \(1\) writ \(\delta\). \(1\) the three \(\xi\). \(1\) bookis \(\zeta\). \(1\) Om. \(\alpha\). \(1\) Om. \(\beta\). \(1\) From this pa-

\(5\) write \(\delta\). \(1\) om. \(\beta\).
See what good kings and lords did, and do thereof.

Warwardons: his rewe with the book of Goddis lawe, to techen openly Goddis lawe to the puple, summe cristene lordis senden general lettriis to alle her myynistris, and leegemen eithir tenauntes, that the pardouns of the blisschips of Rome, that ben opin leesingsis, for thei graunten many c. zeiris of pardoun aftir domes day, be prechid\(^d\) generaly in her rewees and lordschips, and if eny wije man a\(\text{g}\)enseith\(^e\) the opin erroneous of anticrist, and teche\(^f\) men to do her ahuus to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuene, he be\(^g\)e prisoned, as a man out of cristen bileue, and traytoure of God, and of\(^h\) cristen kingis and lordis. And\(^i\) where king Ezechie made him ful bisy to cloense Goddis hous, and do awei al vnclennesse fro the senturarie, and comunade prestis to offre bren weight on Goddis aute, and oderneyde dekenis in Goddis hous to herie God, as Dauith and other propheties oderneyden, summe cristene lordis in name, and hethene in considious defoulen the senturarie of God, and bringin in symonient clerks, ful of coueitise, eresie, and ypopcrisie, and malice, to stoppe Goddis lawe, that it be not knowen and kept, and frely prechid; and of summe cristene lordis holden many prelatis and curatis in her courtis and in seculer offis a\(\text{g}\)ens Goddis lawe and mannis openly, and withholth hem fro her goostly offis and helping of cristen soulis; and where king Josie prechide openly Goddis lawe in the temple to al the puple, and castide awei idolis, and brente the boonis of prestis, that diden idolatrie, summe cristene lordis in name not\(^k\) in dede, preisen and magnifiin freris lettris, ful of disceit and leesingsis, and make hire tennauntes and meyne\(^l\) to swere bi herte\(^m\), boonis, nayles\(^n\), and sydes, and other membris of Crist, and pursuen ful Cruely hem that wolden teche treuly and freely the lawe of God, and preisen, manytenen, and cherischen hem, that prechen fablis, leesingsis, and synful mennis tradicionsis, either\(^o\) statutis, and letten greetly the gospel to be prechid, and holy writ to be known and kept. But wite these vnuwse lordis, that Elye the prophete, oon aloone hadde the treuthe of God, and king Acab with vij.\(^p\) c. and l. prestis and propheties of Baal hadde the false part; and eft Mycheas, oon aloone prophete of God, hadde the treuthe a\(\text{g}\)ens iiij. c. propheties of Baal, that counseliden Acab go\(^{o}\) to\(^\text{w}\) were to his owne schenschip and deth; so now a fewe pore men and idiosits, in comparisoun of clerks of seole, mounwe have the treuthe of holy scripture a\(\text{g}\)ens many thousands prelatis and religiouse, that ben known to worldly pride and coueitise, symonie, ypopcrisie and other fleschly synnes, moost\(^q\) sithen these pore men desiren onyly the treuthe and fredom of the\(^r\) holy gospel, and of holy scripture, and accepten manis lawis\(^s\) and ordynauncis\(^t\), onyly in as myche as thei ben groundid in holy scripture, cithir good resoun, and comyn prophit of cristen puple; and worldly prelatis and feyned religious grounden hem on synful mennis statutis, that soummen\(^\text{w}\) pride and coueitise, and letten the treuthe and fredom of Goddis lawe to be known and kept, and bringen cristen puple in nedeles\(^\text{x}\) thirldam and greet cost. But it is for\(^y\) to drede ful sore lest kingis and lordis ben now in the fornere synnes of Manasses; God graunte that thei repentyen 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\(^\text{y}\), that schulde be the temple and specialy\(^a\) chambre of God, the idole of coueitise, either\(^b\) of glotonie, either\(^b\) of pride, either\(^b\) of other grete synnes, for seint Poul seith, that oure bodies ben the temple\(^c\) of the Hoole Goost, and eft he seith, that auriae is the seruise of idolis\(^d\), and eft he seith, that glotonis make their beli\(^e\) her God; and God seith bi Job, that the deuil is king ouer alle the sones\(^f\) of pride, and Ijesu 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\(^g\) coueitise, either\(^g\) glotonie, either\(^g\) rauny, in her herte, settyn idolis of

\(\text{d} \) by prechyng. 
\(\text{e} \) a\(\text{g}\)ens seye. 
\(\text{f} \) techith. 
\(\text{g} \) schal be. 
\(\text{h} \) Om. e. 
\(\text{i} \) Om. q. 
\(\text{j} \) and not. 
\(\text{k} \) meynes. 
\(\text{l} \) or. 
\(\text{m} \) his eytte. 
\(\text{n} \) and nullis. 
\(\text{o} \) or. 
\(\text{p} \) his symon. 
\(\text{q} \) Om. c. to go. 
\(\text{r} \) Om. q. 
\(\text{s} \) and most. 
\(\text{t} \) Om. b. 
\(\text{u} \) lawe. 
\(\text{v} \) ordenancess. 
\(\text{w} \) sownen. 
\(\text{x} \) endeles. 
\(\text{y} \) teche. 
\(\text{z} \) Om. c.
PROLOGUE.

Baal, either\(\mathbb{R}\) of the deuil, in the temple of God. Specialy lordis setten idolis in Goddis Wolordis; houes, whanne thei maken vnworthi prelatis either\(\mathbb{R}\) curatis in the chiche; for whi such vnable prelatis either\(\mathbb{R}\) curatis ben idolis, as God seith in xiij. c. of Zacarie to a vnable prelat, “\(\text{A! thou sclephere, and idele, forsakinge the floe,}\)” wherfor Erchedekene in Rosarie, which is oon of the famousete\(\mathbb{R}\) doctoris, and of the popis lawe, writith thus, “an yuel prelat is seid a rorynge lyoun, and a wolfe rausching prey;” and in the]\(\mathbb{R}\) xxxiiij. c. of Ezechiel, he is seid to feede him\(\mathbb{R}\) self and not the\(\mathbb{R}\) sheep; also he is seid to seke his owne profitis temporal, therfore he is\(\mathbb{R}\) not of Goddis children, as Austyn seith in\(\mathbb{R}\) viij. cause, j. questioun, e. \(\text{sunt quidam,}\) and for this thing power schal be taken away fro him, as God seith in the]\(\mathbb{R}\) xxxiiij. c. of Ezechiel. Also an yuel prelat is seid a wolf, as the lawe witnessith in lxxxiij.\(\mathbb{R}\) distinctioun c. \(\text{nichil;}\) also for defuate of gouernaile he is seid a \(\text{vnaeasst dogge,}\) as Austyn witnessith in ij. a cause viij. questioun, e. \(\text{qui nee;}\) also he is a\(\mathbb{R}\) crowe, either\(\mathbb{R}\) a raun, for the blackuesse of synnes, as the lawe witnessith there, in c. \(\text{non omnis;}\) also he is seid fooned salt, not proffhitable to eny thing, as the lawe witnessith there, in c. \(\text{non omnis;}\) also he is seid an hog, as the lawe witnessith in xliij.\(\mathbb{R}\) distinctioun, in\(\mathbb{R}\) c. \(\text{in mandatis;}\) also he is seid a chert of cherlyshed\(\mathbb{R}\) of yuel ilj, as the lawe witnessith in xlvij.\(\mathbb{R}\) distinctioun, in the bigynnynge; also he is seid a capoun, for he hath the manere of an hen, for as a\(\mathbb{R}\) capoun crowith not, so an yuel prelat crowith not in preching; also an yuel prelat gendrith not bi preching of Goddis word, neither he \(\text{fi3tith for his sogetis;}\) also as the\(\mathbb{R}\) 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. Therfore sithen he seekith plenteousnesse\(\mathbb{R}\), metis\(\mathbb{R}\), and richessis, he schal be put into the\(\mathbb{R}\) fijer of helle, as Jerom witnessith in Mychee, and\(\mathbb{R}\) the\(\mathbb{R}\) xxxv. distinctioun, e. \(\text{ecclsis princeps.}\) Erchedekene writith\(\mathbb{R}\) al this in xliij.\(\mathbb{R}\) distinctioun, in c. \(\text{sit rector,}\) on\(\mathbb{R}\) the\(\mathbb{R}\) word muti. Also a dounb prelat is an ydol, and\(\mathbb{R}\) not a very prelat; a dounb prelat is not a very prelat, sithen he vsith not the ossis of a\(\mathbb{R}\) prelat, but he hath oonly the lienesse of a prelat, as an ydol that vsith not the ossis of a man is oonly lijk a man, but it is noo man; therfore\(\mathbb{R}\) suche dounbe prelatis moun ri3tfullly be seid\(\mathbb{R}\) symylacris, either\(\mathbb{R}\) ydolis, of whiche\(\mathbb{R}\) it is seid in the vi. c. of Baruk, “the trees of hem ben maad fair of a carpenter, and the ben auaied with \(\text{gold and syluer, and moun not speke,}\)” and thei that maken suche prelatis ben lijk hem, whiche makeris schulen be damumped with suche prelatis, bi that word of Danith, “thei that “maken tho ben maad lijk tho.” But marke wel, that thethene men ludden symylacris of vj. kyndis, that is, of cley, of tree, of bras, of syluer, and of gold; we moun fynde these vj. kyndis in yuel prelatis; for whi symylacris of cley ben fleschly prelatis, of whiche God seith in the sautier, “I schal do hem awaye as the cley of streiectis;” symylacris of tree ben vnwise prelatis and boistous\(\mathbb{R}\) and without wit, of which it is seid in holy scripture, “a “tree is wpplid in syluer;” and these ben seid to be maad of noynt in to prelatis, thes ben beestis clepid chymernes, that han a part of ecb 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 wordly eloquence, for whi brasse yeueth greefen sou, in i. pistle to Corinthis, xij. c. “if I speke in the langagis of men and of auengels, and I have not charite, I am \(\text{maad as bras soumynye;}\)” symylacris of stoone ben thei, that ben broken fro ri3tfullnesse and vertu, for temporal strengthe, these prelatis ben not the stoone which\(\mathbb{R}\) is set into the heed of the corner, but these ben the stoone of hiryng and of schonandre; symylacris of syluer ben thei that ben maad bi moneye, eithir\(\mathbb{R}\) richessis, which prelatis seyn, what wolde
3e yeue to vs, and we schulen4 bitraie Crist to you; golden symylacris ben thei5 that ben maad oonly for worldly nobleie, for whi6 gold singnefeith nobleye, and therfore the heed of the ymage of Nabugodonosor was of gold in ij.7 c. of Daniel. Erchedekene tellith al this in xlij.8 distinctioun, c. sit rector, on the1 word mutus. Thou this doctour of the popis lawe be pleyn and scharp, he seith trethe sesonable9, for the chirche now acordith10 with hooley writ, and resoun, and commoun docturis of holy scripture; for in xi.10 c. of Sacarie, God clepeth an yuel prelat an ydol, and in Ezechiel and other prophetis he licith tyrauntis and raneynouris to lyouns, woluis, beeris, and othere vnresonable beestis, to dispire her synne. Here lordis and othere prelatis moun see in party, hou perilous it is to ordeyne yuel prelatis eithir12 curatis in the chirche, for as seint Gregory seith, in i.2 part of Pastoralis, ij.3 c. noo man harmeth more in the chirche, than he that doth weifardly, and holdith the name of ordr3, eithir17 of holynesse; and the lawe seith de electionibus, c. nickil, that no thing harmeth more the1 chirche of God, than that vnworthi men be taken to the governaile of soulis; and Grostedse seith in his sermoun Premonitus a venerabili patre, that to make vnable prelatis eithir18 curatis in the chirche of God, is to hawe come to the bigest degree of trespas19; also in his sermoun Dominus noster Jhesus Cristus, he writeth thus to the pop, "he that bitakith the cure of souls to a man vnmy3ti, vnkunynge, either14 not "wilful to kepe21 duly the soulis, is gilty of alle the soulis, thou; eny ascapith21, and22 is sauid "bi Goddis grace, and he that bitakith the cure of souls to him that is opinly vnable "therto, teechith to sette more pris bi vronesonable beestis than by men, and for to louse "more erthly thingis, that passyn shortly, than everlastinge thingis, and3 more than the "deeth and blood of Goddis sone; and he that yeueth thus the cure of souls to vnable "men1, is worse than Eroude, that pursued Crist, and worse thanne Jews and hethene "men, that crucifieden Crist." Grostedse seith this pleynly, and preueth it opinely before the pope and al his clergie; and thei that procure benefcis and4 richesis to men5, haten hem to whiche3 they procure thus, as if they procured Hem to be set in the cop of the chirche, in whirlwijdys and greet tempestis. Grostedse seith this5 in his sermoun Scriptum est de lewitis; 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, set-tith more pris bi a5 peny than bi the liff of Goddis sone, which is worth al this world. A recheles curat, and3 that sleeth sogetzis10 bi yuel enssaemple, and withdrawing of Goddis word, is worse than vronesonable beestis, and he is wser than the crucifieris of Crist11, for he crucifieth him in his membris. Goode countouris thei ben alone, that ben wijse men, and drede God, for whi alle koneitouse men ben foolish, and vnwijsen men, and to be led bi the council of hem is to dispose5 of henne coteis bi the council of foxis, and to3 dispose of foldis of scheep bi the council of woluis. Grostedse seith this in a sermoun Premonitos a venerabili patre. See, 3e lordis and prelatis, that make vnable curatis, for fleschly affec-cioun and ziftis22, and speicaly for pleyinge at the bere, and othere vnleeful iapis, what tres-son 3e doon to God, and what harm to Cristis chirche and joure auaunseis; 3e maken orrible abominacoun of discountour stonde in the hooly place, for 3e make anticrist to stonde at the hiye auter, in the stede of Crist, and trete the holy sacrament of Cristis flock and his2 blood ful vnworthi, and as Parisience seith, whanne 3e maken a koneitouse prest to stonde at the auter, 3e maken a maldworp stonde23 there, in the stede of Crist; and whanne 3e maken a fanned bishop, that can not and3 loueth not Goddis lawe, stonde my-
trid at the auter, ye make an hornedasse stonde at the auter, in the stele of Crist; and so
of other vnresonable beestis, as lyouns, wluis, beiris, apis, dragouns, hoggis, horsis, doggis;
and other vicouse presitis, proude, coucitouse, raucnouris, wrathful, yopcritis, trecherouse,
glotenouse, lecherouse, enuyouse, and bachieteris; and among others tranfigurer Satanas into an
aungel of lyt, whanne ye maken curtis either prelat, that ben contrarie to Crist, to
ocupie the offis of bishop, abbot, either of prest. Lordis and prelatis, that han sett
suche idolis in Goddis hons, as Manasses dide, sue ye Manasses in very repentance, and
making of amendis to God and men. Also lordis and prelatis exciten strongly men to
ydolatrie, for they sweren custumably medesly, and ofte vnaasily and fals, bi the members
of God, of Crist, and bi seintis, in so myche that ech lord and greet prelat comynly makith
to him an ydole of sum seint, whom he worshipith more than God; for comunly thei
sweren bi oure Lady of Walsingham, seint Joon Baptist, seint Edward, seint Thomas of
Caunterbury, and such other seintis, and charge more this ooth then thou thei sweren
by the Hooley Trinite; and in al this thei onore more these seintis then thei onoure the
Hooley Trinite. Thou it were leeneulfe to bi seintis, this is ydolatrie, to change more
an ooth maad bi suche seintis than bi God Almy3ty, either bi the Hooley Trinite; ratheles
Crisostom witnessith on the v. c3. of Matheu, that to swere bi any creature, is to do idola-
trie; for as Jerom thers, and Decrees in xxjiij. cause, jere, questione, c4. si quis per capil-
rum, and c5. next biforme, and Decretals de jure jurando, c6. et si Christus, witnessen
pleynly, to swere bi a creature is a3ens Goddis comandement; and therfore Crist in the
v. c7. of Math., comandith to swere, not bi heuene, neither bi erthe, and vnderstond-
ith 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 any creature, but oonly bi his owne
name, either bi himself; and therfore the wise man seith in the xxjiij. c8. Eclesiastici
"a man that swerith mychil schal be filild with wickidnesse, and venienance schal not go
"away fro his hous;" and eft he seith, "thi mouth be not customeable to swering, for whi
"myche falling is in it; the nemyng of God be not customeable in thi mouth," that is, to
swere bi his name in veyn, either fals, either for an yuel ende; "and be thou not meddil
"with the names of seintis," that is, to swere bi seintis, "for thou schalt not be gilteles of
"hem." Here lordis and prelatis moun see how thei don opin ydolatrie, whanne thei
gessen to onoure seintis, and hire opin deedis of ydolatrie and blasfemye ben opin bookis of
ydolatrie and blasfemye to hire sugetis; therfore, as Gregory seith in ij. w bok of Pastrals
v. c9. prelatis ben worthi so many dethis, how many ensaunplis of perdisschou thei senden
to sogetis, and in xxviij. c10. of Nunemery, God bad Moises hange alle the princeis in iebatis
a3ens the summe, for the peple of Israel dide leccerice and idolarie bi ensaunpli and suf-
france of hem. Now in Engelond it is a concyng proteccioun a3ens persecuczious of pre-
latis and of summe lordis, if a man is customeable to swere nedeles, and fals, and vnauisd,
bi the booyes, nailes, and sidis, and other membirs of Crist, and to be proud and leccher-
ous, and speke1 not of Goddis lawe, and repree not synne aboute him; and to\^k absteyne
fro oothis nedeles and vneneulfe, and to eschefe pride, and speke1 onour of God and of his
lawe, and repree synne bi weie of charite, is matir and cause now whi prelatis and
summe lordis sclauandren men, and eplen hem lollardis, eretikis, and risers of debate and
of tresoun a3ens the king; now Manasses settith idolis opini in the temple of God, and
sterith men gretly to do idolatrie, and cherischen hem that breken opini Goddis heestis,
and punysche hem soore, as hethen men either eretikis, that bisen hem to lerne, kepe, and

— PROLOGUE. —

Om. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.
teche Goddis heestis; the iij. tyme lordis and prelatis bothe shedden innocent blood, as Manasses did, for thei waastyn folly hire goodis in wakings and playngis\(^a\) bi nis\(^t\); and in rere-soperis and other\(^e\) vanites, and taken grete and vnmesurable taxis of the comyns; and lesse\(^i\) lordis and prelatis doom greet extorciouns to pore men, and taken pore mennis goodis, and pailen litil either noug\(^t\) and out of tyme for tho. Therfore, as\(^a\) Mychee the prophete seith in iij.\(^c\) c., thei hyilien pore men, and eten her fleisch; and Grostede declarith wel this\(^w\) in his dicte 'that bygynneth thys\(^x\), sint lumbi vestri precinti, and in the\(^x\) xiij.\(^z\) dicte; and God seith in the\(^a\) Sautir of suche tirauntis, "thei deuouren my puple as the mete of breed." How myche blood lordis scheden in werris, for pride and couetisse, by coueneil of false prelat, confessouris, and prechouris, it passith mannis wit to telle fully in this liff; but of scheding of blood and sleeing of pore men, bi withdrawalg of almes, and in 

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\(^q\) pleies \(^b\) i. \(^n\) nizis \(^e\) in other e. \(^a\) lete b. 
\(^u\) Om. \(^c\) the thriddle \(^g\). \(^w\) Om. \(^c\). \(^x\) Om. \(^b\). 
\(^y\) Om. \(^c\). \(^ii\) e. \(^i\) his \(^b\) of \(^c\) or \(^d\) no \(^f\). 
\(^e\) epyk yonge \(^c\) or \(^x\). \(^f\) or \(^c\). \(^g\) Om. \(^b\). 
\(^h\) substance or susteynaunce \(^g\). 1 the xxv. \(^e\). 1 k the \(^l\) Om. \(^c\). 
\(^m\) Om. \(^c\). \(^n\) thus \(^g\). \(^o\) Om. \(^c\). \(^p\) Om. \(^c\). 
\(^q\) either of e. and of \(^c\). 
\(^r\) Here . . . . bigynneith a prelog on 
Esdras the j. \(^b\). \(^s\) Om. \(^b\). 
\(^t\) in Judee \(^b\). in to Ju-
dee \(^g\). \(^u\) bylyde \(^b\). \(^v\) thes \(^b\). these a pr.m. \(^w\) ther 
to \(^b\). \(^x\) the temple e. 
\(^y\) prolog on the ij. book. \(^b\).
PROLOGUE.

How Esdras redde the book of Goddis lawe, fro the morewritide til noon before the multitude of men and wynnmen, and denenes made silence in the lawe to here the lawe; and Esdras redde in the book of Goddis lawe fro the firste day 'til to the laste. Thanne the children of Israel cameyn toghere in fasting and in sacksis, either of hire, and erthe was on hem, and the seed of the sones of Israel was departid fro ech alyen sone, and thei stoden before the Lord, and kneulechiden her synnes, and the wickidness of hire fadris, and thei risiden togider to stonde, and thei redden in the book of lawe of hire God fourësithis in the day, and fourësithis in the ny3t the knoulechiden and heryden hire Lord God; and denenes cryedyn with greet vois to hire Lord God, and baddin the puple rise and blesse God. Thanne sueth the solenmep confession of Esdras, how he knoulechide first the glorious werkis of God, and afterward the orrible synnes of al the puple, and of hire fadris; and thanne al the peple made counaunt, and swor to kepe Goddis lawe, and to bie not in the sabat and holliday of hem that brou3ten vitelliis to selle; and thei bihisten to paie the firste fruits to prestis, and tithis to the denenes, and to bringe al this to the temple of God. At the laste Neemye suffride neither Jewis neither straungeris sille neither bie in the sabotis, not oonly in Jerusalem, but neither in placi ny3 the wallis; and he rebyukede, and curside, and beet men, and made hem balild, that token alien wommen to be hire wyues, as of Asotus, of Amon, and of Moab; and chargid hem greatly in the Lord, that thei schulden not gene hire douëtris to the sones of hethen men, and take nouët of the douëtris 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 blyde vertues inoure soule, aftir turnyng azen fro catifte of synne, and to tste azen temptacionys, and bylide faste vertues, as thei founten with oon hond azen enemies, and bylide den the tothir hond; and we schulden be ful bisy to kepe the gostly sabot in goode werkis and herying of God, sithen thei were so besy to kepe the figuratif sabot. "Thou; the book of Tobie is not of bileeue, it is ful detow storie, and profitable Tobie. to the symple puple, to maken hem to kepe patience and Goddis heestis, to do werkis of Goddis grace, and teche wel hire children, and to take wyues in the drede of God, for love of children, and not al for fould lust off body, neither for coneitise of of goodis of this world; and also children mon lerne heere bi jynge Tobie to be meke and obiedient, and redy to servce fadir and modir in her nede. Therefor amonge alle the bookis of the eide testament symple men of vit schulden rede and here ofte this book of Tobie, to be trewe to God in prosperite and aduersite, and escheve idolatrie, gloteneye and coneitise, and to be paciunt in tribulaun, and go neuere a waye fro the drede and love of God. "Thou; the scene of clerkis, either general gadering of clerrike, hath the take the book of Judith amon the nomewe of hooly scripturis, natheshe it is not of the canon ethir feith of the bible anentis Ebreis, for thei resseyuen not the autoritie of this book; natheshe it was written in Caldee langage, and is nombrid among stories, as Jerom witnessith on the prolog. But natheshe this book comendith chastite and abstinence, penance and widenhood of Judith, and her love.
which she hadde to delinere\textsuperscript{a} Goddis puple fro her enemies, and to kepe the feith and\textsuperscript{v} worshipping of God among his peple. Also this book comendith the feith and treathe of Achior, that was converted to Goddis lawe bi myracle\textsuperscript{x} sleeing of\textsuperscript{x} Olofernse, bi the hondis of the widewe Judith. Thanne Judith repreenede prestis for thei temtide God, and consentiden to delinere\textsuperscript{a} the citee to enemies, if God sente not helpe to hem withinne v. thenaries, and goode prestis tooke meekely this repreeuyng of a womanan; and she tauthe hem how thei schulden do penance for this trespase, and coumforte\textsuperscript{y} the puple to\textsuperscript{z} triste in God, and abyde his mercy and helpe, at his owne will. Vs nedith not to excuse Judith fro lesingis and tresoun to Olofernse, but we moun faourably excuse hire fro deedly synne in this doinge, for the greet loue that she hadde to Goddis pepe, and to slee Olofernse, a blasfemye of God, and distroiere\textsuperscript{c} of his lawe and peple; and iustly God took this\textsuperscript{b} venance on Olofernse, for his synnes and harnes don to Goddis peple, and whiche he purposide to\textsuperscript{b} do, if he myyte lyue longe. Of this proces pronde werrioriis schulden drede God, that made proud Olofernse to be slayn of a womanan, and al his greet oost to be\textsuperscript{c} scaterid and distroied; and cristen men schulden be coumfortid greedly, for to haue ful trist in\textsuperscript{d} God, and in his helpe, that so myhtily delyuere his puple so greet an enemy and strong oost, withouten perishing of his peple. And sitheen Judith hadde so greet\textsuperscript{e} presing 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. \textsuperscript{f} The book of Ester tellith first\textsuperscript{o}, how the\textsuperscript{b} qwene Vasti was forsaken for hire pride, and was departid fro marriage\textsuperscript{b} of king Assuerus, and hon Ester, for hire meekenesse, bewte, and Goddis grace was maad qwene in the stide of Vasty. Also the trewe Mardochee, the fadir in lawe of adopcioun of this womanan Ester, tauthe hire to loue God, and kepe his lawe, and sche was full meke and obedient to Mardochee, she, whanne sche was qwene, as to hire fadir in lawe. Thanne Aaman, of the kingrede of Agag, conspyride bi soli malice to distriothe the peple of Jewis, in the loud of Assuerus\textsuperscript{i}, and laddede graunt of the king, at his owne will, and the day of distroying and of sleeing of the\textsuperscript{b} Jewis was pupplischial thour\textsuperscript{j} al the newe. Thanne Mardochee and the Jewis diden greet penance, and maden greet sorwe, and preieden God to\textsuperscript{i} helpe in that greet neede. 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 renoking of\textsuperscript{m} letris and power grauntid to Aman, the enemy of Jewis. And after myche fastinge, penance, and preier, Estir bitook himself to Goddis disposicion, and to perel of her deth, and entride to the king, she, aens the lawe of the lord, whanne sche was not clepid, to axe mercy and helpe of the king, for hislif and al hire puple. And God turnde the feerensse and cruelt\textsuperscript{n} of the king to mekenesse, mersey, and benynigte aens Ester, and the peple of Jewis. And thanne he renokide the power grauntid to Aman, and leet hange him, as he purposide\textsuperscript{o} to haue hangid the trewe Mardochee, and\textsuperscript{a} af general power to Jewis to slee alle hire enemies in his empire. After these thingis the king enhauuside Mardochee, and made him grettist next the king, and\textsuperscript{a} af greet franchise and onour to the Jewis. This story of Estir schulde stire men to be trewe to God and his\textsuperscript{p} lawe, and putte awaye pride and enuye, and euere triste in God in alle perrells; and tirauntis schulden be aferd to conspyre aens Goddis seruauntis, leest God take venance on hem, as he ide on this man\textsuperscript{q} Aaman, that conspyride\textsuperscript{c} the deeth and general distroying of Jewis. \textsuperscript{r} The book of Job is ful soli in vnderstanding, for Job argueth aens his ende enemies, that wolden bringe hym out of cristen feith, and conclusid manye errouris that suen of\textsuperscript{n} hire false bileene and opynyon; and Job affermuth not that al is soth that he spekith aens hire adversaries, but conclusid hem in hire fals...
bileeue, that many errouris sene thereof; and for I haue declarid in party in the glos hou the harde sentensis\(^v\) of Job schulen be vndirstonden, therfore I passe ouer liijly now. First this book tellith the kyng of Job, and hise\(^w\) richessis, and holy lijf of him and hise\(^z\) children; and\(^d\) afterward it tellith what tribulaucun biefelde 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 dissiest\(^e\). Thanne his wijf, whom the deuel reserue as a special instrument to him, to disseyue Joob by his wijf, as he disseyued Adam bi Eue, counceleld him to blasfeme God, and therbi diye; and Joob repreuede hir foly, and seide, if we han resseyued goodis of Goddis hond, whi suffre we not yuels, that is, peynes. In\(^a\) alle these things Joob synnede not in hise lippis. Thanne sueth the disputing bitwixe Joob and hise frendis, almost til to the ende of the book. Job heeld strongly the treuth of cristen\(^b\) feith, and specialy of the rising azen of bodies at domis day; and hise frendis seiden many treuthis, and medleden falsnesse, and euere purposiden an yuel ende and falsed, forth helden that meede is jouen oonly in this lijf for goode werks, and that no man is punyschid here, no but for synnes passid, and as\(^a\) man is punyschid more than an other in this lijf, so he hath synned more than another man lesse punyschid; but al this is fals, as Joob prenith, and God confrerith in the ende. For whi reward of goode dedis is myche more in the lijf to comyngye, thanne in present lijf, and a vertuose man is punyschid here for to hawe mede in heuene; and comunly a jast man hath more tribulaucun in this lijf thanne a wikid man, as it is opin of Crist, that suffride heere myche\(^d\) dissece, and\(^e\) of tyrauntis that han prosperite\(^f\) in this lijf. And threfore Joob telde\(^g\) opinly hise goode dedis to commeorde hime, and\(^j\) azen dispeir, to whiche hise frendis wolden brente hyme; but Joob dide this ouer myche, and with sum pride, and justifie hime self ouer myche, that hise frendis conseyueden that he blasfemyde God, and preuede God vnriystful; and of thes twy poyntis Joob repentide in the ende. Thanne God forzaf to him this litle syne, and apppreued his treue sentense, and damped the error of hise aduersaries. Thanne Job preiede, and made sacrifice for his aduersaries, and God herde hym, and dide mercy to hem; and God addide alle thingis double, that Joob hadde; and he hadde xiiij. thousand of\(^i\) scheep, and\(^j\) vj. thousand of camelis, and a thousand yockis of oxen, and a thousand femaU\(^k\) assis, and vij. sones, and iiij. douytris; and Joob lyue\(^l\) 'viU. score\(^m\) yeer after his turment, and si3 hise sones and the sones of his sones til te\(^k\) the fourthe generacoun. This proces of Job schulde stirre men to be iust of lyyung, and to be pacient in aduersitees, as Joob was, and to be stedfast in cristen feith, and answere wijely 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 enemies, and looke\(^n\) after meede in heuene, and not in erthe, for oure good dedis\(^o\). The Sautir\(^p\) con-Sauter. prehendith al the elde and newe testament, and techith pleyently the mysteries of the Trinite, and of Cristis iucarnacoun, passioun, rising azen, styng\(^q\) in to heuene, and sendinge down of the Holy Gost, and preching of the gospel, and the\(^e\) coming of Anteearist, and the general

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\(^{v}\) sentence \(\xi\), \(^{w}\) of his \(\xi\), \(^{x}\) of hise \(\xi\), \(^{y}\) Om. \(\xi\), \(^{z}\) disece \(\xi\), \(^{a}\) and in \(\xi\), \(^{b}\) Cristes \(\xi\), \(^{c}\) of \(\xi\), \(^{d}\) Om. \(\xi\), \(^{e}\) Om. \(\xi\), \(^{f}\) myche prosperite \(\xi\), \(^{g}\) telleth \(\xi\), \(^{h}\) him- self \(\xi\), \(^{i}\) Om. \(\xi\), \(^{j}\) Om. \(\xi\), \(^{k}\) of femal \(\xi\), \(^{l}\) etx. \(\xi\), \(^{m}\) to looke \(\xi\). \(^{n}\) This portion of the Pro- logue relative to the Psalter is wanting in \(\xi\), from a deficiency in the ms. \(^{o}\) and styngye \(\xi\)

* Whanne it is knowne alle the profectis to haue spoken bi reuelacioun of the Hooli Goost, it is known Dauith, moost of profectis, to haue spoken sumwise in worthier and ouerpasyngy maner thanne other profectis, as the trumpe of the Hooli Goost. Forsothe other profectis proficiend bi sum maner ymagnis of thingis and withinne coueryngis of wordis, that is, bi sweeniis, and viisious, and sawis, and dedis; forsothe Dauith made out his profecie thoruj styngye of the Holi Goost aloone withouten vtermore help. Wherfore covenabli this book is seid the book of solitaric spechis; it is also seid a sauter, the wiche it tooke of a musik instrument that Ebreuli is celpid nobilis; Greckly a sauter of this Greek word psallym, that is, touchyngye; Latynly it is seid an organu that is of ten coordin, and fro the ouer part seueth soum bi the touch of hondis. Forsothe of that instrument at the lettre therfore it is nenned this
dom of Crist, and the glorie of chosen men to blisse, and the penyes of hem that schulen be dammed in helle; and ofte rehersith the stories of the elde testament, and bringith in the kepyn of Goddis heestis, and lone of enemyes. Noy book in the eld testament is hardere to vndirstondynge to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctouris taken litel heed to the lettre, but al to the gostly vndirstonding. Wel book, for at the vois of that instrument Dauith songe psalmes biforesh the arke in the tabernacle of the Lord, and as alle the sweete songis of that instrument weren elsipd psalmes, so and alle the particles or clausis of this book. Also aftir the spiritual vndirstondynge it takith wele name of that instrument; for as that instrument is of ten coordinis, so this book techith thee al aboute the keeping of the ten heestis; and as that instrument yeueth som fro the ouer part bi the touche of hondis, so this book techith welle to worche, not for erthly thingis, but for heuenly thingis that ben abouen. This book stooneth in an hundrith and fifti psalmes, not biside the resoun of higere signyfyinge. Forsothe this noumber is nostid to moost solempre mysteries; it stoonith forsothe of eijti and seuenti; and eijte aloon signyfith the same that eijti dooth, and seuent the same that seuen dooth. Eijte forsothe signyfith the eijti the age of acenisynge; for sithen thei ben sixe agis of men lyuynge, and the seuenthe of men diynge, the eijte age schal be of men acen risynge. Bi seune forsothe is bitokened the tyne of this lif, that is passid bi the ofte sithes comynge of seuen daies. Risty thanne this book is maad in siche a noumber of psalmes, whos partes signyfien the biforsed mysteries; for it techith so vs in the seuenthe age of this lif to worche and to lyuue, that in the eijti age of acenisynge we ben not clothisd with the double food cloth with the double godly signyfyinge. Or therfor it is maad in that noumber of psalmes, for, as we han seid, this noumber stoonith of eijti and seuenti, that aloone bitokenen the same that eijte and seune doth. Forsothe eijti bitokeneth the newe testament; forsothe the fadris of the newe testament toketh to o day, that is, disseruen to eijti; thei kepyn forsothe the eijte day of the resurreccion of Crist, that is, the sunday, and the vs of scintis, and abiden the eijte of acenisynge. Bi seune is bitokened the olde testament therfore, for the fadris of the olde testament serueden to erbod, that is, to seune; forsothe thei kepyn the seuenthe day, and the seuneth woketh, the seuneth monethe, the seuneth yeer, and the seuneth yeer of the seuneth, that is, the fiftieth, that is seid iuble. Wherfor Salamon seith, seue partes seune and also eijte. And as myche as we schulen reere vp to hym seune schecephydis and eijte primatis, therfor this book is wele maad in that noumber of psalmes, whos partes bitokenen the doctryne of euer euer testament, that bi that he schewide the heeisis of either testament to be conteened in this book. This book forsothe is dyuydid bi thre fifties, bi which the thre staitis of cristen religioun ben bitokened; of which the firste is in penaunce, the secunde in ri3tfulnes, the thriddle in presyngynge of euer lastynge li. Wherfore the firste fifty is endid in penaunce, that is, the salme that bigynneth thus, "lauu merci of me, Goed;" the secunde in ri3tfulnes, that is, this salme, "Merci and doom I schal syng to thee;" the thriddle in presyngynge of euer lastynge li, 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 vysid in the chirehe seruyse more than other; that therefor is doon, for in this book is the ful endyngynge of the holli book of Goddis word. Forsothe here ben dyscrynied the meedis of good men, the tourmentis of yuel men, the playn techinghe of biginnynge men, the forth goyynge of profityynge men, the perseccucion of ful kunnyynge men, the lif of actiij men, and the spiritual biholdynge of contemplatif men; here also is taynt, what dolit awei synne, what penaunce restorith, what the gili of synne forthenkyynge seith, that is, "Lord, in thi woodnes vnderynyme thou not me," and in another place, "lauu merci of me, Goed, aftir thi mychtif merci;" and what ben purchased bi penaunce, whanne he vndrioryneth, "I schal teche wickde men thi weis, and vnpitous men schulen be converted to thee," bi which is schewid, that no man taken to the mekenes of forthikynge mystirte of forscuenes and of merci of God, how myche euere be his trespas. Whanne forsothe we bisholn Dauith a mansleer and aterouter, maad bi penaunce a doctour and a profete, place of wanhope is left to no man doyynge penaunce; as [bi] the conventinge of Poul and his auamsynge in to apostle we ben pleni certifid of the merci of God. Wherefore the chirehe wisthe in office, as the profecie of Dauith, the pistle of him more thanne other. And therefor this profecie is hadde ofte in vs, for amonthe other professiis it passith in openyng of sawis. Forsothe tho thingis that other professiis seiden derkly, and as bi figure, of the passioun and the resurreccion of Crist, and of euerlastynge getyynge, and of other mysteries, Dauith, moost excellent of profetis, openyde so euydently, that he be seen more to euangelysen thanne to profecien.
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were him that koude wel vndestonde the Santir, and kepe it in his lyuyn, and seie it
deuonty, and conuicte Jewis therbi; for manye men* that seyn it vndeuonty, and lyuyn
out of charite, lyen foule on hemself to God, and blasfemen hym, whanne thei crien it ful
loude to mennis eeres in the chirche. Therenfore God seue grace to vs to lyuex wel in charite,

* Om. b.

Dauith, the sone of Gesse, whanne he was in his rewne, he chees foure, that schulden make salmes, that
is, Asaph, Eman, Ethan, and Edithym. Forsothe the eijt and eijte seiden the salmes, and ij. hundrid
the vndestyngenge; and Abyuth* smoot the harpe. Whanne Dauith, smoot the harpe, hadde brount ajen •Dauith?
the arke ajen eledid fro Azotis in to Jerusalem, after twenty yeer and† abood in the hous of Amyndab,† that it?
this he putte on in a new yckid carte, and brounten in to Jerusalem men chosen of alle the kynrede of
the sones of Israel seuenti thousand, of the lynyngge of Leuy forsothe two hundrid 'seuenti and eijte thou-
sand† men; of which he ordeyned foure princes to be biforn to the songis, Asaph, Eman, Ethan and:* eijtand eijte?
Edithym, dyuuylynge to eech of hem two and seuenti men vndercriyngge preysyngge of the songis to the
Lord. And oon forsothe of hem smoot the symbol, another the harpe, another ehaunynge the hornen
trumpe; forsothe Dauith him sif stood in the myddil of hem holdynge a sautre. And sothelie thei
wented before the arke in seuenque queenis, and the sacrific was a calf; forsothe al the peple folowe
after the arke. Thanne alle the psalmes of Dauith ben in noumbr an hundrid and fifti, of the which al
forsothe Dauith him sif maad nyne; two and thriti han not superscripcioun; fifti and two and twenti
in to Dauith; twelue in to Asaph; twelue in to Ylithim; nyne to the sones of Chore; oon to Moises; two
in to Salamon; and so alle the salmes of Dauith ben maad in noumbr of an hundrid and fifti.
The dyuysious of psalmes that ben eledid deepsalmes ben in the noumbr of seuenti and fyne, the canticis of greece ben in noumbr of fiftene. The firste psalme to no man is assignd,
for it is of alle, threfore what other man is vndestonden in the firste but the firste geten, that inscrip-
cioun worthil schul not be necessarie. Ferthermore for that psalme makith mencion of Crist, as ajen
Crist expowynge the pereonne tanscriued, vtiri 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 disturbing the ordre of salmes. And alle the salmes that ben inseryued to
him Dauith, perteyney to the sacrament of Crist, for Dauith is seid Crist.

This book comprehendith al the celd and newe testament, and techith pleyali the mysteries of the Tri-
nite, and of Cristis incarnacioun, passioun, risyngge ajen, and stiynge in to heuene, and sendynge doone
of the Holi Goost, and preching of the gospel, and the comyngge of Antecrist, and the general doom of
Crist, and the glorie of chosen men to blisse, and the peynes of hem that schulben be damped in helle;
and ofte reherisith the stories of the olde testament, and bringyth in the kepinge of Goddis heestis, and
loue of enemies.

Greet abundaunce of goostli comfort and ioe in God cometh in the hertis of hem, that seien or syngen
deuonty these psalmes in preysyngge of Jhesus Crist; thei droppen swetnes in mannes soule, and holden
delte in her thouts, and tenden her willis with the fier of loue, makeynge hem hoot in charite, and
brenynge withinne of loue, and faire and semeli to Cristis ajen. And these that lasten in deuocioun,
thori the psalmes thei may be reisid in to contemplatif lif, and myrthe of heuene. The songes of psalmes
puteth awei feendis, excidith angels to oure helpe, it doth awei synne, it quemeth God, it enfermeth
partifinesse, it doth awei and distrieth alle noyes and angris of the soule, it bringith to man desiris
of heuene, and dispit of etheli thingis. Sothelie this schynyngge book, seid of hem deuonty that ben in
clene lif, is a chousen songe before God, as a lampe gynynge oure lif, hele of a sik herte that coudith
to be helid, hony to a bittir soule that langwischith in verey penaunce, dignyse of goostli persones,
tunge of pryuy vertues, the which ledith the proud to mekenes, and kingis to pore men it makith vndest-
louyngge; it ledith the enuious to partifist loue, the wrathful to paience and suffrance, the ceuitous
and the avarous to largenes for heuenli reward, the slouthful to deuocioun and bisGoalue for desir of
heuenli ioe, the glatoun to abstone and mesure of mete and drink, the lecherous to chastitie and elene
leuyngge, mirischinge children with holynes. In these psalmes is myche fairenes of vndestondingge of
medeycul words, that this book is eledip gardyne enclossid, wel endeued, paradis ful of alle good applis.
Now it is with holsum lore and techinge of vertues thori ou ful sette, troubild and stondid soulis it
brynghith to cleer and peesful lif; now amenestynge to fordo synnes with teeres of ien wepinge, and
sorewe of hert of forthenkyngge; now biliotinge to rigtwise men ioe; now manassinge helle peyne to
wickid men. The song is this that delith the ceris of Goddis Jouvexis, teclinge her soulis to haue delite
PROLOGUE.

and say he devoutly, and vndirstonde it treuly, and to techte it opinily to Cristen men and Jews, and bringe hem therby to our Cristen feith, and breynynge charite\textsuperscript{a}. The Proverbis either\textsuperscript{a} Parablis of Salomon techte men to lyue jystly to God and man. Ecclesiastes techth men to forsake and sette at nouȝt alle goodis\textsuperscript{v} in the\textsuperscript{x} world, and to dred God, and kepe hise heestis. The Songis\textsuperscript{a} of Songis techen\textsuperscript{y} men\textsuperscript{z} to sette al hire\textsuperscript{zz} herte in the loun of God, and of hire neizeboris, and to do al hire besynese to bringe men to charite and salvation, bi good ensample, and trewe preching, and wilful suffring of peyne and deth, if nede be. \textsuperscript{a}Proverbis spoken myche of wijsedom and keping of GODdis heestis, in comendinge trewe teching, and in repreyning fals teching, and Proverbis treten\textsuperscript{b} myche\textsuperscript{c} of riȝtfulnesse, and iust\textsuperscript{d} domes and gounernaucce, and of punyshinge of anoutrie and other falsenessis\textsuperscript{e};

\textsuperscript{a} From this passage to the words Proverbis spoken \textsuperscript{a} Here . . . bigynneth a prolog on Proverbis b. is omitted in δ. or ζ. v the goodis. w of this ζ. b techen δς. e myche βςζ. d Om. δ. e of iust. x song ζ. y techth ζ. z myche men ζ. zz Om. β. f falsenes β.

in God; for it kyndelith therinne devout devocioun of angells 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 vercy lif. O wonderfull swettenes! the which wexith not sour thorȝ the corrucpion of this wrecchid world, but encremer lastinge and wexyng in grace. All grades and delite of this erthely vanyte vanyschith, and at the last worthith to nouȝt, but the lenger tyme this swetnes lastith, the more it wexith, and althir moost agaynst good mennes diynghe, whanne loue of Crist is moost parift. This book is clepid the saunter, the which name it hath of an instrument of mysk, that in Ebreu is clepid noblum, in Greek sautrie, of psalme, that in English is of tunges; and it is of ten cooredis, and yeuth the soue fou oreu throuȝ toucheinge of hond. Also this book techte to the pe commoundemenseis, and to worche, not for ertheli things, but oneli for heuenli ioe that is abowe, and so yeuen soue fro heuen where oure loue schuld be, at the toucheinge of oure hond, that is, in trewe worchinge afer Cristis biddynghe, 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 statis of cristen mennes religioun ben signified; the firste in veryc pennaunce, that other in riȝtfulnesse, the thridle in preisinge of endeles lif. The firste fifti ben endid in Misericere mei, Deus; the other in Misericordiam et iudicium; the thridle in Omnis spiritus laudet Dominum. This book of alle holy wrytt is moost vsid in hooli chirche seruice, for cause that it is in perfectione or dauyne pagyne, for it conteynith shortly that other bookis drawn longly, that is to seie, of the old testament and of the newe. Therinne ben discryued the medidis of good men, the peynes of yuel men, the techinge of verye pennaunce, the wexinge irriȝtwise lif of actif trewe men, the which passen to heucne, the perfection of holi men, the meditacion of hem that ben contemplatif, and the greet ioe of contemplacioun, the higgest that may be in man leuynge in bodi and felynge. Also this book seewith what synne takith fro a mannes soule, and what pennaunce 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 ymynes of Crist; ymne is præisinge of God with devowe preyinge. To an ymne fallen thre thingis, præisinge of God, ioiynge of herty thout, enterellt thenkynge of Godis loue. Devoute priere is a greet glades of mannes thout of lastinge thing in endeles ioe, berystynge out in voys of præisinge. It is wel clepid book of ymynes, for it techth vs to loue God with glade chere, and makynge myrthe, thorow soflynge oure soule thoruh hope, not oublith in hert but also with voys plesynghe Crist, and techinge hem that ben vknunnynge. The mater of this book is Crist and his spouse, that is, holi chirche, or ech riȝtwise mannes soule; the entent is to conforme men, that ben defoulid with synne of old Adam, to cristen mennes lif thorȝ grace of newe Adam, that is, Jhesus Crist. The mater of this boke or this loch is sicch, that sunyntyme it spekith of Crist in his godheed, sumyntyme in his manheed, in that that he vth the voys of his seruauntis. Also of hooly chirche he spekith in thre maneris, sumyntyme in the persoon of cristen men, sumyntyme of yuel men, sumyntyme of cursid men, the which ben in holi chirche bi bodi not bi elene thout, bi name not bi good dede, in nouembre bi not merite. In this werk I seke no straungge Engleishe, but that that is csiet and moost comynynge, and siche that is moost like to the Latyn, so that thei that knowen not the Latyn, bi the Engleishe may come to many Latyn wordis. In the translaucioun I folowe the lettre as myche as I may, and ther I fynd no propre Engleishe, I folowe the witt of the wordis, so that thei that schulen red it, dar not dred errynghe. 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.

\textsuperscript{a} of two touche, ms. neg.
and comendeth myche iust lordis and sogetis, and repreuen strongly wrongful lordis and rebel sogetis. Also Prouerbiis techen derlyk the mysteries of Crist, and of holly chyrche, and techen myche wijsdom and prudence, for the soule and the body. Therefor lordis and tugenis, and comuneris also, and namely prestis, schulden stodie wel this book, and rule be, hemself therbi, to saluacoun of body and of soule. Ecclesiastes is a ful solit book, for Ecclesiastes. Salamon spekith in many persons, and concluth her entent and sentence, not in appreuyng the sentence of fleschly 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 ende of God, and keeping of his heastis. Therefore men 'moten bee welly war hou thei vnstirdonden Salamon in this book, that thei apprenue noon errour, and dampne noon treuthe, for myconseyuing of Salamonys wordis, and the Hooly Goostis wordis in this book. 'The Songis of Songis touchen derlyk the staat of the synagoge, fro the gooing out of Egipt til to Cristis incaracoun and passioun; and thanne the Songis touchen the staat of Cristis chyrche, and 'of the synagoge in the ende of the world, and treytyn hyly of lone to God and neijebore also; and this book is so solit to vnstirdonde, that Jewis ordyneyden, that no man schulde stodie it, no but he were of xxx. jeer, and hadde able wit to vnstirdonde the greatly preuytees of this book for sum of the book seemith to fleschly men to soumene vncline loue of leccherie, where it tellith hi3 gostly loue, and greet preuytees of Crist and of his chyrche. Therefore men moten bee full wel war to conseuye wel the wordis of the Holy Goost in this book, and knowe whanne Crist spekith to the chyrche, either to the synagoge, and whanne the synagoge spekith to God, and whanne the chyrche spekith to Crist, and whanne God spekith to aungels, patriarkis, and prophetis, and apostlis, and whanne these persons spoken to the synagoge either to the chyrche, either a3enward. The book of Wijingem, thon3 it be not a book of billeue, techith myche ri3fulnessesse, and preisith wysdom, and repreuith fleschly men for hire false billeue and yuel lyuyngene, and comendith myche iust men, sad in billeue and vertouse lyuyngene, and touchith myche of Cristis incaracoun, his manche and godhegod tegidere, and dampneth gretly idolatrie, and fals worshiping of idolis, and false goddis. Thon Ecclesiasticci be no book of billeue, it techith myche wijsdom and prudence for soule and body, and hath myche the sentence of Prouerbiis, and comandith men to tenke and speke of Goddis heestis, and for3 to dreede God, and loue him, and evermynde mynde of deth, and of 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 extor- cunes, and wrongs, and false oothis, and false mesuris, and false wey3tis, and al fraude, preuy and apter; at the laste it comendith gode men, and herieth God, that deluyereh fro alle percelis. If this book be wel vnstirdonden, it is profitable bothe to gostly governours and bodily lordis, and iustisis and comynys also. The Prophets han a general pro- loge for alle, and for I declarde sumdel the greet profesitis, and in party the littill prophetis, and themke soone to make an ende, with Goddis help, of the glos on the smale prophetis, I themke now to passe owr withouten eny taryng. The firste book of Macabeis tellith Macabeis hou gret distruccion and crueltie Antioke the noble die3 jens the Jewis, and how many thousands he kyllede of hem, that wolden holde Goddis lawe, and brente the bookis of The cursid Antioke compelleid to do idolatrie.

to do idolatrie, and forsake God and his lawe; and he took vessels and tresouris in the temple, and bar into his hand, and he brente the cite of Jerusalem, and distroiede the houis thereof and the wallis thereof in cupmas; and he took the liise tour of Danith, and sette men of armes therinne to lette men come a to Jerusalem. And thee diden myclo harm to the puple of Israel, and who eure heeld the bookis of Goddis testament and kepte his lawe, was slayn bi comamoundement of Antiok the king, and wymmen that circumciden her children weren slayn, bi comamoundement of Antiok the king, and thei hangiden children bi the neckis, b alle the houis of men of Israel, and kilidden hem that circumciden children. Thanne roos Matatyas, the prest, and fledde fro Jerusalem into Modyn, and biweylide gretly this distroying of the puple, of the temple and citee, and of al the lond; and he azentstood the king and his mystris, and kilidde the kingis mystris, that com-pellede men to do idolatrie, and he kilidde a man, that didde ydolatrie, and distroiede the auter wheronne idolatrieh was don. Thanne Matatias and hisse sons fledden into hillis, and leften alle thingis whiche thei hadden in the citee, and manye menh that soueten doom and riiftfulnesse, and wolden kepe Goddis lawe, camen to hem in desert. And hethen men maden were on hem in sabatis, and manye djedden in her symplinse, for thei nolden make bateil in sabatis. Thanne manye Jewis were gaderid to him, and maden a greet oost, and weren redy to fiyete in sabotis, and thei kiliden synners in greet wrath. And Matatias and his frendis compassiden and distroieden anteres, and circumciliden alle children, whiche thei founden in the coeis 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, and 3aeut not strength to the synful man. And whanne Matatias was in point of deeth, he comfartide hisse sons to putte hire lyues for the lawe of God, bi ensample of Abraham and other holy men bifoire gyong; and he or-deyneide Judas Macabeus to be duk of bateil, and ordeyneide Symount his sone to be faadir and prest to hem, for he was a man of councel. Thanne ben teld manye batels of Judas Macabeus azens hethene men, and of grete victories bi Goddis help. Thanne Judas Maca-beus made frensheipe with Romayns, for hire prudence, riiftfulnes and power. And whanne Judas was deed in bateile, the peple ordeyneide Jonathas, his brother, prince and duyk, for to holde waxe azens hethen men. Thanne ben teld manye bateiles of Jonathas, and victories whiche he hadde azens hethen men. Thanne Jonatas, afther manye victories, sente to renule frensheipe with Romayns, and with Sparciatis, that wereen of the kyn of Jewis; and Jonathas and hisse sons weren slayn at the laste, bi tresoun of Trifon, that was an hethene man, bi myghty duyk. Thanne Symount was maad duyk of the peple, and in the stede of Judas Macabeus and of Jonatas; and he dide manye bateiles and stronge, and hadde greet victories azens hethene men; and Jewis hadden myche reste vudir hym; and he made stronge hooldis and citees in Juda; and he renulide frensheipe with Romayns and Sparciatis, and hadde myche glorie of his fole, and of hethene kingis. At the laste Symount and his twey sons weren slayn bi tresoun, and Jon, his sone, was prince of prestis, after his fadir day, and dide manye bateiles azens hethene men. The ij. book of Macabeis tellith myche the same sentence of the first book, and hath a fewe special pontnis, of Elyodorus, of Elesarus, and of the noble wydue and hire vij. sones. Eliodorus was senten of the hethen king to take away the tresouris of the temple of Jerusalem, and bere tho to the king, and tho3 the tresoures weren kept for the liffode of widewis and fadaries children, and surnne weren another maunis goodis, Elyodorus wolde algates here

* to come **k*. b myche **k**. c circumciden **k**. d her children **k**. e aroos **k**. f and of i asecin. g on the anteer, and **k**. h the idolatrie **k**. i And thanne **k**. k Om. **k**. l in to **k**. m Om. **k**. n Om. **k**. m Om. **k**. o circumciden **k**. f Om. **k**. q alle the **k**. r the kingis **k**. s no **k**. t he ordeyned **k**. u of **k**. v he sente **k**. w frensheipe **k**. x Om. **k**. y a myghty **k**. z Om. **k**. a he hadde **k**. b Om. **k**. c Here... bi-gyneth a prolog on the seconde book of Machabeis. d
PROLOGUE.

al to the king; but God made hym and his felowis soore aferd, and Eliodorus was beten almost to the deth, of a fierful on sittinge on a hors, that hadde twey junge men aboute him; and Eliodorus was cast doun to the grounde, and was born out on a bere, and lay domb. And whanne the higjest prest offride sacrifice, and precide for the helthe of Eliodo-

rus, God grauntide lijf to him, and he thankide God, and the higjest prest, and seye to the king and tolde to him hou it stood; and he witteside to alle men the gret werkis of God, whiche he hadde seyn with hise ijen. Thanne is toold of the kurzide deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis\textsuperscript{a} to idolatrie and sodomye, and to forsake God and his lawe. Thanne is tell of grett\textsuperscript{b} crueltie of Antioke, whiche he diode ajens the Jewis and the holy place of Jerusalem; and God suffride this for the synnes of the peple, for whi God chees not the\textsuperscript{c} folc for the place, but the place for the folc. Thanne\textsuperscript{d} Eleasarus ches to diye a charp deeth, ratheere than he wolde breke Goddis lawe in a litil poyn, to eke pork, ake, to feyne to eke pork. Aftir this it sueth hou the blissid widewe and hire vij. stote were martiride, for thei holden breke Goddis lawe, and hou gloriously the blissid modir confortid hem to take deeth with ioe for the lawe of God. This storie and proces of Macabeis schulde stire cristen men to holde Goddis lawe to lijf and deth\textsuperscript{e}, and if knijtis schulden vs the sword ajens euy curside men, thei schulden vse it ajens lordis and pretis principally, that wolen compelle men, for drede of prisoun and deth, to forsake the tretith and fredom of Cristis gospel; but God for his grett mercy yeue very repentence to hem, that thus pursuen trewe men, and graunte pacience, meke-

ness, and charite\textsuperscript{f} to hem 'that ben thus pursued!' Amen\textsuperscript{g}.

CAP. XII.

But it is to wite, that holy scripture hath iiiij. vndirstondingis; literal, allegoric, moral, and anagogik. The literal vndirstonding techneth the thing don in deede; and literal vndir-

stonding is ground and foundament of thre\textsuperscript{h} goostly vndirstondingis, in\textsuperscript{i} so myche as Austyn, in his pistile to Vincent, and othere doctouris seyn, oonly bi the literal vndirstond-

ing a man may argue ajens an aduersarie. Allegorik is a goostly vndirstonding, that technith what thing\textsuperscript{j} men owen fore\textsuperscript{k} to bileene of Crist either\textsuperscript{l} of holy chirche. Moral is a goostly vndirstonding, that technith men, what vertues thei owen to sue, and what vices thei owen to flee. Anagogik is a goostly vndirstonding, that technith men, what bliss thei schal\textsuperscript{m} haue in heuene. And these foure vndirstondingis in now be taken in this word Jeru-

salem; for whi to the\textsuperscript{n} literal vndirstonding it singnefeth an erthly cite, as Loundoun, either\textsuperscript{o} such another; to allegoric it singnefeth holy chirche in erthe, that fijith ajens synnys and fends; to\textsuperscript{p} moral vndirstondinge it singnefeth a cristyn soule; to anagogik it singnefeth holy chirche regnynge in blisse either\textsuperscript{q} in\textsuperscript{r} heuene, and tho that ben therinme. And these thre goostly vndirstondingis ben not autentik either\textsuperscript{s} of beleene, 'no but\textsuperscript{t} tho ben groundid opuly in the text of holy scripture, in oo place other\textsuperscript{u} other\textsuperscript{v}, either in opin resoun that may not be distroyed, either\textsuperscript{w} whanne the gospelris either\textsuperscript{x} other apostlis taken allegorie of the eeld testament, and confecernyn it, as Poul in the pistile to Galat. in\textsuperscript{y} iiiij.\textsuperscript{z} e\textsuperscript{a}, preueth, that Sara, the free wiif and principal of Abraham, with Isaac hire son, singne-

feth bi allegorie the newe testament and the sones of biheeste; and Agar, the hand mayde, with hire sone Ismael, signefeth bi allegorie the eeld testament, and fleschly men that schulen not be resseyued in to the eritage of God with the sones of biheeste, that holden the\textsuperscript{p} tretith and freedom of Cristis gospel with endeles charite. Also holy scripture hath

\textsuperscript{a} the Jewis\textsuperscript{b}.

\textsuperscript{b} to deeth\textsuperscript{c}.

\textsuperscript{c} and\textsuperscript{d}.

\textsuperscript{e} to hou\textsuperscript{e}.

\textsuperscript{f} vndirstondingis\textsuperscript{f}.

\textsuperscript{g} with hou\textsuperscript{g}.

\textsuperscript{h} vndirstondingis\textsuperscript{h}.

\textsuperscript{i} with hou\textsuperscript{i}.

\textsuperscript{j} Thanne\textsuperscript{j}.

\textsuperscript{k} Thanne\textsuperscript{k}.

\textsuperscript{l} Thanne\textsuperscript{l}.

\textsuperscript{m} Thanne\textsuperscript{m}.

\textsuperscript{n} Thanne\textsuperscript{n}.

\textsuperscript{o} Thanne\textsuperscript{o}.

\textsuperscript{p} Thanne\textsuperscript{p}.

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\textsuperscript{v} Thanne\textsuperscript{v}.

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\textsuperscript{x} Thanne\textsuperscript{x}.

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\textsuperscript{v} Thanne\textsuperscript{v}.

\textsuperscript{w} Thanne\textsuperscript{w}.

\textsuperscript{x} Thanne\textsuperscript{x}.

\textsuperscript{y} Thanne\textsuperscript{y}.

\textsuperscript{z} Thanne\textsuperscript{z}.
Of figuratif spechis.

many figuratif spechis, and as Austyn\(^a\) seith in the iiij. book of Cristen Teching, that autouris of holy scripture vsseden moo figuris, that is, no fyguratiff spechis, than gramariens moum gesse, that reden not tho\(^b\) figuris in holy scripture. It is to be war in the biggynyng, 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\(^c\) seid propirly, 'me vndirstondith\(^d\) fleschly; and noon is clepid more cenenably the deth of soule, than\(^e\) whanne vndirstonding, that passith beestis, is maad soget to the fleisch in suynge the lettre. What euer thing in Goddis word may not be referredd propirly to oneste of vertues neither\(^f\) to the trefthe of feith, it\(^g\) is figuratiff speche.

Onestee of vertues perteyneth to loun\(^h\) God\(^i\) and the\(^i\) neijebore; treuthe of feith perteyneth to knowe God and the\(^j\) neijebore. Hooly scripture\(^k\) comaindith no thing no\(^l\) but charite, it\(^m\) blamith no thing no\(^n\) but couetisse; and in that manere it enforme meth the vertues either\(^o\) goode\(^p\) condiscones of me\(^q\). Holy scripture affirnmeth no thing no\(^r\) but cristen feith bi thingis passid, present, and to comynge, and\(^s\) alle these thingis perteynyn to mursche charite, and make it strong, and to ouercome and quenche couetisse. Also it is figuratiff speche, where\(^t\) the wordis maken allegorie, ether\(^u\) a derk lycnesse, either\(^v\) parable\(^w\), and it is fyguratiff\(^x\) speche in i\(^y\) c. of Jerenye, "to day I have ordeyned thee on folkis\(^z\) " and rewynys, that thou draw up bi the roote, and distroie, and bylde, and plannte;" that is, that thou drawe out elde synnes, and distroie circumstancies\(^q\) either\(^q\) causis of thoo, and bylde vertues, and plannte goode werkis and customys.

Alle thingis in holy scripture, that semyn to vnuwijse men to be ful of wickidnesse\(^a\) anys a man himself, either\(^b\) anys his neijebore, ben figuratyf spechis, and the preuytees, either\(^c\) goostly vndirstondinges, schulden be sou\(^d\) out of vs, to the feeding either\(^e\) keping of charite. Such\(^f\) a reule schal be kept in figuratif spechis, that so longe it be turned in mynde bi diligent considereacon, til the expownyng either\(^g\) vndirstonding\(^h\) be brou\(^i\) to the rewe of charite; if\(^j\) eny speche of scripture soumneth propirly charite, it o\(^k\) not to be gessid a figuratif speche; and forbeedith\(^m\) wickidnesse, either\(^n\) comaindith profyet either\(^o\) good doyng, it is no figuratyf speche; if it semmeth\(^p\) to comaunde cruelte, either\(^q\) wickidnesse, either\(^r\) to forbeed proprit,
either good doinge, it is a figuratif speche. Crist seith, "if ye eten not the flesch of "mannis sone and drinke not his blood, ye schulen not have ijf in you." This speche semith to comande wickidnesse either cruelte, thersfore it is a figuratif speche; and comandeith men to commune with Cristis passioun, and to kepe in mynde sweetyly 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, jeue thou drinke to hym," it comandeith benefice, either good doinge; whanne it seith, "thou schalt gaderie togiderie "coolis on his heed," it seemith that wickidnesse of ylle wille is comandeith. This is seid bi figuratif speche, that thou vndirstonde, that the coolyes of fijer ben brennyngg welyngis, either moorgnyngis of penance, bi whiche the pride of hym is mad hool, which sorwith, that he was enemy of a man that helpith and releuith his wrecchidnisses. Also the same word either the same thing in scripture is taken sumtyne in good, and sumtyne in yuel, as a lyoun singnefeith sumtyne Crist, and in another place it singnefeith the denyl. Also sour dou3 is set sumtyne in yuel, where Crist seith, "be ye war of the sour dou3 of Fari- "sees, which is ypocrisie;" sour dou3 is sett also in good, whanne Crist seith, "the rewme "of heuenes is lys sour dou3," etc. And whanne not oo thing alone but twyne, either mo, ben feelid, either vnadirstonden, bi the same wordis of scripture, thoug that it is lidd, that he vndirstonde that wrooth, it is no perel, if it may be preuyed bi other placis of hooly scripture, that ech of the thingis acordith with treueth. And in hap the aurot of scripture seith thilk sentence in the same wordis which we wolen vndirstonde; and certys the Spirit of God, that wrouyte these thingis bi the aurot of scripture, bifo re sij withoute doute, that thilke sentence schulde come to the redere, either to the herere, thre, the Holy Goost puruweyde, that thilke sentence, for it is groundid on treueth, schulde come to the redere, either to the herere, for what THAT is puruyed of God largiliere and plentifuliousiere in Goddis souchis, than that the same wordis be vndirstonden in manye maners, whiche maners, either wordis of God, that ben not of lisse autorite, maken to be preued. A.
a

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Hou men schulden etc Cristis flesch and his blood.

science, as he feeleth him self to profite to the knowyng and louyng of God, and of thi neibore. Holi writ comandith no thing but charite, neither blaneth eny thing no but coueite; and bi this maner holi writ enameth the condicionis of men. Holi writ affermeth no but general feith bi thingis passid, present, and to comyng; bifo re telyngis of thingis to comyng, schewyng is of thingis present; but alle these thingis partieyen for to norishe the same charite, and to strenkthe it, and to overcome and schewe coueite. Also figuratif speche is, where euer the wordis maken allegorie, that is goostli vndirstondyng paruyenye to feith, or whanne wordis maken derkenes or parable. In al figuratif speche such a rule schal be kept, that so long that that is red be ofte turned bi diligent consideracion and studie, til interpreting or expownyng be brouught to the rewme of charite, trul if it now sowmeth propiir charite, it is no figuratif speche. If the speche is comaundering, torbeding either corrupcion of soule or resoun, either forbeding trespas aijens neibore, either comandeayng profityt, either good doyng, it is not figuratif speche, but propte to the lettre; forsothe if the speche of holi writ seane to comande perusserion of soule, or trespas aijens neibore, either to forbede profityt, either good doyng, it is figuratif speche. Crist seith, "no but ye schullen ete the fleisch of mannes sone, and schulen drinke his blood, ye schulen not have ijf in you;" it semeth to comande trespas or noyng of neibore, either peruckyng of soule; therfore it is figuratif speche, comaundering us for to comyne to Cristis passion, and swethi and profiteable to have in

e trespasses λ.
PROLOGUE.

Of charite, of the very body and feyned.

filling, of the lawe, "is charite of clene herte, and of good conscience, and of feith not " feyned," and Jhesu Crist seith, " thou shalt loue thi Lord God of al thin herte, and of al " thi soule, and of al thi mynde, and thi neiȝeboare as thi self, for in these tweye commende-" mentis hangith al the lawe and prophetis." And as the roote of alle yuel is coweitise, so the roote of alle goodis is charite. Charite, bi which we louen God and the neiȝeboare, holdith syklyrly al the greetesnesse and largnesse of Goddis spechis. Therefore if it is not leisir to seeke alle holy scriptures, to exponume alle the whappingis of words, to perse alle the preuytes of scripturis, holde thou charite, where alle thingis hangen, so thou schalt holde that that thou1 lernystl there; also thou schalt holde that that thou lernedist not, for if thou knowist charite, thou knowist sum thing wherome also that hangith that in hap thou knowist not; and in that that thou vndirystondist in scripturis1, charite is opin, and in that that thou vndirystondist not, charite is hid, therfore he that hooldith charite in vertues, eitherm in goode condiscouns, hooldith bothe that that is opyn and that thatn is hid in Goddis wordis. Austyn seith that this and myche more in a sermoun of the preysing of charite. Also vij. reulis of Tyconye and of Austyn declaren many derke thingis of holy scripturis. The first reule is of Jhesu Crist, and of his holy spirit; oo persone of the heed and of the body, that is, of Crist and of holy chirche, is schewid to vs in this reule, for it is not seid in veyn to feithful men, "see ben the seed of Abraham," whanne ther is oo seed of Abraham, which seed is Crist. Doute we not, whanne scripture goith fro thea hed to the body, either fro the body to the heed, and natheleis it goith not awrey fro oon and the same persone, for whi oo persone spekith in Isaie, "he" settide a myter to me as " to a spouse, and he onourideth me as a spousesse with an ornament." And natheleis it is to vndirystond what of these tweyne accorditha to the heed, that is, Crist, and what accordith to the body, that is, hooly chirche, for whi a myter accordith to Crist, which is the spouse, and an ornament accordith to hooly chirche, which is the spouse of Crist. The secunde reule, as Ticonye seith, is of the bodi of Crist, which bodi is departid into tweyne, but eerytis this bodi of Crist ouȝte not to be cleipid 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 medlidy bodi of Crist, either of the veri bodi and feyned body of Crist; for whi ypocrity schulen be seid to be not with Crist, not oony withouten ende, but also now, thoȝ thei seynyn to be in the chirche of Crist. Wherefor this reule myȝt be cleipid thus,

b fullynge β.     e Om. β.     d the profeti e.     e large.     u Om. e.     v or ξ.     w the profete he ξ.     x Om. ξ.
nescis ξ.     f whappinge ξ.     g wheren ξ.     h Om. a.     γ acorden ξ.     n Om. a.     a acorden ξ.     b Om. β.
1 lernest β.     k knewist β.     l scripture ξ.     m or ξ.     m spousesse ξ.     d to be a pr. m ξ.     c or ξ.     f of the
n Om. a.     o Om. a.     p spouse β. bodi or spousesse ξ.     q omn ξ.     r Om. ξ.     t seid Crist ξ.

mynde, that his fleish was woundid and crucified for us. For whanne manye sentenceis ben vndirstonde of the same words of holi writ, thonk thilk sentence be hid, which that he woot vndirstond, no perel is, if ech of sentenceis may be preued bi the othere placis of holi scripturis for to acorde to treuth; for withouten doute the Spirit of God, that spak bi writ of that scripture, biforn and puruiede, that this trewe sentence schulde come to mynde of the redere or herere. For what myste be proued of God largelide or plenteouslier in Goddis spechis, than that the same words ben vndirstonde in manye maners, whiche otheris scriptureis of God, of as greet auctorite, preuenf? Austyn there in the thiird book. Auctours of holi writ vsen no figures thanne gramarnoins mouȝ gese, whiche reden not the figures of holi writ. Seuene ruleis ben sett to vnunderstonde holi writ agens adversaries; 'is first of oure Lord Jesus Crist and of his bodi, that is, veri estmen. Bi this rule oo persone of the heed and bodi, that is, of Crist and of holi chirche, is schewid to vs; for it is not seid veynli for feithful men,"se 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 natheleis it passith not from oon to5 the same persone, for oo persone spekith, seying, "God sette on me, as on a spouse, and he

f of proven λ.     g of λ.
PROLOGUE.

that it were seid of the medlid chirche, that is, that comprehendid chosen men to blisse, and also ipocratis, that schulen be dampeued. And this reule axith a waking either diligent redere; whanne it spekith of other men, it semith to speke now as to the same men to whiche it spake biforn, either it semith to speke of the same men, whanne it spekith of othere men; as if oo body be of euer either, for temporal medling, and for comynynge of sacraments. To this reule it perteyneth, that the chirche seith in Songis, "I am blac " and fair as the tabernaclis of Cedar, as 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; 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 lawe; this reule may be seid also of the spirit and lettre; it may be seid also of grace and of comauandement; and Tyconie erride in seyinge, that werkis ben joun of God to vs for meryt of feith, but feith it sylf is so of vs, that it is not of God to vs. The ilij. reule is of al and of party, whanne summ of a thing is set for al, otherward al is set for a party. The v. reule is of tymes, and this is bi a figure clepyd synadoches, whanne a part is set for al, either al is set for oon part. Oon evangelist seith, that it was don aftir vij. daies, whanne the face of Crist schynede as the sunne, and another gospeler seide, that it was don aftir vj. daies; euer either myyte not be soth, that is seid of the noembre of daies, no bu he that seide aftir vij. daies be vndistonden to haue sett for the hool day the last part of the day, sithen Crist biforn seide it to come, and to haue set for the hool day the first part of the day, in whiche he scheweth, that the appering of Cristis face was fully don; and thate he that seide aftir vj. daies, rekynede alle the hool daies and the myddil daies, and noon other. Bi this kynde of speche, bi which kinde al is singnefed by a part, thilk question of Cristis rising azen is asoled; the laste part of the day, wherinne Crist suffrige deth, is taken for al the day with the ny3t passid biforn, and the first part of Sunday, in whos morewithe he roos azen, is taken for al Sunday and the ny3t biforn goynge; and the Sabot with the hool ny3t biforn goynge is al hool day and ny3t. If these ny3tis and daies be not taken thus, their moune not be iiij. daies and iiij. ny3tis, in whiche he biforn seide, that he schulde be in the herte of erthe. Also this reule of tymes is taken for lawful noumbris, as ben vij. x. and xij. and suche moo, for ofte suche noumbris ben sett for al tymes, as this that Dauith seith, "seven sithis in the day I seide pressyng, either hering, to thee," is noon othir thing

"ourne me as a spouse with ouernement;" And netheles it is to vndistonde, 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, parteide in twyne parties, as Tyconye seith, which trulieloue not be clepid so, for trulielike is not the bodi of the Lord, whiche schal not be in to withouten cende 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 cende, but now also ipocratis schulen not be seid to be with the Lord withouten ende, thau thei same to be in his chirche. Therfore this rule ny3t be seid of the medlid chirche. This rule askith a wakyng redere, whanne holi writh spekith to othere men as to the same to which it spekith biforn, or whanne it semeth to speke of the same men, and netheles spekith of othere, as oo bodi be of hem bothe for temporal medling and comynynge of sacraments. The thridde rule is of byheestis and lawe, which may be of spirittis and of lettre, or of grace and of maundements. The fourthre rule is of spice and of kynde, that is of part and of al the hool thing, of the which the part is. The fifthre reule is of tymes, that is bi figure synadochis, whanne al is vndistonden bi part, or part vndistonden 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 day, and the firste part of Sunday, and the Saturday al ful. Or this reule of tymes is vndistonden of noumbris,
than this, "his heryng be cueere in my mouth." Also bi an c. and xliii. in Apoc. is singnified the vniuersite, either al the multitude, of seintis. The vi. reule is of recapitulacion, either rehering a thing don bfore, not in ordre, as it is sett; for whi summe thingis ben seid so, as if 'tho suen in the ordre of tyme, either ben teld bi contynuyng of thingis, that is, that ben loyned next togidere, whanne the telling be clepid ayn preuyly to the formere thingis, thatis, lefte are, 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 brouste forth 3it of erthev ech fair tre," etc.; this is seid bi recapitulacion. In lky maner there "the lond was of oo lippe," that is, the tj. reule is of the dead and of his bode, for he is heed of alle wickide men, that ben his body in a manere, and schulen go with him in to thea turment of euerlastinge fijer, as Crist is theb heed of hooly chirche, whichb is his body, and schal be with hym in rewme and glorie of euerlastinge. Also thei that haue bykyng for to studie in holy writ, schulen be chargid, that thei kunne the kyndis and maners of spekingis in holy scripture; and thei that periue diligently and holde wel in mynde, hou a thing is wou to be seid in holy scripture. Also that is souereyn help and moost nedful, preie thei, that God seue to hem the veri vndirstonding of holy scripture, for thei reden in the scripturis, aboute whiche thei ben studidue, that God seueth wisdom, and kunnyng, and vndirstonding of his face, that is, 3fite and grace. Also if her storid is don with meeknesse, and loue of cristen lore, it is of God. Austyn wrythe this in the iij. book of Cristen Teching, aboute the myddle, and in the ende. Isidre, in the j. book of Soureyn Good, touchith these realis schortlier, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith moore opinly these realis, but I haue him not now, and Ardana, in the bigynnyng of his book de Questionibus Armentorum, seueth many goode groundis to vndirstonde holy scripture to the lettre, and goostly vndirstonding also, but I haue him not now. Also no thing may sce to be wijsere, no thing of more eloquence, than is hoolyb scripture, and the autobiors therof, that were enspyrid of God. And thei ouysten not to speke in other manere than thei diden, and the prophetics, and moost Amos, weren ful eloquent, and seintd Poul wasa ful eloquent in his pistlis. Also the autobiors of hooly scripture spaken derkly, that the periueys therof ben hid fro vnefaithfull men, and goode men ben exercisid, either occupied, and that in expounnyng hoolyb scripture thei haue a newe as vij. x. or xij. and suche othere, whiche noumbris ben setz sumtyne for al tyne, as "seuene sithe in "the day Lorde I seide presyng to thee," is no thing elles than this, "Goddis presyng is euer in my "mouth;" also in the Apocalypis, bi an hundrid fourty and foure is signifieid al the vniuersite of seynis. The sixe reule is of recapitulacion; summe thingis doon bfore ben seide, as if thei suen in ordre of tyne, or ben teld in next swyng of thingis, whanne the tellyng be pryuyly clepid ayn to the formere thingis that were left. If scripture be not vndirstonden bi this reule, error is gendrid, as in Genesis, "God plauntid paradise in Eden at the eest, and sette there man whom he fooormede; and 3it God "brouste forth ech fayr tre of the erthe:" that is seid bi recapitulacion or rehering of thing doon bfore. 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 vupiterous, that ben his bodi in sum maner, that schulen go with him in to torment of euerlastyng fire; as Crist is heed of holy chirche, that is his bodi, that schal be with him in the rewme and glorie euereastyng. Also in the ende of that book Austyn seith, "studiors of holi scripturis "tare schulden kunne the kynde of spekyngis in holi scripturis, and take heed, and holde in mynde in "what maner a thing is want to be seide in hem, and also, that is souereyn and moost nedful, preie thei "that thei vndirstonde, for the Lorde seueth wisdom, and vndirstonding and kunnyng is of him." Al

\[k \text{ euer more } \lambda. \quad 1 \text{ seueth vs } \lambda.\]
venerabili patre. Also hoolly scripture writeth selfmys, and seith, he that spekith scoffistically, either\(^a\) bi soymys, schal be haftful, and he schal be defraudid in ech\(^a\) thing, as the wijse man seith in xxxvij.\(^a\) c. of Ecclesiastici. If filosoferis, and moost the disciplis of Plato, seiden eny treuthis, and prophitable to oure feith, not\(^x\) oonly the treuthis Owen not to be dred, but alo tho schulen be calengid into oure vs, eithir\(^z\) profijt, fro hem, as fro vniust possessouris. And as Jewis token, bi autorite of God, the gold,\(^1\) and syluer,\(^2\) and clothis of Egipecyans, so cristene men owen to take the trewe seyningis of filosoueris, for to worschipp he God, and of techingis of vertues, which treuthis the filosoueris founden not, but diggeden out of the metals of Goddis puruyance, which is sced euerie where. 

So dide Ciprian, the swettest doctour and moost biessid martir, so diden Lactancius, Victorius, and Illarie, and Greeckis withoute numbre. Austin in ij.\(^b\) book of Cristen Teching. Bi these reulis of Austin and bi iiiij.\(^c\) vndirstondingis of\(^d\) hoolly scripture, and bi wiis knowynge of figuratijf spechis, with good lyuynghe and meeknesse, and stodyinge of the bible, symple men moune sundel vndirstonde the text of holy writ, and edeifie myche hemself and other men; but for Goddis loue, ye symple men, be\(^e\) war of pride, and veyn ianling and chyding in wordis azens proude clerks of sole and veyn religions, and answere ye mecely and prudently to enemyes of Goddis lawe, and preye ye hertly for hem, that God of his greet mercy 3eue to hem very knowynge of scripturis, and meekenesse, and charite, and euere be ye redy, what euer\(^f\) man techtih eny treuth of God, to take that meekely, and with greet thankings to God; and if eny man in erthe, eithir\(^g\) angel of heuene, techtih\(^h\) you the contrarie of holy writ, either\(^i\) eny thing azens resoun and charite, fle\(^k\) fro him in that, as fro the fould deuil\(^l\) of helle, and holde ye stedfastly to liif and deeth the treuth and freedom of the hoolly\(^m\) gospel of Jhesu Crist, and take ye mecely mennis seyningis and lawis, onely\(^n\) in as myche as thei acorden with holy writ and good conscience, and noo futher, for liif neither\(^o\) for deth.

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\(^a\) litil in \(\xi\).  
\(^b\) riches e.  
\(^c\) scripture B.  
\(^d\) lerid B.  
\(^e\) or \(\xi\).  
\(^f\) Om. ax.  
\(^g\) the iiij. \(\xi\).  
\(^h\) the secunde \(\xi\).  
\(^i\) the iiiij. \(\xi\).  
\(^j\) in \(\xi\).  
\(^k\) be ye \(\xi\).  
\(^l\) or \(\xi\).  
\(^m\) writ \(\xi\).  
\(^n\) q or \(\xi\).  
\(^o\) eithir\(^z\) profijt.  
\(^p\) q or \(\xi\).  
\(^q\) teche \(\xi\).  
\(^r\) in \(\xi\).  
\(^s\) or \(\xi\).  
\(^t\) or \(\xi\).  
\(^u\) vynes \(\xi\).  
\(^v\) eeres \(\xi\).  
\(^w\) or \(\xi\).  
\(^x\) euery \(\xi\).  
\(^y\) teche \(\xi\).  
\(^z\) or \(\xi\).  
\(^{xxvij. \beta.}\) the xxxvij. \(\xi\).  
\(^{xxvij. \beta.}\) and not \(\xi\).  
\(^{xxvij. \beta.}\) to \(\xi\).  
\(^{xxvij. \beta.}\) Om. \(\xi\).  
\(^{xxvij. \beta.}\) om. \(\xi\).

\(\frac{\text{this seith Austyn in the thridde book of Cristen Doctryne. Autouris of holi scripture speken derkli, that prudenli mysteries ben hid fro vnpietous men, and good men ben excercisid, and in expounyng it haue grace vniik to the firste autouris of holi writ. Austyn in the firste book of Cristen Doctryne. Therfore seynt Gregori seith in the xxix. book of Morals, the viij. chapiter, that wordis\(^m\) ben as piement and precious spiceries; hou myche spicerie is more powned, bi so myche vertu is encreesid in piement, so hou myche we pownen more Goddis spechis in expounyng, bi that we heeryng, as drinkyng, ben more holpen. MS. Harl. 6333. Prefixed to the New Testament.}}
Also holy scripture is betere knownen bi licenes pamphlerke and bi derkness pamphlerke; it doth awey anoies, and we owe to theken and bileeue, that the thing that is within holy scripture, thee, thou; it be hid, either not known, is betere and trewe of than that we moun vnviandise and vblindence of the vse of the, and woorshipsfully and heelfully the Holy Goost mesuride so holy scriptures, that in open place he settide remedge to oure hungir, and in dark place he wipte away anoie; for almost no thing is seyn in tho derkness, which thing is not founden seid ful pleyndy in other place. Therfore before alle thingis it is nedeufull, that a man be converted bi Goddis drede, and be mylde bi pite, either of cristien religioun; and that he azenys not hooly scripture, wher it be vnderstonde, thonj it smyte eny synnes of oure, whether it be not vnviandard, as we moun vnviandise better, either cameunde, either teche betere. Be the gite of drede and of pitee, me comith to degre of kunnyng, for whiche fructuoses man of hooly scripture executis himself in this thing, and to fynde noon other thing in tho, than for to love God for God himself, and for to love his neiubore for God. Thanne thilke drede, bi which he thenkith on Goddis dom, and thilke pite, bi which he must nedis bileeue and zeue stide to autorite of holy bookis, coupellith hym to beweyle hymself, for whi this kunnyng of good hope makith a man not to announce himself, but biweile himself; and bi this affeccion, either good wilde, he getith with best preeris the comofult of Goddis help, that he be not broken bi dispeir; and he bigynneth to be in the fourth degree of goostly strengethe, in whiche he hungirith and thristith ryntiffulnesse; thanne in the v. degree, that is, in the concede of mercy, he purgith the soule, that makith noise and unrestiffulnesse of coueitise of ethely thingis; and thanne he disipith filthis of soule, and louth God and neiuborises, she enemies; bi this he stieth to the vj. degree, where he purgith the iye of soule, bi which iye God may be seyn, as myche as he may be seyn of hem that diyen to this world, as myche as thei mowen; for in so myche thei seen God in her soule, thour; feith and lone, hon myche thei diyen to this world; and in ilk as myche as thei leyun to this world, thei seen not God; and in this degree, wherinne a man dazith to the world, he neither preferrith, neither makith euene himself, neither his neiubore, with the treutehe of hooly writ; therfore this hooly man schal be so sympyle and clene of herte, that neither for plesanncie of men he be drawe a wyay fro treutehe, neither bi cause to escheewe any harmys of himself, that ben contrarie to this lijf, suche a child stieth to verywisdom, which is the laste and the vij., which he vsith in pecs and into reste. Seint Austyn seith al this in the bygynnyng of the ij. book of Cristen Teching. Heere is a blisid entring bi these vij. vertues to the kunnyng of holy scripture in this lijf, to hane here reste of soule, and aftirward ful reste of bodi and soule in heueene, withouten ende. Alas! what don proude and coueitose wrecchis at hooly scripture, that seeken the world and fleschly eese, and wolen not converten hem fro these cursidnessis; thei disseyuen hemself, and the pulpe that gessen hem wijse men, whanne thei ben opyn fools; and maken hemself deppere damndned, and other men also that szen her folye, and blasfemy God. Thes worldly foolish schulen wite, that hooly lijf is a fountainerto bringe a man to very kunnynge, as Crissom seith, and the drede and love of God is the bigynnyng and perfecfion of kunnynge and wijsdom; and whanne these fleschly apis and worldly moldewerpin han neither the bigynnyng of wijsdom, neither disyren it, what doon thei at hooly scripture, to schenchiepe of hemself and of other men? As longe as pride and coueitise of worldly goodis and onours is rootid in her herte, thei maken omage to satanas, and offren to him bothe bodi and soule, and al her Witt and fyndyng. Such foolish schulen thenne, that
wijsedom schal not entre into an yuel willd soule, neither schal dwelle in a body soget to synnes; and Jhesu Crist seith, that the fadir of heuene hijdith the preuytees of hooyle scripture fro wijse men and prudent, that is wijse men and prudent to the world, and in her owne sit, and schewith tho to meke men; therfore worldly foolish, do ye first penaunce for your synnes, and forsake pride and coueteise, and be ye meke, and drede ye God in alle thingis, and lone him over alle other thingis, and youre neijeboris as youre self; and thanne ye schulen profite in stodie of hooyle writ. But alas! alas! alas! the moost abominacoun that euery was herd among christen clerkis is now purposid in Anglond, by worldly and fynned religiouse, and in the cheef vniuersitee of oure reume, as manye trewe men tellen with greet welyng. This orrible and deuulis cursednesse is purposid of Cristis enemyes and traytours of alle christen puple, that no man schal lerne dyuynite, nei ther hooyle writ, no but he that hath doon his fourme in art, that is, that hath comensid in art, and hath ben regent tweyne yeer aftar; this wold be ix. yeer either ten bi before that he lerne hooyle writ, aftar that he can comunly wel his gramer, though he haue a good witt, and trunci fel soore, and haue good fynding ix. either x. yeer aftar his gramer. This semith vttirly. This orrible and deuulis purpos, that fewe men either noon schulen lerne and kenne Goddis lawe; but God seith bi Amos, on three grete trespasis of Damask and on the iiij. "I schal not conuerte him;" where Jerom seith, the firste synne is to thynke yuelis, the ij. synne is to consent e to weyward thoustis, the iiij. synne is to fille in werk, the iiiij. synne is to do not pennaunce aftar the synne, and to plese himself in his synne; but Damask is interpretid drinkeynge blood, either biling blood. Lord! whether Oxunforde drinke blood and birlith blood, bi sleene of quyke men, and bi doinge of sodomye, in leesinge a part of many men, wherbi a child myte be fouerned, deeme thei that knowen; and when Oxunforde drinke blood of synne, and stirith other men of the lond to do synne, bi boldness off clerkis, deeme thei iustly, that seen it at ije, and knowen bi esperiencies. Loke now ther Oxunford is in thre orrible synne and in the fourthe, on which God restith not til he punsche it. Sumtyme children and yunge men arsistris were deuout and clene as aungels, in comparision of otheres, now men seyn thei ben ful of pride and leccherie, with dispitouthis, needles and false, and dispensing of Goddis heestis; sumtyme eyylians and canoni斯特 were deuout, and so bisy on her lernyn, that they tooken ful litil reste of bed, now men seyn that thei ben ful of pride and nyce aray, enmye, and coueteise, with leccherie, glotenie and ydinesse; sumtyme dyuynys were ful hooyle and deuout, and dispisiden outtirly the world, and lyuened as aungels in meeknesse, clennesse, sotereyn a chastite, and charite, and tauten treuly Goddis lawe in werk and word; now men seyn, thei ben as deligat of his mouth and wombe, and as coueteuse as other worldly men, and flatere, and makeu leesengis in preching, to escheue bodily perpuscoun, and to gete benefices. The firste grete synne is generaaly in the vniuersite, as men drenen and seen at ije; the iiij. orrible synne is sodomye and strong mayntenance thereof, as it is known to many persones of the reume, and at the laste parlement. Alas! dyuynys, that schulden passe other men in clennesse and hoolynesse, as aungels of heuene passen freel men in vertues, been moost slaundry of this cursid synne aijens kynde. The iiij. orrible synne is symonie, and forswaying in the semble hous, that schulde be an hous of riñfulnesse and hoolynesse, where yuelis schulde be redressid; this symonie with portenauncis thereof is myche worse and more abomynable than bodily sodomye. Sit on these thre abomynacouns God wolde graciously conuerte clerkis, if thei wolden do very pennaunce, and jeue hem hooliche.
to vertues; but on the iiiij. most\(^8\) abomynacoun purposid now to letten Cristen men, the prestis and curatis, to lerne freely Goddis lawe, til thei han\(^b\) spendid ix. yeer either\(^d\) x. at\(^k\) art, that comprehendith many strong\(^e\) errouris of hethene men athen Cristen bileuee, it seemith wel that God wol\(^m\) ceese of veniance, til it and otheren ben purschid soore; for it seemith that worldly clerkis and fyned relygiousse don this, that symple men of wit and of fynding knoeve not Goddis lawe, to preche it generaly athen synnes in the reume. But wite ye, worldly clerkis and fyned relygiousse, that God bothe can and may, if it lykith hym, speede symple men out of the vnuerse, as myche to kunne hooly writ, as maistris in the vnuerse; and therfore no gret charge, thou neuer man of good wil be poisend with hethen mennis errouris ix. yeer either\(^a\) ten, but euere lyue wol and stodie hooly writ, bi elde doctouris and newe, and preche treuly and freely athen opin synnes, to his deth. See therfore what Jerom seith on Amos, God before seith\(^m\) yuels to\(^o\) conyng, that men heere, and\(^p\) amende hemselfe, and be delyueryed fro the perel neyijinge, either\(^a\) if that thei dispisen, thei ben purschid instiliere; and God, that before seith peynes, wol not pursche men that synnen, but that thei be amende. Jerom seith this in the ende of the\(^v\) j. book of Amos. God, for his gret mercy, graunte, that clerkis here the gret veniance manasid of God, and amende hemself treuly, that God pursche not hen; for if thei amende not hemself, thei ben eretikis maad hard in her synnes; but see what Jerom seith athen eretikis, and in comendinge of hooly scripture; he seith thus on Amos, "Eretikis that seuen " the wombe and glotonye, ben eledip riyftully fattest kyin, other\(^e\) kyin ful of schenschipe," "We owen to\(^v\) take hooly scripture on\(^t\) hoothe maneris; first, we owen vndirstonded\(^i\) it bi the " lettre, and do alle thingis that ben comauindid to vs therinne; the ij. tyme bi allegorie, " that is, goostly vndirstonding; and in the iiij. tyme bi blisse\(^c\) of thingis\(^v\) to\(^o\) conyng." Jerom seith this in the ij. book on Amos, and in iiiij.\(^c\) of Amos. Nanteles for Lyre cam late to me, see what he seith of\(^f\) the vndirstonding of holy scripture; he wright thith on\(^n\) the ij. proloe on the bible, "Joon seith in v.\(^b\) c. of Apoc.\(^c\) 'I sy3 a book written withinne " and withouteforth in the hond of the sitter on the trone;" this book is holy scripture, " which is seid written without forth, as\(^v\) to the literal vndirstonding, and withinne, as to " the\(^e\) preuy and goostly vndirstonding;" and in the j. proloe he declarith iiiij. vndirstondingis of hooly writ\(^f\) in this manere, "Holy writ hath this specialt, that vndir oo lettre it " conteyneth many vndirstondings, for the principal autur of hooly writ is God himself, " in whos power it is, not oonly to vse wordis to signifie a thing as men do, but also he " vsith thingis singneyfed bi wordis to signifie other thingis; therfore bi the signiwyfyingy " bi wordis is taken the literal vndirstonding, either\(^s\) historial, of holy scripture, and bi the " signiwyfying which is maad bi thingis is taken the preuy, either\(^s\) goostly vndirstonding, " which is thre maneres\(^h\), allegorik, moral, either\(^l\) tropologik, and anagogik. If thingis " singneyfed bi wordis ben referrid to signifie tho thingis that owen to be bileeued in the " newe testament, so it is taken the sense of\(^k\) allegorik; if thingis ben referrid to signifie " tho thingis whiche we owen to do, so it is moral sense, either\(^i\) tropologik; if thingis ben " referrid to signifie tho thingis that scholen be hopid in blisse to conyng, so it is anagogik sense. " The lettre tECHITCH what is doon; allegorie\(^m\) tECHITCH what thou owist for\(^z\) to " bileeue; moral tECHITCH what thou owist for\(^z\) to do; anagogic tECHITCH wether thou owist " to go; and of these iiiij. sensis, either\(^o\) vndirstondingis, may be set ensaumplen\(^v\) in this " word Jerusalem; for\(^d\) bi the literal vndirstonding Jerusalem singniefeth a cyte, that was " suntyme the chief ciethe in the reume of Jude, and Jerusalem was foundid first of Mel-

\(^{8}\) Om. e. and moost \(t\) sec.m. hene \(e\).\(^1\) or \(e\).\(^6\).\(^{k}\) yer at \(\beta\).\(^{1}\) Om. \(e\). in no \(\xi\).\(^{n}\) or \(\xi\).\(^{nn}\) bi- fore seeth or.\(^{6}\) in \(\beta\). \(p\) Om. \(\xi\).\(^{q}\) or \(\xi\).\(^{qq}\) Om.\(^m\) - \(r\) or \(e\).\(^8\) Om. \(\beta\).\(^{t}\) of \(\beta\).\(^{u}\) to vndirstonded \(\delta\).\(^{g}\).\(^{k}\) Om. \(\xi\).\(^{sec.m.}\) \(^{1}\) or \(\xi\).\(^{m}\) allegorik, of blis \(\xi\). \(w\) Om. \(\xi\).\(^{x}\) Om. \(\beta\).\(^{r}\) in the iiiij.\(^{e}\) on the fourthe \(\xi\).\(^{z}\) on \(\xi\).\(^{s}\) in a pr. \(m.\);\(^{a}\) b the v. \(\xi\).\(^{6}\) on the Apocalspis \(\xi\).\(^{d}\) Om. \(\xi\).\(^{e}\) Om. \(\xi\).\(^{f}\) scripture \(\xi\).\(^{g}\) or \(\xi\).\(^{h}\) manere \(\beta\).\(^{e}\) \(^{1}\) or \(\xi\).\(^{i}\) Om. \(\xi\).\(^{j}\) anagogik, of blis \(\xi\). w Om. \(\xi\). x Om. \(\beta\). \(v\) in ensaumple \(\beta\). \(q\) Om. \(\xi\).
"chisedech, and afterward it was alargid, and maad strong bi Salomon; bi moral sense it "singnefeth a faithful soule, bi which sense it is seid in lii. c. of Isiach, 'rise thou, rise thou, "sette thou Jerusalem;' bi sense allegorik it singnefeth the chirche fitinge açens synnes "and feendis, bi which sense it is seid in xxj. c. of Apoc., ' I si' the hooly citee newe "Jerusalem comynge doug fro heuene, as a spouse oured to hire housbond; ' bi sence "anagogik'it singnefeth the chirche rengninge in blisse, bi this sence it is seid in iiij. a "c. to' Galat. 'thilke Jerusalem which is aboue, that is oure modir, is free; and as en- "saumple" is set in oo word, so it might be set in oo resoun, and as in oon, so and in "oother."' Lire seith al this in the firste prolege on the bible.

CAP. XIV.

Nathelles alle goostly vndirstandinges setten biforn, eithir requyren, the literal vndir- standing, as the foundement; wherfore as a bylding bowing awei fro the foundement is disposed to falling, so a goostly expocsicoun, that discodith fro the literal sense, owith to be arettid vnseemly and vnconuenable, either lesse seemely, and lesse conuenable; 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 bi the literal sense alone, and not bi goostly sensc may be maad an argument, either preef, to the preung, either declaring, of a doute, as Austin seith in his Pistle to Vincent Donatiste. Seint Isidre, in the firste book of Soucreyn Good xx. G. setthij vij. reulis to expounne holy scripture, and summe clepen these reulis the keyes of scripture, for bi these rulys the vndirstanding of scripture is openid in many thingis. The firste reule is of oure Lord Jhesu Crist, and of his goostly body, which is holy chirche, for whi for the knyting toigidere of the heed to the body holy scripture spekith sumtyme of euer either vndir oo resoun, as vndir oo persone, and passith fro oon to anothir, in ensaumple in lxj. c. of Isiach it is seid, "He clothide me with clothis "of helthe, and he compasside me with clothing" of riȝtfulnesse, as a spouse maad fair with "a coroune, and as a spoussesse oured with hire brochis;" for whi this that is seid "as a "spouse," etc. is vndirstonden of Crist, and this that sueth "as a spoussesse" etc. 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 then wyn;" for whanne it is seid, "kisse "he me" etc., it is the word of the spoussesse desiringe to hau the spouse; and this that sueth, "for thi tetis," etc. is the word of the spouse, preising the spoussesse; wherfore in such thingis, knyt so toigidere bi resoun biforessid, a prudent redere owith to perseuye 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 is the goostly body of Crist, is a nett which is not drawen hit to the brinke; therfor it hath yuuel men medlidi with goode men til' to the doom, in which these schulen be departid fro hem, and ther- fore in holy scripture yuuel men ben preisid sumtyme with goode men, with whiche thei ben medliid; as in the xj. c. of Osece God seith thus, "Israel is a chijld, and I louede "him;" and ajenward sumtyme goode men ben blamed with yuel men, as in j. c. of Isiach, "An oxe knew his lord and an asse knew the crache of his lord, but Israel knew not me "and my puple vndirstood not;" and sumtyme in the same resoun it is expressid what perteyneth to goode men and what to yuuel men, as in j. c. of Songis it is seid, "I am "blac but farer, 3e douytris of Jerusalem, as the tabernaclis of Cedar, as the skyynes of "Salamon;" these the wordis of the spoussesse, which for resoun of yuel men conteynd in the chirche, seith, "I am blac," but for resoun of goode men it addith, "but farer;" and

Om. a. 1 Om. a. 2. the lii. a. 3. the xxj. a. 4. is signy- fied b. 5. the fourth c. 6. Om. 7. w an ensaumple c. 8. Om. b. 9. another c. 10. or c. 11. for whi c. 12. or c. 13. Om. a. 14. or c. 15. Om. a. 16. or c. 17. x the j. c. 18. not me b. 19. of the j. c. 20. Om. a. 21. the lxi. c. 22. clothinges c. 23. of c. 24. Om. a. 25. Om. a. 26. of c. 27. Om. a. 28. Om. 29. Om. a. 30. the weche b. 31. the xxj. c. 32. another c. 33. sense b. 34. or c. 35. f. Om. a. 36. or c. 37. the xx. c. 38. i. scripturis c. 39. f. Om. a. 40. Om. a. 41. Om. a. 42. Om. a. 43. the xxj. c.
this that such, as for ensample, "as the tabernaculis of Cedar," is referred to yule men; for whi Cedar was the sone of Yismael, as it is seid in xxv. c of Genesis, of whom Saracenus came forth, and this that is addid, "as the skynnes of Salomon," is referred to goode men. Therfor bi Salamon here is vndirstoneden God himself, bi cristen expocitouris and Ebries; and therfore the skynnes of Salamon ben seid tho with which the tabernacle was heeld, in which tabernacle goode men worshipiden God. The iij. reule is of the spirit and of the lettre; this reule is expounnded thus comunely, that the historial, eithre literal sense, and the mystik, eithre goostly sense, is taken vndir the same lettre, for whi the treuth of the storie schal be holden, and nathelles it schal be referred to the goostly vndirstonding. This reule may be expounnded also in another manere, that it be referred onely to the literal sense, as otherre reulis ben; aboute which thing it is to see, that the same lettre hath sum tyme double literal sense, in ensample in j. book of Paralypomynon, xvij. c., God seith to Salamon, "I schal be 'to him in to a fadir, and he schal be to me into a sone;" and this to the lettre is vndirstoneden of Salomon, in as myche as he was the sone of God, bi grace in unngthe, wherfore Nathen the prophete clepide hym, "anyable to the Lord" in ij. book of Kingis, xij. c. Also the forseid autorite, "I schal "be to hym in to a fadir," etc. is broout in of Poul in j. c. to Ebres, as seid to the lettre of Crist himself, and this is opyn bi this, that Poul bringith it in to preue, that Crist is more than angelus; but such preuynge may not be maad bi goostly sense, as Austin seith aijens Vincent Donatiste; forsothe the forseid autorite was filiid to the lettre in Salomon, nathelles lesse parfitly, for he was the sone of God onely bi grace, but it was filiid parfitter in Crist, that was the sone of God bi konde; but nathelles euer other expocisicon is literal outtirly. Nathelles the iij. expocisicon, which is of Crist, is goostly and preuy in sum maner, in as myche as Salamon was the figure of Crist. The iij. reule is of al and of part, for whi scripture passith fro oon to the tother, and aijenward, as in xij. c. of Isacie, the scripture spekith first aijens Babilone specialy, whanne it is seid, "the birthen of Babili- lone," and thanne the scripture passith to vndirstonde the world generaly of al the world, bi this that sueth, "the Lord cometh fro the hy3nesse of heuene, and the vessels of his "stronge veniaunces comen, that he distroie all erthe;" afterward the scripture turneth aijen to speke aijens Babilone specialy, whanne it is seid, "Lo! I schal rise on jou Medeys, that "schul not seek e syluer;" for whi Darius Medey, with Cirus, his cosyn, took Babilone, and killide Baltars, the king of Babilone, as it is seid in the v. c. of Daniel. The v. reule is of tymes, which reule bifallith in iij. maners; in oo manere bi a figure clepid synodoches, whanne a part of tyme is set for al tyme, as it is seid in the gospel, that Crist lay thre daies in the sepulcre, and nathelles the firste day and the thridde werten not hool daies. In another maner this reule bifallith for smale partys of tyme, that ben noumbred sunytym in scripture, and sunytyme ben left out, and bi this the scripture that spekith of sum noumbre of yeiris, in manye placcis, setthi sunytym moo yeiris, rekenynghe the foresaid smale partys, in another place it settith fewere yeiris, in leuyng out the smale partys. In iij. manere this reule bifallith, for that the rekenyng of yeiris bigynneth in oo place at the formere terme, and in another place at the latter terme, as in xv. c. of Genesis, it was said to Abraham, that his seed schal be a pilgrymi bi iij. c. yeer, and in xij. c. of Exodi it is seid of this pilgrimage, that the dwelling of the sones of Israel in the land of Egipt was of iij. c. yeer and xxx., for the rekenyng of this more noumbre bigynneth at the tyme, in which it was seid to Abraham in xij. c. of Genesis, "go out of thi lond," etc., and the rekenyng of the lesse noumbre bigynneth at the natuyte of Isaac, that was xxx. yeer aftir the goinge out
of Abraham fro Aran. The iiiij. tyme this reule bifallith, for that hooly scripture spekith of thing\(^b\) to conyngle bi the maner of thing passid, as in the ix. c.\(^o\) of Isaias, "a litil child \(^a\) was born to vs," etc.; and this is to singnefe the certeynte of profecie, whos bifallith of tyme to conyngle is so certeyn, as if it were passid now; and this is for certeynte of Goddis bfore knowing, bi whiche the reuelacoun is maad to the prophete. Natehes such maner of speche hath noo place, no but in profecie of predestynaoun, either\(^d\) ful determynyng of God; which profecie is, whanne a thing to conyngle in noun certeyn to mannis knowing, is schewid to the prophete in that maner, bi which it is in the bifoire knowing of God, which bifoire knowing of\(^k\) God bihooldith so without fayling thimgs to conyngle, as thimgis present and passid. But in profecie\(^l\) of manaasinge, such maner of speech hath noo place, which profecie of manaas is, whanne eny\(^m\) peyne worthi to be brou3t in on a\(^n\) puple, either\(^o\) on a persoon, is schewid to the prophete, not bi that it\(^p\) is in the bifoire knowing of God, but bi the ordre of secunde causis, as bi the yuel disseruyngis of men; as is thilke\(^q\) profecie of Jonas iiij.\(^r\) c., "3it xi. daies, and Nynuye schel be distroied;" for whi the synnes of that ciee hadden disserued this distroying; nathes for such a cause is chaungable, theroere sumtyme the effect, that is, peyne manaasid, sueth not, as heere, for 'Nynuyytis idden\(^s\) penance, and so the Lord brou3t not in the peyne manaasid. The vj. reule is of recapitulacoun, that is, rehersing\(^t\) of thing\(^u\) don bifoire, and of anticipacoun, either\(^v\) bifoire takinge, that is, setting in of thing bifoire that it\(^w\) is don; for in hooly scripture not euere stories and deedis ben writen in the same ordre in whiche theo ben don, and theroere whanne letzere\(^w\) thingis ben sett bifoire, it is seid anticipacoun, either\(^x\) bifoire takinge, and whanne the formere thingis ben set byhynde, it\(\) is seid recapitulacoun, either\(^e\) rehersing of thing\(^a\) don bifoire, as in x.\(^b\) c. 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\(bb;\)" and withinne in\(c\) the\(d\) same x.\(^e\) c. it is seid, "these ben the sones of Cham, in kynredis and "langagis," and afterward it is seid in xij.\(c\) c., "the lovd was of oo langage and of the same "wordis;" wheroft it is opin, that this that is bifoire seid of the departynge of langagis, is seid bi anticipacoun, in lyk maner in ii.\(f\) c. of Genesis, aftir that Moises in j.\(g\) c. halde discriued the creacoun, either\(h\) making of nou3t of heuene and of erthe, and the departing and ornyng\(i\) of the world, he seide, "these ben the generacouns of heuene and of erthe, in the day in whiche\(k\) tho were mad;" wheroft it is opin that this\(l\) is seid bi recapitulacoun, either\(m\) rehersing of thing\(n\) don bifoire. The vj. 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 wickide men ben membris of this heed," and theroere for the knyttynge togidere of the heed to the membris, the scripture that spekith of oon, passid in the same knyttynge togidere of resoun to speke of the tother, as in xiiiij.\(n\) c. of Isaias, where the scripture spekith of the king of Babilone, that was a membre of the deuil, it passith to speke of the prince of fendiis, whanne it is\(o\) seid there, "Lucifer, that rysidist eerly, hou feldist thou doun fro "heuene;" and in the\(p\) xxvij. c. of Ezechiel, where the scripture spekith of the prince of Tiere, it passith to speke of the deuil, whanne it is addid, "thou, a3 signet, either\(q\) a prente, "of the licesse of God, were ful of wisdom, and parfit in fairinesse, in the\(r\) delicres of "paradys of God." Lyre seith\(s\) all this in the ij. prologe of\(t\) Genesis. Heere\(u\) Lire re- hisereth the sentence of seint Austyn, and of Isidre in these reulis, and declarith hem openly bi holy scripture\(v\) and resoun, and countrith not Austin, but declarith hem ful mychel\(w\) to symple mensis witt\(x\); and addith more bi scripture and resoun, that Austin touchith not, addith more.
Thou these realis either\(^2\) keies of scripture bringen men to greet vndirstonding therof; \(3\) it men moten taken heede, what is seid of Crist bi his godhee, and what bi his manheed, for Crist bi his manheed, is seid lesse than the\(^2\) fadir, and bi the godhee he is seid euene with the fadir; and for as myche as Crist is bothe God and man, we graunte that God is\(^8\) deedsly, and di\(4\)e on the crosse, not bi his godheed, but bi the manheed of Crist, that was ioyned in oonhede of persone with the godheed, and we graunte, as the gospel doith, that man\(^b\), while he was deedsly on\(^q\) erthe, was in heune, for his godheed was there, and he also bi resoun therof. Also we moun graunte we, that a man made heuene and erthe, for Crist bi his godheed, which Crist is and was man, di\(d\)e thus. Also\(^e\) hooly scripture tellith ofte the thoughtis of men, and ofte the wordis and deedis; and whanne the thoughtis, and wordis, and deedis of men ben contrarie, oo gospeller\(^d\) tellith the thoughtis, and\(^g\) another tellith the wrdis; and bi this equiuocacoun, either\(^b\) diuere speking, thei ben acordid, the, whanne thei seemen contrarie in wordis; also ofte in storial mateer scripture rehersith the commune opynoun of men, and affirmeth not, that it was so in dede. In this maner the gospel seith, that Joseph was the fadir of Crist, thou3 he neuer gendride Crist; for Marie, Cristis modir, was euere clen[e] virgyne. Thus the gospel seith, that at the biheeding of Joon Baptist, Erode was soory, and jot, as doctouris seyn, he was ful glad therof; but he feyned he sori for the puple, and the puple gessid him sori. Also thou3 scripture\(^1\) rehersith, hou hooly men lyuenden, and comedith hem greefly, it appereuth not alle hire deedis, for many greeete seynis erriden foule in manuy poyntis; and thou3 scripture tellith the stories of yuel men and dampned, it appereuth not herfore alle thingis thei diden, for thou3 thei weren hemsilif ful cursid, thei diden many goode deedis of kynde, and suynyme peruenzure goode\(^k\) dedis of vertu, if thei weren in grace for a tyme. At the laske take \(3e\) good liede, whanne scripture spekith bi comandement to all men, and whanne it \(3e\)ueth comandement to certeyn persone of diuere statis. In the first poynt, alle men moten\(^m\) do, as it seith; in the\(^n\) ij. tyme, the persoones of staatis specified moten\(^o\) nedis obeyle; whanne\(^p\) scripture speketh onluy bi councile, men moun be sauid, thou3 thei do not the councile, as ful many men and wymmen moun be sauid, thou3 thei take not virginitie, neither\(^c\) contyneyne, neither\(^d\) \(3e\)ueth alle her goodis to pore men, and zit these ben heere\(^r\) councileis of Jhesu Crist in the gospel.

**CAP. XV.**

For as myche as Crist seith that the gospel shall be prechid in al the world, and Dauith seith of the postlis and her prechung, "the soue of hem \(3e\)de out into ech lond, and the "wordis of hem \(3e\)den out into the endis of the world," and eft Dauith seith, "the Lord "schal tell in the scriptureis of puplis, and of these princis that weren in it," that is, in holi chirche, and as Jerom seith on that vers, "hooly wrint is the scripture of puplis, for it is "maad, that alle puplis schulden\(^n\) knoue it," and the princis of the chirche, that weren theriine, ben the postlis, that hadden autorite to write hooly wrint, for bi that same that the postlis wri\(t\)den 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, he neure so hooly, neuer\(^t\) so kunynge, as Jerom witneseth on that vers. Also Crist seith\(^u\) of the Jewis that crieden Osanna to him in the temple, that thou3 thei weren stille stoonis schulden\(^r\) crie, and bi stonis he vndirstondith hetheu men, that worshipiden stoonis for her goddis. And we Englishe men ben comen of hetheu men, therfore we ben vndir\(s\)tonden bi thes stonis, that schulden\(^w\) crie hooly wrint, and as Jewis, interpretid\(^z\) knewlechinge, singnefien\(^v\) clerk, that schulden\(^z\) knewleche to God, bi repentaunce of synnes, and bi vois
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of Goddis hereyng⁸, so oure lewde men, saynyng the corner ston Crist, mowen be singned bi stonis, that ben harde and abydinge in the foundement; for thoug couetous clercis ben woode by simonie, eresie, and manye othere synnes, and dispisen and stoppen holi writ, as myche as thei moune, 3it the lewed puple creith aftir holi writ, to kunne it, and kepe it, with grett cost and peril of here lif. ¹ For these resons and othere, with comune charite to saue alle men in oure rewne, whiche God wole haue sauid, a symple creature hath translatis the bible out of Latyn into English. First, this symple creature hadde myche traualie, with diverse felawis and helperis⁵, to geder manie elde biblis, and othere doctouris, and comune glosis, and to make oo⁴ Latyn bible sundel trewe; and thanne to studie it of the newe, the text with the glose, and othere doctouris, as he miȝte gete, and special Liere on the elde testament, that helpide ful myche in this werk; the thridde tyne to counselle with elde gramariens, and elde dyuynis, of harde wordsis, and harde sentencis, hon thos mjiten best be vndurstonden and translatis; the iiiij. tyne to translate as cleerli⁴ as he coude to the sentence, and to haue manie gode felawis and kunnyng at the correcting of the translacioun. First it is to⁵ knowe, that the best translatings⁷ is out of Latyn into English, to translate aftir the sentence, and not onedi aftir the wordis, so that the sentence be as opin, ei̇ther⁶ openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre may not be said in the translating, let the sentence enere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu ei̇ther⁵ false. In translating into English, manie resolucions moun make the sentence open, as an⁶ ablatis case absolute may be resoluid into these thre wordis, with couenable 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, ei̇ther⁶ if the maistir redeth, etc. ei̇ther⁶ for the maistir, etc.; and sunytyme it wolde acorde wel with the⁸ sentence to be resoluid into whanne, ei̇ther⁶ into aftirward, thus, whanne the maistir red, I stonde, ei̇ther⁶ after the maistir red, I stood⁴; and sunytyme 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 pra timore, that is, and men shulen wyce drie for drede. Also a participle of a⁴ present tens, ei̇ther⁶ preterit, of actif vois, ei̇ther⁶ passif, mai be resoluid into a verbe of the same tens, and a conjugacion copulatif⁹, as thus, dicens, that is, seynge, mai be resoluid thus, and seith, ei̇ther⁶ that seith; and this wole, in manie placis, make the sentence open, where to⁹ Englishe it⁹ aflter the word, wolde⁵ be derk and douteful. Also a relatif, which mai be resoluid into his antecedent with a conjugacion 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, ei̇ther⁶ as ofte as reesoun and nede axen; and this word autem, ei̇ther⁶ vero, mai stonde for fortis, ei̇ther⁶ for but, and thus I vse comounli; and sunytyme it mai stonde for and, as elde gramariens seyn. Also whanne ritiful constructioun is lettid bi relacion, I resolves it⁹ openli, thus, where this reesoun, Dominium formidahunt adversariij ejus, shulde be Englishid thus bi the⁹ lettre, the Lord his adversaries shulen⁴ drede, I Englishe⁶ it thus bi resolucioniou, the adversaries of the Lord shulen drede him; and so of othere resons that ben like. At the bigynyng I purposde, with Goddis helpe, to make the sentence as trewe and open⁶ in English as it is in Latyn, ei̇ther⁶ more trewe and more open than it is in Latyn; and I preic, for charite and for comoun profyt of cristene soulis, that if ony wiys man fynde any defaute of the truthe of⁹ translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he

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⁸ heering a. ⁹ MS. a is defective from this place to the end of the Prologue. ⁹ other mo c. ⁶ helpes b. ⁷ a. ⁸ a. ⁹ they b. ⁶ clerki c. ⁹ Om. a. ⁷ transla- ⁹ cion c. ⁸ k or c. ¹ and c. ⁹ Om. b. ⁷ the governa- ⁹ ble b. ⁷ c or c. ⁷ Om. b. ⁷ this b. ⁶ or a. ⁸ to for a. ⁹ Om. b. ³ it wolde b. ⁸ c or c. ⁷ Om. a. ⁹ Om. a. ³ schulden c. ⁶ Englishe c. ⁷ as open c. ⁹ d or c. ⁴ in b.
examyne truli his Latyn bible, for no doute he shall fynde ful\textsuperscript{f} manye ’bibilis in Latyn\textsuperscript{g} ful\textsuperscript{h} false, if he loke manie, nameli\textsuperscript{i} newe; and the comune Latyn biblis han more nede to be correctid, as manie as I have seen in my lif, than hath the English bible late translatis; and where the Ebru, bi witnesse of Jerom, of\textsuperscript{k} Lire, and other expositouris discordith fro oure\textsuperscript{l} Latyn biblis, I haue set in the margyn, bi maner\textsuperscript{m} of a glowe, what the\textsuperscript{e} Ebru hath, and hou it is vndurstandon in sum place; and I did this most in the Sauter, that of alle oure\textsuperscript{o} bokis discordith most fro Ebrup; for the chirche redith not the Sauter bi the laste translacioun of Jerom out of Ebru into Latyn, but another translacioun of otheren men, that hadden myche lasse kunnyng and holynes\textsuperscript{s} than Jerom hadde; and in ful fewe bokis the chirche redith the translacioun of Jerom, as it mai be preud in bi the propre oryginals of Jerom, whiche he gloside. And where I have translatis as opini or\textsuperscript{o} opiniere in English as in\textsuperscript{v} Latyn, latwe wise men deme, that knowne wel bothe langagis\textsuperscript{t}, and knownwel the sentence of holi scripture. And wher\textsuperscript{u} I haue do thus, or\textsuperscript{v} nay, ne\textsuperscript{w} doute, thei that kunnen wel the sentence of holi writ and English togidere, and wolen\textsuperscript{w} truaile, with Goddis grace, theraboute, moun make the bible as trewe and as opin, see\textsuperscript{w}, and opiniere\textsuperscript{x} in English than it is in Latyn. And no doute to\textsuperscript{y} a symple man, with Goddis grace and greet truaile, men\textsuperscript{y} miyt\textsuperscript{a} expoune myche openliere and shortlere the bible in English, than the elde greeete\textsuperscript{b} doctouris han expoundid it\textsuperscript{c} in Latyn, and myche sharpliere and groundliere than manie late postillatouris, eithir\textsuperscript{d} expositouris, han don. But God, of his grete merci, zene to vs grace to lyne wel, and to see the truthe in couenable manere, and acceptable to God and his puple, and to spille not oure tyme, be it short it be long at Goddis ordynaunce. But sumne, that semen wise and holi, seyn thus, if men now weren as holi as Jerom was, thei miyen translate out of Latyn into English, as he dide out of Ebru and out of Greek into Latyn, and ellis thei shulden not translate\textsuperscript{e} now, as hem thinkith, for defaute of holynes and of kunnyng. Thou\textsuperscript{y} this replicacioun some colourable, it\textsuperscript{f} hath no good ground, neither\textsuperscript{g} resoun, neithir\textsuperscript{h} charite, for whi this replicacioun is more aysens seynt Jerom, and aysens the firste lxx. translatouris, and aysens holi\textsuperscript{i} chirche, than aysens symple men, that translaten now into English; for seynt Jerom was not so holi as the apostlis and euangelistis, whos bokis he translatis into Latyn, neither he hadde so hige spirithe of the Holi Gost as thei hadden; and myche more the lxx. translatouris weren not so holi as Moises and the\textsuperscript{i} profetis, and speciali Dauith, neither thei hadden so greete spirithe of God, as Moises and the prophetis hadden. Forthermore holi chirche appreneth, not oneli the trewe translacioun of meene cristene men, stidfast in cristene feith, but also of open etricketis, that diden awei manie mysteries of Jhesu Crist bi gileful translacioun, as Jerom witnesstith in oo\textsuperscript{k} prolog on Job, and in the prolog\textsuperscript{l} of Daniel. Myche more late the chirche of Engelond apprenethe the trewe and hool translacioun of symple men, that wolen for no good in erthe, bi here witting and power, putte awei the leste truthe, seea, the leste lettre, either\textsuperscript{m} title, of holi writ, that berith substantae, either\textsuperscript{n} charge. And dispute thei not of the holynesse of men now lyuynghe in this deadli lif, for thei kumen not theron, and it is reseruid oneli to\textsuperscript{o} Goddis doom. If thei kowen ony notable defaute bi the translatouris, either\textsuperscript{e} helpis of hem, let hem blame the defaute bi charite and merci, and letem hem neuere dampe a thing that mai be don lefali bi Goddis lawe, as weyng of n\textsuperscript{p} good cloth for a tymele, either\textsuperscript{q} riding on\textsuperscript{r} an hors for a greet journye, whanne thei witen not wherfore it is don; for suche thinges moun be don of symple men\textsuperscript{s}, with as greet charite and vertu, as
summe, that holden hemne greete and wise, kunne ride inr a gilt sadil, either vse cuysysyns and beddis and clothis of gold and of silk, with other vanitees of the world. God graunte pite, merci, and charite, and lone of commoun profyt, and putte awei such foli domis, that ben ayns resoun and charite. 3it worldli clerks axen gretti what spriyt makith idiotis hardi to translate nowe the bible into English, sithen the foure greete doctouris dursten neure do this? This replicacioun is so lewd, that it nedith noon answer, no but 'stillnesse, eithir curetys scor'; for these greete doctouris weren noon English men, neither they weren conuersaunt among English men, neither in caas thei konden the langage of English, but thei ceessiden neure til thei hadden holi writ in here modir tunge, of here owne puple. For Jerom, that was a Latyn man of birth, translatis the bible, both out of Ebru and out of Greek, into Latyn, and expounide ful myche thereto; and Austyn, and manie mo Latyns expouniden the bible, for manie partis, in Latyn, to Latyn men, among whiche thei dwelliden, and Latyn was a comoun langage to here puple aboute Rome, and bijondis, and on this half, as Englishe is comoun langage to our puple, and 3it this day the comoun puple in Italie spekith Latyn corrupt, as trewe men seyn, that han ben in Italie; and the noumber of translatis out of Greek into Latyn passith mannis knowing, as Austyn witnesst in the ij. book of Cristene Teching, and seith thus, 'the translatis of Ebru into Greek moun be noumbrid, but Latyn translatis, either thei that 'translatiden into Latyn, moun not be noumbrid in any manere.' For in the first tymes of feith, ech man, as a Greek book came to him, and he semyde to him sylf to haue sum kunnyng of Greek and of Latyn, was hardi to translate; and this thing helpede more than lettie vnysturstanding, if rederis ben not negligf, forwhi the biholding of manie bokis hath shewid ofte, eithir declarid, summe 'derkere sentencis'. This seith Austyn there. Therfore Grosted seith, that it was Goddis wil, that diuerse men translatis, and that diuerse translaciouns be in the chirche, for where oon seide derkli, oon either moy seiden openli. Lord God! sithen at the bigynning of feith so manie men translatis into Latyn, and to greet profyt of Latyn men, lat oo symple creature of God translate into English, for profyt of English men; for if worldli clerks loken wel her chroniclis and bokis, thei shulden fynde, that Bede translate the bible, and expounide myche in Saxon, that was English, either comoun langage of this lond, in his tyme; and not oneli Bede, but also king Alured, that foundide Oxenford, translate in histe daies the bigynning of the Sauter into Saxon, and wolde more, if he hadde lyued lengere. Also Frenshe men, Beemers, and Britons hian the bible, and other bokis of deucouin and of exposiciouns, translatis in here modir langage; whi shulden not English men haue the same in here modir langage, I can not wite, no but for falsnesse and neegligence of clerks, either for our puple is not worthy to haue so greet grace and yitte of God, in payne of here olde synnes. God for his merci amende these euile causis, and make oure puple to haue, and kunne, and kepe truli holi writ, to lijf and deth! But in translating of wordis equiuok, that is, that hath manie significaciones vndur oo lettre, mai lihti be pereli, for Austyn seith in the ij. book of Cristene Teching, that if equiuok wordis be not translatis into the sense, either vnystur-standing, of the autour, it is errour; as in that place of the Salme, the feet of hem ben swiftle to shedd out blood, the Greek word is equiuok to sharp and swift, and he that translatis sharp feet, 'erride, and a book that hath sharp feet, is fals, and mut be amended; as that sentence vnykynde zonge trees shulen not zene depe rootis, owith to be thus, plauntingis of anountrie shulen not zene depe rootis. Austyn seith this there. Ther-
fore a translatour hath greet ned to studie wel the sentence, both bifore and aftir, and
loke that suche equiuok wordis acorde with the sentence, and he hath ned to lyue a
clene lif, and be ful deuout in preiers, and haue not his wit ocupied about worldli thingis,
that the Holi Spiyrt, autour of wisdom, and kunnyng, and truthe, dresse him in his werke,
and suffre him not for to erre. Also this word ex signifieth sumtyne of, and sumtymé
it signifieth bi, as Jeron seith; and this word enim signifieth comynli forsothe, and ee, as
Jeron seith, it signifieth cause thus, forwhi; and this word secundum is taken for aftir,
as manie men seyn, and comynli, but it signifieth wel bi, eithir vp, thus bi youre word,
either vp youre word. Manie such aduerbis, coniuncciouns, and preposiciouns 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 and cleer translatyng, and trewe vndurstanding of holi writ,
seme it neuere so hard at the bigynnyng. God graunte to us alle grace to kunne wel,
and kepe wel holi writ, and suffre ioiefulli sum payne for it at the laste! Amen.

\begin{itemize}
\item\textsuperscript{d} wel with βγ
\item\textsuperscript{e} greet ned βξ
\item\textsuperscript{ee} Om. i
\item\textsuperscript{f} Om. β
\item\textsuperscript{g} Om. ζ
\item\textsuperscript{h} or ζ
\item\textsuperscript{i} truthe α
\item\textsuperscript{k} Om. α
\item\textsuperscript{l} to suffre βξ
\item\textsuperscript{m} laste, to the plesaunce and wille of God. ζ
\end{itemize}
Heere bigynnith the epistle of saynt Jerom
preest of alle the bokes of Goddis storye.

Brother Ambrose, to me thi litel ȝiftis perfittli berynge, hath brouȝt with and riȝt swete lettres, the whiche han shewid sothfastnes of nowe proued feith, fro the bigynnyng of frenshepis, and newe thingis of olde frenship. 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 flaterying, but the drede of God and the studies of Goddiss scripturyis iȝnyn. We han redde in olde stories, sum men to han vyrundes pronuyces, to han gon to new puplis, to han passid the sec, that hem whom thei han knowyn of bokis, myȝtein seen verreli present. So Pictagorax to the filosofers of Memphies, so Plato to Egipte, and to Archite Tarentynel, and thiilk brynk of Itali, the which sum tymse was seid Grete Greece, ful trancioyli ȝede; that he that in Athеныs was a maister and myȝti, and whos doctrine the stodies of Achedemy perfittli sownedyn, wolde be maad a pilgrym and a discipyle, more wilnyng other mensus thingis shamfastli to lernen, than his owne vnshamfastli 'to prece' forth. Aftirward whil he pursueth fleyngyne lettres as in al the world, takyn of see theues and solde, also to a ful cruel tirauant pered, led cheytif, boundun, and thral. Neuerthelater for he was a filosofre, he was more than his bier. To Tite Lyuy, wellynge with the mylk welle of faire speche, we han red, summe noble men to han comen to

Jerem in his Prolog on the Byble.

Brother Ambrose, bryngynge fully thi litil ȝiftis to me, brouȝte al so riȝt swete lettris, the whiche han shewid the sothfastnesse of feith that is now preued, and al so newe tidynys of olde frenship. For certeyn that is veri frenship, and couplid with the glew of Crist, which not onely the proffit of honely thing, neither onely presens of bodies, neither graspyng or trecherous flaterying, iȝnyn; but that drede of God and the studies of hooly scriptures conceiuen to gideres. We han red in olde stories, that sum men han go aboute pro- yncyn. and that they han go to newe puplis, and that thei han passid the see, that thei myȝte se openly present hem that they knewen bi redyn of bookis. So Pictagorax, the filosofere, ȝede to the filosofere of Memphies; so Plato wente to Egypt, and to Archite Tarentynue, and passide ful trancioyli thilke same coostis of Itali, the which sum tymse was seid Grete Greece; that he that was maistir and myȝty in Athenes, and whos doctrine the scoles of Achedemy perfittli sownedyn, wolde be maad a pilgrym and a discipyle, rather wilnyngyn to lerne shamefastly othere mensus studys, than to prece forth his owne vnshamefully. Aftirward while he pursueth lettris fleyngyn in al the world, whanne he was take of theues of the see and seld, he apperyde also to a ful cruel tirauant, 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 vtemeste coostis of Spayne and of Fraunce to

a From bdef. Prologus. A. No title in ii. In i as in b, adding the end, that is clepide a prolog.  
b most 1.  
c newe d. the newe l.  
d frenshepis l.  
f forsothe of A.  
g frenshepis d.  
h emyuynande bdefh.  
i Memphios i.  
j and Tarentyne.  
k the i.  
l Om. A.  
m willynge bdef.  
n beryn d.  
o Om. i.

b Om. f. Prolog. x.  
c the presence f.  
d the drede f.  
e whom f.  
f Oom o.  
g a maister f.  
h vnshamfastli fx.  
i as in fx.  
k Om. f.
fro the vtmoste costis of Spayne and of Fraunse; and whom Rome drow not to his si't, 'o mannus' name fully ledde. That age hadde a myracle vnherd, and to alle worldis to ben ofte worshipid, that thei, gon in so greet a cite, other thinge' wold sechen with oute the cite. Apolony, or that* deynounyr, 'or as the comunteu spekith, a filosofer, as Pictagorax disciplis tellen, sëde into Perses, passid Kaukasoun, Albanus, Scotis, and* Massegetos, sëde thure; the most plentenous kyngdomes of Inde; and at the end, the brodest flode of* Pison passid, come to Bragmanon7, that Hiearch sittynge in the golden trone, and drynkynge of the welle of Tantali, amonge fewe disciplis techynge of kynde, of maners, of course of daies and of sterres8, he myȝt heren; fro thens bi Elamytyes, Babylonyes, Caldees, Medos, Assyrios, Parthos, Syros, Phenices, Arabes, Pa- lestyns, turned aȝen to Alisawndre, sëde to Ethiop, that he myȝt se the maistres of the studys, and the most famoues borde of 'the sonne in granel. That* man fonde ouer al that he miȝte lerne, and that euermore profitynge, euermore he myȝt be maad better than hym self. Vpon this 'Philostratus wrote most fullich in 6ȝt volumesd.

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 self spak seiynge, "where "ther sechen ȝe expermynt of hym that spekith "in me Crist," after Damask and Arabe enyround, sëde yp to Jerusalem, that he myȝt se Peter, and dwelte* with hym fiftene daies; bi this forsothe the mysterie of seuene and eijt the prechour of Gentilis to comyng was to be en- fornynyd; and elfsones aftir fourtene yeer, takun to hym Barnaba and Tyto, expownededef with the apostlis the euangelis, lest peraunture in veyn Tite Lyuye, wallynge with the mylke welle of fair speche; and whom Rome hadde not drawe to the biholdynge of him, the fame of o man brouȝte fully to his si't. Thilke age hadde a' meruynle vnherd, and to be ofte worshipid of alle worldis, that aftyr tyme thei weren entrid in to so greet a cite, thei wolden seche othiere kunnyng with out the citee. Appolonye, eithir thilke dyuynour as the comynte spekith, eithir a filosofer as Pictagoras disciplis tellen, entride in to Persis, and passide ouer to the centre of Caucasun, and Albanes, and Seitas, and Massagetas, and sëde thure; the most plentenouse kyngdomes of Ynde; and at the last whanne he hadde passid ouer the ful brood flood of Pison, he cam to Bragmanas, that he shuldeem heere Hi- arche sittynge in a golden trone, and drynkea of the welle of Tantaly, techynge, among a fewe discipulis, of nature, of vertuouse maneris, and of the cours of daies and of sterryss; and fro thennes he sëde by Elamytes, bi folk of Babylonye, and of Caldeis, and men of Meede, and of Assirie, and of Parthic, and Sire9, and bi folk of Fenyece, and ofâ Arabie, and bir Palestynes, and whanne he was turned aȝen to Alysaunder, he wente to Ethiopie, that he myȝt se thea maistris of studys, and the most famouse bord of the sonne in granel. Thilke man found ouer al that he myȝte lerne, that he eure profitynge myȝte be maade bettere than he him self was to fore. Vpon this Philostra- tus wrooth ful pleylynch in viij. volyms.

CAP. II.

What shal I speke of men of the world? sith Poul the apostle, the vessel of eleccoun, and mays- tir of Gentiles, the" which of conscience of so greet a gestw in him self, spak, seiyngye thus, "whether "sechen ȝe open preef of him, that is Jhesu Crist, "that spekith in me," aftirward whanne he haade envyrownd Damask and Arabie, he sëde up to Je- rusalem, for he wolde se Petre, and dwelte with him xv. dayes; for by this mysterie of seuene and eijt daies he was to be enformed to be aftirward a prechour to comyng of the Gentiles', to commyte heun to the bilee; and elfsones aftir fourtene ȝeer, whanne he hadde take to him Barnabas and
he shulde renne, or hadde romen. The dede of the quyk vois hath\(^2\) I not what of hidde inward worchynge, and into the eris of the disciple fro the mouth of the auteur the vois ouer\(^{2}\)toun strengerli\(^{1}\) sowneth. Wherfor and Eschyneus, whan he was eyxilid into Rodi, and was redde thilk\(^1\) orisoun of Demostens, that a\(3\)ens hym he hadde, wondryenge alle men and presiyngue, si-\(j\)ynge seith\(^{b}\), "what if thilk\(^{1}\) beest 3e hadden " herd telliynge his owne wordis!"

**CAP. III.**

Ne\(^{m}\) this Y seye, that there be eny thing in me siche, that other thoytyst of me here, or woldist lerne; but whether\(^{n}\) with thi ferour and studie of lernying, also with outen vs, shulde be proued bi hem siff; a wit able to be tau\(\tilde{t}\) and with outen techer is preisable. Not what thou fyndist\(^{o}\), but what thou sechist\(^{p}\), we taken heed. Neshe wax and liyt to formen, 3he, if the hondis of the crafti man and of the fourmere cesen, neuertheles with ynne thoru\(\tilde{t}\) vertu is al what 'cuere may\(^{q}\) be. Poul the apostle at the feet of Gamaliel glorieth hym siff to hane lernyd the lawe of Moyses and the prophetis, that he, armed with spyrityal daartis, afterward my\(\tilde{s}\)te seic tristily, \"forsothe the armes of our kni\(\tilde{g}\)hode \" ben not fleishy, but my\(\tilde{s}\)ti thoru\(\tilde{3}\) God to the \" disstrucoun of holdis, that we be destroyynge \" thou\(\tilde{t}\)is, and al he\(\tilde{j}\)nes\(^{e}\) reisynge it siff a\(\tilde{e}\)ns \" the kunynge of God, and chatuyynge al vn\(\tilde{d}\)rir- \" stondynge for to obeishe to Crist, and redi to \" vn\(\tilde{d}\)rir\(\tilde{o}\)ken al inobeishaunce.\" To Tymothe tau\(\tilde{t}\) in holi lettres fro childhode he wytyth, and enorteth\(^{t}\) the\(^{i}\) studie of lessoun, lest he leue of the\(^{u}\) grace, the which is yoonun to hym bi imposicoun of the prestis hond\(^{v}\). To Tite he comaundide, among\(^{w}\) other vertues of a bishop, whom in short sernoun he depeyntid, that kun\(\tilde{n}\)ynge also he leue not of scripturis, \"holdynge,\" he seith, \"that\(^{x}\) sernoun, the which is aftir doc- \" trine trewe sernoun, that he be my\(\tilde{s}\)ti to \" myche styre\(^{y}\) in holsum docrynge, and the \" wittysceiris\(^{z}\) to withstonde."
CAP. IV.

Holi forsothe cherlied to hym silyf alone\(^a\) profiteh; and\(^b\) as myche as he edifieth of desert of lijf the chirche of Crist, so myche he noith if to the destroyers\(^c\) he withstande not. Malachie the prophete, \(^{3}\)he, bi Malachy the Lord, askith prestis the lawe; in so myche the offis of the\(^{4}\) preste is\(^5\), askid, to answeren 'of the lawe'. And in Deutromony we reden, "aske thi fadre, and " he shal telle thee; thi prestis, and thei shal " see to thee." In the psalm forsothe the\(^7\) hundryd and eijetene, "thi iustifiyngis were to " me chauntable in the place of my pilgrimage." And in the discriuynge of the riytwiseman, whan David comparsyowne hym to a tree of lijf that is in paradise, among other vertues this he brou\(^8\) forth, "in the lawe of the Lord the wil " of hym, and in his lawe he shal thenk dai and " ny\(^9\)t." Daniel in the ende of the most holi visioun seith riytwise men to shyne as sterrys, and vndirstonders, that is, tau\(^{3}\)t men, as the fermament. Thou seest how myche thei ben atwyn, riytwise chircheade and tau\(^t\) t riytsynnesse. Other men to sterres, other men to heuene ben comparisioned; al be it that, aftir the trewte of Ebrew tung, either may be vndurstondu of lerned men. Thus we reden anentis hem, "thilk\(^{10}\) " forsothe that weren tau\(^t\)t shulen shyne as the " shynyng of the fermament, and tho\(^{12}\) that " techen many men to riytsynses as sterres into " perpetuell eternetysse." Whi is Poul seid the vessel of eleccoun? forsothe for the vessel of the lawe, and of holi scripture\(^{12}\) he was the almerly. The Faryseus ben stonyed in the doctryne of the Lord, and wondren\(^{15}\) in Petre and Joon, how thei kunne the lawe, sith lettres thei lerneden not\(^{16}\). What euer forsothe theo\(^{19}\) other men excersice and ech dai thynkyng in the lawe was wont to yuven, that to hem the Holi Gost tolde, and after that it is\(^{18}\) writin, "thi " weren Goddis tau\(^t\)t men," that is, able men to li\(^t\)li be tau\(^t\)t of God. Twelue see the Saineour hadd\(^{20}\) fulfild, and in the temple sittynge, askyng of\(^{21}\) questions of the lawe more techeth.

CAP. IV.

Forsothe hooly homelynesse in byleene profith to him silyf alone\(^a\); and as myche as he edifieth of\(^a\) disseruyng of good lijf the chirche of Crist, so myche he noith if he withstande not the distreries ther of. Malechie the profete, and also the Lord bi Malechis, askith the prestis the lawe; in so myche that the office of the prest is, whanne he is askid, to answere of the lawe of God. And in Deutromonye 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 xviiij.\(^{9}\) salm Dauith seith, "thi iustifiyngis weren " joyful to\(^{22}\) me in the place of my pilgrimage." And in the discriyng of the riytwise man, whanne Dauith likenede him to the tre of lijf that is in paradisjs, among other vertues thus he seide, "the " wil of him is in the lawe of the Lord, and he " shal thenke in his lawe day and ny\(^{9}\)t." Danyel in the ende of a ful hooly vysloun seith, that " riytwise men shulen shyne as sterris, and wise " lerned men as the fermament." Thou seest how moche riyt wise homelynesse and wyse riytsynses dyuyseren bitwene hem silyf. The first of hem ben likened to sterris, and the\(^{23}\) othere to heuene; al be it that, aftir the\(^{23}\) treuthe of Ebrev tunge, eithir of hem moun be vndurstondu of lerned men. For thus we reden anentis hem, "forsothe thelike that ben wise " lerned men shulen shyne as the brysyntesse of the " fermament, and theike that techen many men to " riytsynsesse shulen shyne as sterrus in perpetuell euclastyingnessis." Whi is Poul the apostle seid the vessel of eleccoun? sothely for he was the vessel of lawe, and the almarie of hooly scriptures. The Farissee\(^{24}\) ben\(^{25}\) astonyed, 'or mervel\(^{26}\) in', in the doctrine of the Lord, and wondryden in Petre and Joon, how they konden the lawe, sithen thei lerneden no\(^{20}\) lettris. For the Hooly Goost telde hem al, that euer excersice in studiyng, and evry dayes thynkyng in the lawe of God, was wont to 3yue to othere men, as it is writun, "and\(^{27}\) thei weren dis- " ciplis of Godable to be tau\(^t\)t." Oure\(^{28}\) Sauyour hadde fulfild xij. see of his age, and\(^{28}\) thanne he, sittynge in the temple, and\(^{28}\) askyng of questions

\(^{a}\) Om. 1.  \(^{b}\) in 1.  \(^{c}\) distryster  A.  \(^d\) Om.  Bt.  \(^e\) Om.  D.  \(^f\) Om.  1.  \(^g\) an 1.  \(^h\) b vnderstonduyne  DI.  \(^i\) tho 1.  \(^k\) thilk  BDEFH.  \(^l\) the perpetuell  B.  \(^m\) scripturez EEFH.  \(^n\) wondren  A.  \(^o\) none 1.  \(^p\) of 1.  \(^q\) were  A.  \(^r\) hath 1.  \(^s\) Om. 1.  
\(^t\) thoroun  F.  \(^u\) the eijetene  F.  \(^v\) eithir chauntable to  X marg.  sec.m.  \(^w\) Om.  FX.  \(^x\) Om.  F.  \(^y\) were  FX.  \(^z\) Ox  FX.  \(^a\) not  X.  \(^w\) Om.  FX.  \(^y\) tau\(^t\) as it is writun o.  \(^z\) Whenne oure  FX.  \(^a\) Om.  FX.  \(^a\) Om. o sec.m.
whil he prudenti\textsuperscript{a} demaundeth\textsuperscript{a}. But peraunenture we seyn chirl Petre, and chirl Joon, of whom either my\textsuperscript{e}t seyn, and if I be vnuwise in "word, neuerthelater not in kunnyng." Chirl\textsuperscript{b} Jon fissher is vntaunt\textsuperscript{a}; and whens that vois, "prey, "In the first was the word, and the word "was anentys God, and God was the word?" Logos in Greece many thingis signifieth, for whi and word it is, and resoun, and noumbrue, and chesoun of eech thing, bi the which alle thingis ben that ben; the whiche echoon\textsuperscript{x} we vndurstonde ri\textsuperscript{t}li in Crist.

\textbf{CAP. V.}

Thes thingis taunte Plato knewe not; thes thingis Demosteynes the fayre speker wiste not; "I shal lese," he seith, "the wisdom of wise\textsuperscript{e} men, and the prudence of prudent men Y shal "reprouen." Verrey\textsuperscript{e} wisdom shal spil\textsuperscript{a} the fals wisdom, and al be it that the foli of prechynge be in the cros, neuerthelater Poul spekith wisdom among perfitt 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 before ordeynede before worldis. The wisdom of God Crist is; "Crist forsothe is the vertu of God and the wisdom of God." This wisdom is in mysterie hid, and of the\textsuperscript{b} which the title of the nythe salm is bifoire notidi, "for the hid thingis of the "sone," in the whiche ben alle the\textsuperscript{e} tresoures\textsuperscript{d} of wisdom and of the\textsuperscript{e} kunnyng of God hid; and he that was in mysterie hid, is\textsuperscript{f} bifoire ordeynede bifoire the worldis; 'bifoire ordeynede forsothe\textsuperscript{s} and bifoire figuryd in lawe\textsuperscript{b} and prophethis\textsuperscript{i}. Wheryfore and prophethis\textsuperscript{k} weren clepid\textsuperscript{d} seers, for tho seien hym, whom other men seien not. "Abraham saw\textsuperscript{3} the day of hym, and he was "glad." Heuenes weren opened to Ezchiel, the whiche weren closid to the synful puple. "Open, seith Daud, "myn eijen, and I shal "biholde the merueili of thi lawe." The lawe forsothe is spiritual\textsuperscript{m}, and nede it is openyng, that it be vndirstondun, and with opyn face we of the lawe, he techith myche the\textsuperscript{b} more while he askith wisely questious. But peraunenture we seien Petre to be lewde, and Joon to be lewde, of whiche euere eithir my\textsuperscript{y}e seie, "thou; I be vnuwys in "word, netheles not in kunnyng." Joon was a lewde fishe, and\textsuperscript{o} vntaunt in scolys; and fro whennus, I preie, that that vois, "In the bygynnyng was the\textsuperscript{4} "word, and this word was anentys God, and God "was this same word?" This word logos in Grew bitokeneth many thingis, for it is word, and resoun, and noumbrue, and cause of euyry thing, by the which alle thingis ben, that han beyng; the\textsuperscript{e} which ech oon we vndirstonden ri\textsuperscript{t}fuli in\textsuperscript{i} Crist.

\textbf{CAP. V.}

Wise Plato knew not thes thingis; nether De- mostenes the faire spekeres knew these thingis; for God seith, "I shal spille the wisdom of wise "clerkis\textsuperscript{s}, and I shal repreue the prudence of pru- "dents men of the world." Verry wisdom shal spille false wisdom, and al be it that the holy of prechynge be holde\textsuperscript{b} in the cros, netheles Poul spekith wisdom among parfit men; not wisdom of this world, which is distroyed, ne of princes of this "world; but he spekith wisdom of God hid in mysterie, that God ordeynede bifoire worldis\textsuperscript{j}. 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 nyntye salm is bifoire notidi, "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 bifoire ordeynede bifoire the worldis; also bifoire ordeyned and bifoire figyurid in the lawe and profethis. Wherfore the profetes weren clepid seers, for they saie him, whom othere men saien nor. "Abraham say the day of him, and he\textsuperscript{e} was "glad\textsuperscript{n}." Heuenes weren opened to Ezchiel, the\textsuperscript{m} whiche weren closid to the synful pele. Daunth seith, "Lord, open thone myn yzen, and I shal "biholde the merueilis of the lawe." For the lawe is spirituell\textsuperscript{p}, and therfor it hath nede of\textsuperscript{p} open reueneloung, that it be vndirstonde, that with open face we mount\textsuperscript{c} se the glorie of God. The book in the Apocalipsis is schewid seelyd with seene seels,
bigholden the glorie of God. The book in the Apocalypsis is shewid seeild with seuen seeils, which if thou yuye to a man kunnyng letteres that he rede, he shal aswere thee, I may not, it is forsothe seeild. How feel to dai wenem hem to han knowen letteres, holden the seeild book, and mown not openen, but if he vnlowke\textsuperscript{9}, 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, \textit{the}, the holi man, so forsoth hym nemeth\textsuperscript{9} holi writ, whan he shulde rede Isaye the prophete, is askid of Philip, " weneest thou, where " the\textsuperscript{9} thou vndirstondist thingis that thou re- " dest?" and he anserwe, " how may I, but ony " man had taunte me." I that among speke of my silf, am not holier than this geldyng, ne more studious, the which from Ethiope, that is, fro the vttermost coastis of the world, come to the temple, forsok the kyngis halle, and was so greet a loer of Goddis kunnyng and lave, that in a chare wold reden holie letteres; and hit whan he shulde hold the boke, and the wordis of the Lord shulde conseyne in his thynkyng, with tunge shulde turne, with lippis shulde speke, unknewe hym whom in the book unwyntyng he\textsuperscript{w} worshipide. Philip com and shewide hym Jhesu, the which closed satte prayne in the lettere. O merneles vertu of the doctor! the same our bleneede the geldyng, is baptysid, faithful and holi, and a maister is maad of a disciple; more fonde in the desert welle of the chiroche, than in\textsuperscript{x} the golden temple of the synagoge. Thes thingis of me shortli ben fulli writun.

\textbf{CAP. VI.}

Forsothe the epistles streyntes\textsuperscript{y} suffryd not lenger this to ben outstrayed, that thow mytest vnderstonde thee not mown entre in holi scriptures with outen a forgoer and shewyng the sty\textsuperscript{e}. I holde my pees of gramariens and retorikis, filoferis, geometers, logiessis, musiissis, astronomers, astrologyers, fisissians, whos sciens is ynew\textsuperscript{3}, or ful\textsuperscript{a} pruytable, to dedelli men, and in thre partis it is diuidid, in doctrine, re-

\textit{PREFATORY EPistles}

which thou; thou 3yue to a man knowynge lettris, 'for he shulde\textsuperscript{e} rede, he shal aswere thee', I may not \textit{rede it}, for it is uselid. Hou many men weenen this day that thei han knowen lettris, and holden the book seeild, and moun not opene, but if\textsuperscript{1} he vnlowke that hath the keie of Dauith, " which " openeth and no man closith, closith and no " man openeth." In the Dedis of Apostlis the hooly geldyng\textsuperscript{a}, \textit{the}, the hooly man, for so hooly writ clepith him, whanne he redde Yasaye, the profete, he was askid of Filip, " trowist thou that thou " vndirstondest thilke wordis that thou redist?" and he anserwe, " hon may\textsuperscript{v} I \textit{endirstonde}, but sum " who hadde taunte me." I that I speke among othere\textsuperscript{x} of my silf, am not hoolere than this geldyng, neithir more studious, the which from Ethiope, that is, from the vttemeste coastis of the world, cam to the temple, and forsook the kyngus halle, and was so greet a louere of knowynge\textsuperscript{a} of God and his lawe, that he wolde rede hooly lettris in his chare; and hit whanne he helde the book, and coneyuede the wordis of the Lord in his thynkyng, and rede hem with tunge, and spak with lippis\textsuperscript{b}, he knew not him whom he worshipide vnwyntyng in the book\textsuperscript{c}. Thanne Filip cam, and shwyde to him Jhesu, 'the which\textsuperscript{d} restide prynely closid in the lettre. O the merneles vertu of the doctor! the same our the geldyng\textsuperscript{a} byleue in God, and was baptysid, faithful and hooly, and of a disciple was maad a maister; he found more fruyt in the desert welle of hooly chiroche, than in the golden temple of the synagoge of Jewis.

\textbf{CAP. VI.}

These thingis ben shortly and fully writyn of me, for 'the pistis streyntes\textsuperscript{f} suffride not me lengere to passen ouerlargely in this mater; for thou shuldist vndirstonde, that thou maiste\textsuperscript{e} not entre in\textsuperscript{h} hooly scripturis without a forgoere and shewyng the weie thenof. I holde my pees of gramariens, and of medeleris of retorik, of filoferis, of gemetereis, of logiessis, of musiissis, of astronomers and\textsuperscript{1} astrologyers, and of fysicians,

\begin{itemize}
\item \textsuperscript{a} Om. \textit{i}.
\item \textsuperscript{b} Om. \textit{ADRFH}.
\item \textsuperscript{c} Om. \textit{I}.
\item \textsuperscript{d} Om. \textit{I}.
\item \textsuperscript{e} Om. \textit{A}.
\item \textsuperscript{f} nameth \textit{i}.
\item \textsuperscript{g} wher \textit{l}.
\item \textsuperscript{h} to \textit{l}.
\end{itemize}
soun, and vse. I shal com to the lesse craftys, and which not oonli with tung, but with honde ben mynystrid; erthe tylers, masouns, smythes of metallis, and hewers of trees, also wulle graithers and fullers, and other that forgen dyuere purytynancis to howsis, and fowle little werkis, move not be, with outen a teecher, that that thei counyent. Lechis bihoten that that is of lechis, forgers treten forgeable thingis; the craft oneli of scripturys is the whiche alle chalangen to hem pasemel$. "We writen pasemel$ poyet sawes, of "tau$t and of untau$t." This craft of scripturys the olde chaterynge damme, this the dotid olde man, this the sofistre ful of wordis, this alle presumen, to-teren$, techen or thei lernen. Other, with the brow born down, weiynge greet wordis, among yong wynmen philosophien of holi letters. Other lernen of wynmen that is shame that that thei techen men; and whether this be little, with a maner liȝtynes of wordis, yee and hardynes, shewen out to other, that thei vndurstonde not. I molde my pees of lijk to me, the whiche thou3 peraunenture comen after secular lettris to holi scripturis, and with a feir sermoun deliten the eeris of the puple, what euer thei seyn$, thei wenen it be the lawe of God, ne thei dedeynen to know what the propheteis, what the$ apostlis feleden$; but to her owne cense shapen$ vncouenable witnessei, as thou$ it were gret, and not vicyous maner of seiyng, to deprawe sentensis, and to drawe at ther wil holi wrat repugnynge. As thou$ we had not red the bokys drawen out of Omere, and of Virgile, and not so also and Maronem we move seyn cristen with outen Crist, for he wrooth, "Now turneth aȝen and the "mayden, turnun aȝen Saturnus rewmes, nowe "the newe kynrede is sent down fro thei heȝe "heuene," and the fadre spekinge to the sone, "sone, my strengthes, my greet power aloon;" and after, the wordis of the Saouyr in the cros, "siche thingis he $ane hauynge mynde, and "fechlid$ he dwelt." Childisle ben thes thingis, and like to the$ pley of childeren pleiyng in the sercle, to teche that thou knowist not; $he, and whos science is sufficient, or ful profitable, to dedey men, and it is denydid in$ iij. parties as in doctryne, and in resoun, and $vse, eithir$ practik. I shal come to the$ lesse craftis, whiche$ ben not mynystrid onely with tunge, but with honde; as erthtilyeris, masouns, smythis$ of metals, and carpenteris, and $makeris of wollen cloth, and fulleris, and other that 'forgen, eithers$ maken, dyuere purytynances$ to houses$, and smale werkis and foule, moun not be, without a teechere, that that$ they desyren. Lechis bihoten that$ that is of lechis$ crafte, smythus treten of$ suche thingis that ben forgeable; but the crafte$ of hooly scriptures is that science alone, 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 calength, and the olde dotid man, and the sofistre ful of wordis, and alle folk presumen to knowe this, and to-teren it, and techen$ it, or they lernen it. Othere folk, with lowrynge browe of pryde, iamylynge greete wordis, talken as filosoferes of hooly lettris among yonge wynmen; other men lernen of wynmen that is shame that thei techen men; and lest this be litil perel to semynghe, thei expownen to other with a maner liȝtynes of wordis, and also with hardynesse, that$ that they vndurstonde$ not. I molde my pees of siche$ that ben liyk to$ me, the whiche peraunenture whanne thei ben come to hooly scriptures afte$ secular lettris, and with a faire sermoun delyten the eeris of the puple, what-euer thei seien, they weyen it be the lawe of God, neither thei dedeynen to knowe what the profeties, what$ the postlis feeldyen; but to her owne wit thei shapen vncouenable witnesse, as thou$ it were grete, and not a ryciou maner of seiyng, to deprawe sentenses, and to drawe at her wil$ hooly scriptures repungnynge. As thou$ we hadde not red the bokys drawen out of Omere and of Virgile, and also we mouen not seeu Maronem to be cristen with out Crist, for he wrooth sich verse, "'Now maide turneth aȝen, Saturnus "turneth his rewmes; now newe kyn cometh fre, from an hii, fro henueli leweme$;" and the fadir,
that I spoke with indignacoun, foli is that not forsothe to knowe that thou knowist not.

CAP. VII.

It is leneful to se, that 'the storie of' Genesis 'be ful knowin', in the which of the creature of the world, of the bigynnynge of mankynde, of the deuysioun of the ethe, of the confusion of tungs and of folkis, and of descendynge of the folk of Ebrew vnto Egipt, and vnto the goynge out is writun. Exodus is open with the ten plagis, with the ten hestis, with mystik, and with Goddis preceptis. Prest is the book of Leuy, in the which alle sacrifiyes, he, 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 hole craft of nownbrarie, and of prophecie of Balaam', and of the two and fourti mansioun thur3 wildernes? Deutromy forsothe the seconde lawe, and the prefiguraroun of the laue of the euangelie, hath he not so thilke thingis, that ben rather, that neuertheles alle thingis ben newe of the olde? Hider to Moyses, 'hider to Pentateuchon, that is, the fyue bokeis, with the which fyue wordis the apostle gloriet hym silf wilne to speke in the chireche. Job, the sawmpler of pacience, the which whethir not mysteries with his word knytteth? In proos he bigynmeth, in verse he goth forthe, in word a fote, that is, in meke word, he is endid; and he determyneth alle the lawes of dialitik, in proposicioun, assumpcion, confirmacioun, conclusioni. Ech wordis in it ben ful of wittis; and, that I holde my pees of other, the resurreccoun of bodies so profechieth, that no man of that, othere more open, or more slily, myȝt wryte. "I wote," seith he, "that1 my forbierly wythe, and in the last dai Y spekyngye to the sone, seith, "'mi sone, mi miȝtes, "gret power alone bi ryttes';" and after the wordis of our Sanyour in the cros, he writeth this verse, "such word he felte, thenkinge feschid ther he "dweleth." These thingis ben childish, and liyk to the pley of children pleynge at the3 sercle, to teche that thou knowist not; she, so9 that I spoke with herte, 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 bigynnynge of mankynde, and of dyuysioun of the lound, and of the confusion of tungs, and of their goynge down of the folk of Ebrew vnto Egipt. The book of Exodis is open with the ten plages, with the ten heestis, with mystik and goodlich comandementis. The book of Leuytes is opyn, in the which alle sacrifiyes, she, and al most alle silablis, and the clothis of Aron, and the hole ordre of Leuy, shewen heuenly sacramentis. The book of Numbre, that is next, wher4 he conteyne not the mysteries of al the hool crafe of nownbre, and of the profecie of Balaam, and of the xiiij. dwellyngis in wildirnesse? Deutronomys forsothe, the seconde lawe and the prefigurarion of the laue of the gospel, wher5 he conteyne not so thilke thingis that ben before, that nethese alle thingis ben newe spryngeyne of the olde? Thus fer lasten the fyue books of Moyse, that me clepith Pentateuchon, with thee whiche fyue wordis the apostle ioyeth him silf, that he hath wille to speke hem in the chireche. Job, that is ensample of pacience, whet6 he knyttith not misteries with his word? He bigynmeth prose, he procedith in vers, and with lowlich word he makith an ende; and he determyneth alle the lawis of the science of art, in proposicion, in euendye takynge, in confermyngye by argument, and in open showynge byw conclusioni. Alle the wordis of she ben ful of wittis; and, that I holde my pees of other thingis, he profesieth the risynge ajen of bodies, that no man myȝte write more openly, eithir more slily, of that mater, for he seith thus, "I woot that myyn "ajenbiere lyythe, and I shal rise fro the3 erthe

1 Om. efi. 2 is ful opyn boefhi. 3 creatour hi. 4 and t. 5 Om. l. 6 Om. d. 7 the mistik l. 8 Om. i. 9 the prophesie boefhi. 10 the l. 11 before i. 12 netere the laetter l. 13 Om. h. 14 wilthe b. to wilne i. 15 ensamplere. 16 in assumption l. 17 prophesie r. 18 Om. i. 19 forbigger boefhi. biere i.

1 sone, my myȝtys, my greet power aloon by rytis. (Om. sec.m.) o. 2 slich word he grauntide, thencyngye and feschid there (Om. sec.m.) he dwele o. 1 childish r. 4 in Om. f. 5 in Om. p. 6 stomach p. 7 Om. p. 8 whether p. 9 perpetuel dwellyngis o pr. m. 10 whethir FX. 11 Om. F. 12 whether FY. 13 with prose FX. 14 of FX. 15 in FX. 16 Om. x.
am to aryse and fro the erthe; and eftsones I shall be enuyround with my fel, and in my flehs. Y shall se God, my Saviour, whom Y my silf am to se, and myn ygen ben to biholde, and noon othere. This is myn hope put vp into my bosum. Y shall com to Jhesu of Naue, the which berith the figure of the Lord, not ouli in gestis, but also in nome. He passith Jordan, the rewmes of enemies turneth vpsecdoun, he deudeth the erthe to the puple ouercomer, and bi alle cytes, villagis, hillis, and flodis, rennyge watres, and the ny3 coostis he discryued the chirche, and of the heuenli Jerusalem the spiriuual rewmes. In the book of Juges how fel princes of the puple, so fel figurys there ben. Ruth Moabites fullifith the prophecie of Ysae seyynge, “Lord, sende out the lomb, the lord-shipere of erthe, fro the stoon of desert to the mount of the doywer of Syon.” Samuel shewith the old lawe don away in Heli deed, and in the slaytis of Saul. Forsothe in Sadok and David ben witnessid the sacramentis of the new presthood, and of new 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 Jecony, and fro Jeroboam, son of Nabath, vnto Osee, the which was led into Assyries. This the rewme ben symple; if in the lettres thow biholdist the preuey witt, the fewnesse of the chirche, and the batails of eretikis azen the chirche, ben told. The twelve prophetics, toigidre artid into the narewnes of ov volym, myche otheres than sowneth in the lettre biforme. Osee often nemneth Effraym, Samary, Joseph, Jezrael, and the fornycary wijf, and the sonis of fornycacoun, and the auowtres closid in the bed of the husbond to setten myche tymne vydow, and vndir the mornynge cloth of the husbond to abide the comyn azen to hir. Joel, the son of Pahuel, discryueth the lond of the twelve lynagis wastid thur3 the wor(t) worm, bruk, locuste, thur3 rust wastynge; and after the outturnyng of the rather, the Holi Gost shed out vpon the serauantis of God and hond maydnes, that is, in the laste day; and I shall be kyuerid with my skyn, eftsones in my fleish I shall se God, my Saviour, whom I my silf am to se, and myn ygen ben to biholde, and I beynge noon othere in persoune thanne, than I am now. This is myn hope put vp in my bosum. I shall come to the book of Jhesu of Naue, the which berith figure of the Lord, not onely in worthi dedis, but also in name. He passith Jordan, he turneth upsodoun the rewmes of enemies, he departith the erthe to the puple that hadde victorie, and bi alle citees, vilages, hillis, floatis, rennyge watris, and ny3 coostis, he discryued the spirituual rewmes of hooly chirche and of heuenly Jerusalem. In the book of Juges as many princes as ther ben of the puple, so fel figures ther ben. Ruth Moabites fulfith the prophecie of Ysaye, seyynge, “Lord, sende out the lomb, the lordly governour of erthe, fro the stoon of desert to the mounte of the doustir of Syon.” Samuel shewith that the olde lawe shulde be doon away in ‘Ely deed, and in slaytre of Saul the kyng. Forsothe in Sadoch and in Davyth the sacramentis of the newe presthood, and of the newe empire, ben witnessed fully. Malachym, that is, the thridde and the fourthe book of Kyngis, discryueth the rewme of Juda, and the rewme of Israel, fro Salomon to Jechonye, and fro Jeroboam, son of Nabath, vnto Osee, which was laid into Assiyren. If thow biholdist the storie, the wordis ben symple; and if thow biholdist the prywy wyty ther of in the lettris, the fewnesse of hooly chirche, and the bateile of eretikis azen the chirche ben told. The twelve profetics, set to gideres in the streynesse of o volym, before figuren myche other thing than sowneth openly in the lettre. Osee nemneth ofte Effraym, Samarye, Joseph, Jezrael, and the wijn of fornycacoun, and the sones of fornycacoun, and the anoutresse closid in the bed of the hosedonde, to sitte myche tymne widewe, and vndur the morenyng cloth of the hosedonde to abide his comyn azen to hir. Joel, the son of Fatuel, discryueth the lond of the xij. lynagis, that was wastid thur3 the wor(t) worm, and the bruyle3, and the locuste, and thorou3 canryanry3 rust; and after the overtur-
vpon an hundrid and twenty names of bilerues, and the summe shynyngge like a reynbow holder oute in the commune etynge place of Syon, the whiche hundrid and twenti, fro oon vnto fyttene, arwe

and bi encrees arysynge, maken oute the noumbre of the fyttene grees, the whiche in the Sawter ben mystili conteyned. Amos, shepherd and cherl, and wel knowynge the beries of busshis, may not be openyd in feewe wordes. Who forsothe worthili may shew out the thre and foure wickidnesses of Damask, of Gaze, of Tyry, of Ydume, of the sones of Amon, and of Moab, and, in the seuenthe and ciyte degree, of Juda and of Israel? This spekith to the fatt kien, that ben in the mouunt of Samarie, and witnesseth the more hows and the lesse to fallen. He seeth the maker of the locust, and the Lord stondyngge vpon the dawbed wal and the adamauntyn, and the appel croke drawynge tournements to synful men, and hunger in the erthe, not hunger of bred, ne thirst of water, but of heryng of the word of God. Abdis, that is as myche to seie as the servaunt of the Lord, clepithuyen Edom, and the blodi and erthi brother; also the euermore enemye of the brother Jacob, he Smythyth with a goostli dart. Jonas, the moost fayere culuer, in his shipbreche before figureynge the passion of the Lord, clepithuyen the world to penance, and, vndir name of Ny nue, tellith helthe to Gentils. Michens of Moraschym, the witheire of Crist, tellith the wastyng of a dowter of a priue tre, and he settith bisegyng ayns hire, for she sone the cheke bone of the igne of Israel. Naun, countourfrot of the world, blameth the citee of blodiis, and after his turnyng awy spekith, "Loo, vpon the hillis the fete of the engravysynge and tellyngge pees." Abacuc, a strong wristeler and a sharpe, stondith vpon his waerd, and ficheth a weie of grees vpon the strengthe, that Criyst in cros he biholde, and seie, "The glorie of hym coueride heuene, and of hym preisyng ful is the erthe; his shynyng shall be as lit, and hornes in his hondis, there his strengthe is hid." Sophonyas, the waeter and the knower of the prinettees of yng of the formere puple, he proficiede that the Hooly Goost shulde be held out upon the servauntis of God, and upon his hondmaydens, that is to seie, upon c. xx. names of newe faithful men, and the summe shynyngge lyk a reyn bowe held out in the commyn etynge place of Syon; the whiche hundryd and twenty arysynge by encrees fro oon to fyttene arewe, maken fully the nombre of xvi. degrees, which ben conteyned mystili in the Santer. Amos the profete, that was bothe schepparde and a field man, and wel knowynge the beries of the busches, may not be opened in feewe wordis; for who may worthily shewe the thre and the foure wickidnesses of Damask, of Gaze, of Tire, and Ydume, and of the sones of Amon, and of Moab, and in the seuenthe and ciyte degree of Juda and Israel? He this speketh to the fatte kyn that ben in the mounte of Samarie, and witnesseth that the more hows and the lesse of Samarye shulde falle doun. He byholdith the feynour of the lokuste, and the Lord stondyngge upon the teride wal and the adamauntyn, and the appel croke drawynge tournements to synful men, and hunger in the erthe, not hungere of breed, neither thirst of watter, but of heeryng of the word of God. Abdis, that is as myche to seie as the servaunt of the Lord, thundryth and soweth ayns Edom, and ayn the bloody man, and the brother brothir; also he Smythyth with a goostly dart the contynuel enemye of oure brothir Jacob. Jonas, that is the, the moost fair culuer, and in his shipbreche before figureynge the passion of Crist, clepithuyen the world to penance, and, vndir the name of Ny nue, he shewith saluacion to crome to hethene men. Michee of Morasty, that was eir of heuene to gideres with Crist, shewith the wastyng of the doustir of a pryyn thieff, and he sittith bisegyng ayns hir, for she sone the cheek boon of the igne of Israel. Naun, countourfrot of the world, blameth the citee of blodiis, and after the ouerturynge thereof he spekuth thus, "Lo! upon the hillis of vertu ben the feete of him that prechith the gos pel, and shewith pees to the puple." Abacuk, the strong wrasteler and mystyi, stondith stifli upon his warde, and he settith faste his step vpon
the Lord, herith a cry fro the 3aat of fishes, and jellynge 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 togindre, and eech ben disparpuld, that weren inlappid with siluer. Aggeus, solempne and glad, the whiche sewe in teres that he repe in ioy, edifieth the temple distroyed, and ledith in God the fadre spekinge, "3at and" a" 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 of his Lord, manyfold in profesie, Jhesus clothid with fowle clothes, and the stoon of seuen eijen, and the goldun candistik with as feel lanternes as eijen, and two olynes fro the left syde of the lympe he biholde, and fro the ri3t side; that after the red horsis spekged" thith, and scatered powes of fowre horsis of Effraym, and the hors of Jeru-salem, he prophesie the pore kyng, and preche the kyng sittynge vpon the colt, some of the she asse vsed to 3ok. Malachi, apertlich and in the ende of alle prophesit, of the castyng out of Israel and the clepyng of Gentilis seith, "Wil is "not to me in 30w, seith the Lord of oostis, and "jift shal I not take of joure honde;" fro the "sumne arsyng3 vnto the goyng downe greet is "my name in Gentilis, and a clene offryng is "sacrifed, and offrid to my name in alle places!" Ysaiie, Jeremye, Ezechiel, and Danyel, who may other vudirstond or expowne? Of whom the first is not seyn to me weuen profesie, but euangelie. The secondun knyttith the note jerde, and the pot a" fier fro the face of the north, and the leparde spyuylde his colours, and the foure fold abise in dynaure metres. The thred hath bigynnyngis and ende with soe feel derknessis enmoled, that, as anentis the Ebrewis, thilke partis with the bigynnyng of Genesis shulde not be rad biffore threti wynter. The ferte forsothe, the which and the laste among the foure prophetis, knower of tymes, ap" louter of stories of al the world, fee fer biffore tellith the stoon before kit of the hil with outen hondis, and al rewunnes a sikir strengthe, that he my3te biholde Crist in the croz, and seie thus, "The glorie of hym ky-
"ueryde heuens, and the erthe is ful of his pres-
"ying; the schyuyng of him shal be as li3, and "horses shulen be in his hondis, and ther on is "his strenthe hid." Sophonie the profete, the biholdere and the knowere of the prynyttees of the Lord, herith a cry from the 3ate of fishes, and weilyng fro the secounde 3ate, and contricoun fro litle hillis; he bryngyth yn also the thwylyng to the dwellers of Pile, for al the puple of Chanaan held his pees to gideres, and ech oon ben disparpild that ben" wapplid with siluer. Aggeus the profete, that was solempne and glad, the which sewe his seed in teeris that he my3te repe in ioye, bldith the temple that was distroyed, and bryngyth yn God the fadir spekyng he, "3et herebyth "ther shal be a litil while, and I shal meue to "gider heuene and erthe, the see and the drie "lound, and I shal meue alle folk, and Jhesus", "the Sanyour that is desirid of alle folkis, shal "come among hem." Zacharie the profete, beynge myndful of his Lord, and many fold in profesie, biholdeith Jhesus clothid with foule clothis, and the stoon of seuen eijen, and the golden candistik with as fele lanternes as y3en, and two olynes fro the lfynde of the laump and fro the ri3t side, that afrith the red horsis", and the spekkid, and the white, and afrith seaterid chariteis of Effraym, and the hors of Jerusalem, he my3te shewe the pore kyng by profesie, and preche the kyng sittynge on1 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 hetene men to the beleeue, "The Lord "of oostis seith these thingis, my wille is not in "30u, and I shal not take a jyfe of 3oure honde, for "my name is greet among folk, fro the risyng of "the summe vnto the goyng down, and in eyere "place cleene offryng is sacrificed and offrid to "my name." Ferthermore who mai vudurstonde, ethir expowne Ysaiie, and Jerenye, and Ezechiel, and Daniel? Of the which profetis it semeth me, that the firste tellith not derk profesie, but veri gospel. The secondune by profecie scehwedma of the

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1 septw d. 2 edifice o. 3 Om. i. 4 W o E. 5 meued i. 6 many i. 7 speckid o. 8 and whrite i. 9 charites d. 10 hors BEREURI. 11 prophesieyth h. 12 prechith d. 13 into i. 14 wepyng h. 15 callyng i. 16 konden d. 17 forsothe fro BEREURI. 18 risyng i. 19 place BEREURI. 20 Om. d. 21 of a fire P. 22 the i. 23 P. 24 Om. d. 25 Om. F. 26 werent F. 27 Om. F. 28 Om. V. 29 to F. 30 F h. 31 the sateride FX. 32 upon F. 33 halowid F. 34 Om. F. 35 scheweth FX.
subertynge, with a clere sermoun. Dauid,oure Symphonides, Pyndarie, and Alcheus, Flaceus, and Catullus, and Serenus, precheth Crist with the harp, and in the tene cordid sawtrwi arereth yp the ariser fro helle. Salomon, the pisible and the ful louned of the Lord, mendith maneres, techith kynde, ioynth Crist and the chirche, and the swete byrde song singith of the holi brydalis. Hester, in figure of the chirche, delyuerith the puple fro peril, and, Aman, that is as myche to say as wyckdines, slawn, she sendith partis of the feest, and a solempne day into the after geten. Perlipomynon, that is, the book of the olde instrument, recapitulatour, word bregger, is suche and so myche, that who so enure with outen it wole proudli take to hym kunnyng of scriptures, scorne he hym sylf; forsothe be alle names o rewe, and ioynters of wordis, oultath stories in the boke of Kyngis ben towched, and questiouns vnnumbrable of the euangelye ben maad open. Esdras and Neemy, helper; that is to say, and counfortour fro the Lord, ben artyd in o volume, enstoren the temple, the walles of the cite make outen, and al that congregacoun of the puple aengoyoinge into her curtne, and the discripccion of prestis, deknes, of Israel, and of men takun fro hethenes to the ryte of Jewis, and the denydid werkeis of walles and of toures bi singuler meynes, brygen forth other thyng in the rynde, and in the merg the other thing withholden. Seest thow ne the lonne of scriptures rauntshid to have passid the maner of a pistle, and jyt not hane fillid that I wolde? We han herd oonlic, what we move knowe, what coneyten, and forsothe that we move sey, “my soule coueytide to desire thi justyfyingis in al tyme.” Furthermore that of Socrates is fullfylid in vs, “this oonli Y knowe that Y knowe not.” I shal towche and shortly the newe testament. Mathew, Mark, Luke, and Joon, the foure hors plowes of the Lord, and the verrey chernubiyn, that is to say, plente of kunnyng, thorou3 out al the bodi ben ied, sparklis shynen out, liytes hidor and thidir rennen, han ri3t feest and streychynge into heije3, rigges fethered, and haeselne 3erd, and of a pot set afire fro the face of the north, and of the libard ispolid of his colours, and he knyttith the iiiij. maner abeece in dyuerc metris. The thridde hath bygynnynga and ende wylappid with so many derknessis that, as anentis Ebrewes, thikle parties with the bigynnyng of Genesis shulde not be rad biore thitty wyntuir. The fourth forsothe, which is the laste among the foure profeties, and a knowere of tymes, and a louere of stories of the world, schewith with cleer word, that ther shulde be a stoon korne out of an hil without mannis houdis, turnynge upsedoun alle the rewmes of the world; and that stoon is Crist, born of a mayde without medlyng of man, that turnede bothe hethen men and Jewis to the bileue. Dauith, the sounere of symphonie, Pyndarie, and Alcheus, Flaceus, and Catullus, and Serenus, prechith Crist with an harpe, and in a sautre of ten cordis he reisith him up fro belli, that roos fro deth to lyf. Salomon, the pisible and the anyable child of the Lord, amendith manes, and techith kynde, and ioynth Crist and hooly chirche to gideres, and synghith the swete bryddyis song of hooly brydalis. Hester, in figure of hooly chirche, delyuerith the puple fro peril, and whanne Aman, that is as myche to seise as wickidnesse, was slayn, she sendith partis of the feeste aboute, and ordeyneth a solempne day to hem that shulden be bore afterward. Paralipomenon, that is, the book of the olde instrument, recours of chapitres before seid, and breggere of wordus, is sich and so myche worth, that whoso enure withouten it wolde proudly take to him kunnyng of scriptures, he may worthily scorne him sylf; for siklry this book berith gret misterie bi alle the names therof and ioyntyngis of wordis, and the stories that ben lefte vnwritten in the bookis of Kyngis, ben touchid in this, and also questiouns of the gospel ben opened in it withouten nombrer. Esdras, and Neemye his helpere, that is to seie, a comfortour sent fro the Lord, ben conteyned in o volyn; thei restoren the temple, and make up the wallis of the citee, and also al the congregacoun of the puple that turnede ayen in to her curtne, and the diseryngyn of prestis and

9 Acheus, A. cordis of the psauteur II. reiseth I. x Om. r. * bryngere A. * wyll e. a rewe d. on rowe I. * knewi I. plow d. plowi. b. the hyge h. heijte I. 1 riser I. * of b. v the helle d sec.m. hellc I. w is a I. o Om. I. * outtake d. etatide I. d Om. b. * Om. b. f fulfelid d. 1 bigynnyngis F. o the Ebrewes F. 2 to fore F. w with p. * Om. x. * semlich, and wys, and clere of luyng F. the F. 1 hillis o. v enformacoun F. w word by sec.m. 1 withoute this F. 3 touchid x.
OF ST. JEROME.

73

holden hem to gidre ouer al fleyng, and to hem
siluen ben thurj out plettid, and as a wheel with
ynne a wheel ben turned, and gon whidre ouer
the breech of the Holi Goost hem perfity ledith.
Poul the apostle writith to seuen churches; the
eijt forsothe to Ebrweis of summe men out of
the noumbre is put. Tymothe he enfourmeth,
and Tite; Philomon he preith for the seruanunt
fugitife, upon the whiche I wene beter to be stil,
than to few thingis write. The Actes of the
Apostlis forsothe nakidm storye seuen to sownen,
and to weuen the childehod of the waxynge
chirche; and forn we knowen the wryter of hem
Luke to ben a phisiosis, whos preysyng is in the
euangelie, we taken hehe there with alle his
wordis to ben medecyn of the langwissyng soule.
James, Petre, Joon, Jude, seuen epistil maden
as wel mistik as redi, and short togidre, and long;
short in wordis, long in sentinces, that
be he seldon, that not wexeth bllynd in the
redyng of hem. The Apocilips of Joon so fele
hath sacramentis, how fele wordis. Little Y hue
seid, and for the desert of the volym, al the
preysyng is the lower; in euery wordis manyfold
vnderstondyngis sitten hid. I prey thee, dere
brother, among these thingis to luyen, these
thingis to thaken, noon othere thingis t to
knowun, and no thing ellis to sechun. Semeth
it not to thee now here in erthi a delyng
place of a heuenli kyngdum? I wole not, that
thou be offendid in holis scripturis thurj symple-
nes, and as thurj foulnes of wordis, the whiche,
or thurj the vice of the vndoers, or of verrey
purpose, ben so spoku, that the liytlokere thei
mysten enforrne a churilshe company; and
that in oon and the same sentence other wise
the tatha, othre wise the vnuaqt mysten fele.
I am not so lustsum and dul, that I shulde bi-
hote thes thinges me to know, and the fruytis
of hem to gaderebb in the eithe, whos rotis ben
fiechidt in heuene; but I knowe hech to wiln, but
I professe me to enforrse, I proffer me to the
sitter; forsakyng the aymasten Y bihote a leder, "to
the asker me yneth, to the knoccer me openeth,
the seker ymidlth;" leren we in erthi whos
kundekenes of Israel and of men newe turned fro
hethenesse to the rite of Jewis, and the dynersse
werkis of wallis and of toures bi alle the meynees,
beren o thing in the rynde bitokened bi the lettre,
and an othere thing they conteynen withinne in the
mary of costly vnsterdondyng. Thou seest
wel that I have passid the maner of episitil, for I
am ranyshed with loue of scriptures, and 3it I
have not fullifid that I wolde; neethes we han
herd what we moun knowe and desire, that we
moun scie also, "my soule hath coueytied to desire
"thy justyfyingis in al tyne," and al so thilke
proverbe of Socrates is fullifid in us, that seith
thys, "I knowe oneliche this thing, that I knowe
"no thing fully."

CAP. VIII.

I shal touche the newe testament, and thatb
shortly; as Matheu, Mark, Luyk, and Joon, that
ben the foure wheld cart of the Lord, and the veri
cherubyn, that is to scie, plente of kunnyng; they
ben ful of ijhen thurj al the body, sparcles shynen
out fro hem, leitis rennen hidur and thider, thei
han euene streit feet and strechyngh an hijd, and
backes fetherid, and holden hem togifides ouer al
fleyng, and they ben faste plettid echi to othere,
and they ben turned as o wheele with ynne an
othere wheele, and goon whidur euere the Hooly
Goost ledith hem. Poule the apostle writith to
seuene churches, for the viij. epistle that he wroote
to Ebrus is put of sum men out of the noumbre.
Also he enfourmeth Tymothe and Tite; and he
preith Philomone for the seruanunt that fley awey,
upon the whiche I wene it is betere to be stille
than to write a fewe thingis. Also the Actus of
Apostles seamen to sowne nakid storie, and to
contyneye the childehood of the waxynge chirche;
but for we knowen that the writer of hem was Luyk,
that was a ficisien, whose of preysyng is in the
gospel, we taken heede therfoer that alle his wordis
ben medecyn of the morenyng soule. James, Petre,
Joon, and Judee, maden seuenne epistil, as wel
goostly and mystik as compendiose; they ben
bothe schorte in wordes and longe in sentences, so
that selden it is, that sum man ne waxith blynde
nyng to vs dwellyng in heuene. I shal take thee with met hondis aynens othere, and that I heedle out sum what vncouenably that be of the bolnyng of Ernagore, what ever thou shuldest seek with thee, I shal enforse to kunne.

in the redyng of hem. The Apocalypys of Joon hath as feele sacramentis, as he hath wordis. Litil I have seyd, and for the worthynes 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 tenke on these thingis, and noone othere science to knowe, ne noone othur science to seche. Semeth it not now to thee, whyle thou art here in erthes, to be a dwellynge place in heuene kyngdom? I wol not that thou be offendid in holy scriptures thorow sympleness, and as thorowfoulness of wordis, the which thorow3 the vice of expowners, either of verry purpos, ben so spoken, that thei my3ten the li3lyere enforme the lewid puple, and that the lerned man myste feele in o wise in the same sentence, and the vnerlerned in an other maner. I am neither so lustry, ne so dul, that I shulde bihote me to knowe these thingis, to gader the fruytis of hem on erthe, whose rootis ben fastned in heuene; but I know lech to wilne, and enforse me, and profre me as a disciple to him that sittith in chayre; forsakynge me to be a mastir, I bihote me to be a felowe in lernynge; for "to the askere me 3yyeth, and to the "knockere me openeth, and he that seith fynd- "ith," lerne we on erthe siche thingis, whose kunnyng dwellyth to us in heuene. I shal atake thee with hondis metynge togideres, and that I helde out sum what vncouenably that be of the bolnyng of Ernagore, I shal enforse to kunne al that thou shuldist seeke.

Thou hast here the moost lonyd brother of thee Eusebi, the which dowblid to me the grace of thi lettres, tellynge the honeste of thi maners, the dispisyng of the world, the feith of frendship, the loue of Crist; for prudence and fayrnes of speche also with outen hym thilke epistle tolde bifore. Hye, Y preye thee, and the corde of the boot dwellynge in the see rather kut of, than vnbrynd; no man to renounse the world, wel may selle thingis that he hath dispisid for to selle. What euer into thi costages of thin thou takest, cownte it for wynnyng; in

CAP. VIII.

Thou hast here Eusebie oure wel biloued brother, that doublide to me the grace of thi lettres, 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. Hise thou thee, I biseche thee, and rather kit of the corde of the boot that abylith in the sea, then thou shuldist tarie to vnbynede it; for no man that wolde forsake the world, may wel sille siche thingis that he hath dispisid to sille. What cuere thing that thou takist of thin owne in to costages, rykene

CAP. IX.

Thou hast here Eusebie oure wel biloued brother, that doublide to me the grace of thi lettres, tellynge the oneste of thi maneris, and the dispisyng of the world, the feith of frendship, and the loue of Crist; for thilke epistle without him telde openly thy prudence and fairnesse of speche. Hise thou thee, I biseche thee, and rather kit of the corde of the boot that abylith in the sea, then thou shuldist tarie to vnbynede it; for no man that wolde forsake the world, may wel sille siche thingis that he hath dispisid to sille. What cuere thing that thou takist of thin owne in to costages, rykene

\[ f \text{ Om. } n \quad \& \text{ schuldist not.} \quad h \text{ letter } e. \quad i \text{ the i.} \]

\[ f \text{ Om. } nx. \quad g \text{ Om. } f. \quad h \text{ on erthe } f. \quad i \text{ wil f.} \quad k \text{ Om. } f. \quad l \text{ the expowners } x. \quad m \text{ thus } f. \quad n \text{ and to } f. \quad o \text{ me to } f. \]

\[ p \text{ Om. } f. \quad q \text{ dwelle } x. \quad r \text{ oftake } f. \quad s \text{ I be } o \text{ pr.m. } x. \quad t \text{ me to } f. \quad u \text{ thi costages } f. \]
ofe maner it is seid, to an auerouse man lackith, as wel that he hath, as that he hath not; to hym that bileeuth al the world of richessis is, forsothe, an vnfeithful man, the nedid th an half penny. So lyue we, as no thing hauynge and alle thingis holdynge in posses-

sion; lynelod and clothing ben richessis of cristen men. If thow hast in thi power thi thing, selle; if thow hast not, cast awaye; to hym that takith awey thi coote, the mantil is to be laft. And1 but thow euermore makynge ajen mori fro mori, and drawynge day fro day, sleli fote2 bi fote thow sille thi litte possessiouns, hath3 not Crist wherof his pore men he4 fede? Al he hath yuuen to God, that offride hym sif. The apostlis oonli forsoken the boot and the nettis; the widwe putte two mytis5 into the tresorye of God, and it is put bifo re the richessis of Cressi. Litli he disipith alle thingis, the whiche hym sif euermore6 thenkith to be to dien.

CAP. IX.

I haue takun desired epistlis of my man Desi-
derie, the which, thur3 a maner bifo re kun-
nynge of thingis that ben to com, with Danyel
is fullun the name of hym, preijynge, that I shulde take to7 the erys of ourne the fyue bokis of Moyses translatis fro Ebrewe speche into8 Latyn tung. Certeyn a perlyous werk, open to the berkyngis of backbyters, that seyni me to9 forgen new thingis for olde into the straunglyng of the seuenti interpreters, so wit as wyn prouing; sith Y ful oft haue witnessid me to offer in the tabernacle of God for a lyt8 porcoun thingis that I may, new10 the richessis11 of an othre man to be defowlid with the porenes of othre. The which thing that I shulde ore don9, me styryde the studie of Orygen, the which to olde translacioun mcngide the translacon of Theodocioun, with astericho, that is, with the signe of a 'sterre', when he makith clere the thingis that weren to

it for wynnyng; for it is an old sothsawe, to the
aurouse man as wel lackith the9 good that he hath, as that he hath not; and to him that bileeuth as he shulde, al the world is of his rychese6, but the vnfeithful man hath eurenede, the, to an halpeny. Therfor lyue we in siche maner, as hauynge no thing and welyng alle thinges; liilde and clothing ben richessis of1 cristen men. If thou hast thin owne good in thi power, selle it; if thou hast not, cast awaye and lett it go; for

Crist seith, thi2 mantil is to be lefte to him that
berith awey thi3 coote. But if it be so that thou puttynghe ouer euermore fro morewe to morewe, and tariynghe fro day to day, slilich and foot by foot thou selle thi litli possessiouns, hath not Crist, trowist thou, wher of he may feehe his pore folk? He that hath ooffrid him siff, hath 3oue al his good to God. The apostlis forsonken only the boot and the nettis; the widowe putte two minutis in to the treserie of God, and it is put in worship bifo re the richesse of gold. Litliy he disipith alle worldly goodis, that thenkith euere more in him sif that he shal die.

1 Preface of Seint Jerome.b

I haue take the epistlis myche desirid of my
man Desiderye, the whiche, with a maner profecie of thingis to come, visde the name of an hoo ly bisechere13 with Danyel the profete, preijynge, that I wolde take to the eeres of 3oue frendis the fyue
boooks of Moyses translatis fro Ebrewe speche into Latyn tung. Certeny this is a perculouse werk, and opene to the berkyngis14 of bacbiteris, that seyn, that I forge new thingis for olde in to the hindryng of the seuenti interpreters, and they ben preynyng wit as wyn; sithen I ful oft haue witnessid me15 to offer in the tabernacle of God for my symple porcioun siche thingis as I may, not wilnyng the richesse of o man to be defoulid with the pouert of othre men. The which thing for I shulde be hardly to do, the studie of Orygen styryde me therto, the which medellde the translacioun of Theodosyon to the olde translacioun, merkynghe al his werk with the signe of a sterre and with the

k Om. D. l Om. I. m and fote bdefh. n has l. o to f. p minutis t. qere1 t. r of t. s in D.
1 sigwen bdefh. u Om. D. v litel. w no D. x Om. B. y recelles r sup. ras. efhi. z that don e.
2 asterye AD.

w that v. x richesses v. y to v. z the fo sec. a the o sec. b Prologus v. Prologis x. c Om. F. d biddere v.
3 berkyng v. t to me o pr.

I. 2
PREFATORY

Epistles

The Prefatory Epistles are an introduction to the Epistles, which is a collection of letters written by the apostle Paul to various early Christian communities. These letters provide insight into the early church's beliefs and practices, as well as the personal experiences and teachings of Paul. The Prefatory Epistles may include an introduction to the collection, a dedication to a patron, or a statement of purpose for the letters that follow. They may also contain alignments with other biblical texts, such as the Old Testament, to establish a historical and theological framework for the Epistles that are to follow.
gider in othir chyrche, to han spokin tojider, and not to haue prophesied. It is another to be a prophet, and an other to ben an vndoer of langage; there the spiryt seith before thingis that ben to comen, here teching and plente of wordis, thingis that he vnndirstondeth translatheth. But peranenture Tullius 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 Pictagore of Plato, and the boke that is seid Prothesifontes of Demostynes; other the Holi Gost wenyde witnesses of the same bokis othir wise bi the seuenti vn-doers of tungis, othir wise bi the apostlis, that that bi thi helden ther pees, thes han liij to ben writun. What thanne? dumpne we the olde? nay, but after the studies of the rather men, in the hous of the Lord we traunelen that that we may. Thei han undo scripturis before the coming of Crist; and that that thei wisten not, thei han spokin with douteful sentence; we after the passioun and the resurreccon of hym not oonli profesie, but storye wrytun. Othre wyes forsothe thingis seen, other wise thingis herd ben told; that we better vnndirstonden, better we tellen. Here than, thou enemie, herkyn, thow backbiter; I danpe not, I reprehende not the seventi, but trustily I putte bifoer the apostlis to alle tho; bi the movythe of these to me Crist sowneth, whom before the prophetis amonge spiritual sjiftis Y rede sett, amonge the which the vn-doers of tungis holden fulli the laste degre. Wherto art thou tourmentid with enmy? what sterist thow vnwise meninus willis ajens me? if where Y seme to thee errek in the translatung, aske the Ebrewis, conseil the mastrys of dyuerse citees; that thei han of Crist, thi bokis han not. It is another, if the witness usurped of the apostlis after prooved ajen hem seluen, and the Latyn saumples ben more amenid than Grekis, Grekis than Ebrewis. But thes ajens the eyuows. Now, ful dere Desidery, I preye thee, for that thou hast mad me to vndergorn so greet werk, and to take the bigmynyng of Genesis, myche tyme aftir Josephus, tellen no sych thing, but they writen, whanne thei weren gaderid to gideris in to a chyrche, hem to haue talkid to gideres, and not to haue prophesied. For it is oon to be a profete, and an othire to be a translator of langage; for in profecie the spirit seith bifoer siche thingis that ben to comen, but in translatioun, enformacioun and plente of wordis, translatheth siche thingis as he vnndirstondith. But peranenture Tullius is to be trovidia to be blowne with the spirit of retorik, and to haue translatid the book that is seyd Yconomyk of Zenofontes, and the book that is seyd Pictagore of Plato, and the book that is seid Prothesifontis of Demostenes; or ellis the Hooly Gost shewide witnessis of the same bookis in o wise by the seunty interpretours of langagis, and in an othere manere by the postlis, that that thing that they han holde stille, othere men 'han lied to be writen. What thanne? dumpne we the olde? nay, but aftir the studies of othere men that weren bifoer us, what that we may, we traunelen in the houns of the Lord. Thei han translatid scripturis bifoer the conyng of Crist; they han spoken with douteful sentences, that they knewen not; but we, aftir the passioun and the resurreccon of him, not onely writen profecie, but open storie. For thingis seyn ben telde in o maner, and thingis herd ben teld in an other maner; for the bettere that we vnndirstonden a thing, the bettere we tellen it. Therfor here, thou enemie, and herkene, thou backbite; I danpe not the seneny interpretours, but trustily I putte the apostlys tofoer alle hem in autorite; for bi the mouth of thes apostlis Crist sownede openli to me; the which apostlis I rede to be set bifoer the profetis amongst goostly yftis, among whom the interpretours of langagis holden fully the laste degre. Wher to art thou tourmentid with enmy? what stirist thou vnwise meninus willes ajens me? if I be seyn in ony place to erre in translateynge of hooly writ, aske the Ebrews, counceil maistris of dyuerse citees; that thei han of Crist, thi bookes han not. It is an othere, if the witness usurped of the apostlis preuyd aftirward ajens hem silf, and the
helpe thow with preiers, that I mowe thyr\footnote{P the wiche i.} the same spyryt, thyr\footnote{q Here endith the prolog of Genesis and other bookis. b. Heere endith the prolog, now bigynneth Genesis. f1.} which\footnote{p Om. f.} the bokis ben wrytun, translaten hem into Latyn sermown.

\textit{Here endith the Prologis}.\footnote{q Here endith the prolog of Genesis and other bookis.}

Latyn ensaumpleris ben more amendid than Grekis, and Grekis ensaumpleris ben more amendid than Ebrewis. And forsothe these thingis ben a\textsuperscript{3}enus the\footnote{q derewarde f.} enuyouse men. Now, my ful dereworthe\footnote{r with thi preieres that f. \* in f.} frend Desiderie, for cause that thou hast maad me to vndurtake so greet a werk and to take the by-gynnyng at the book of Genesis, I preie thee, helpe thou me, that\footnote{\* in f.} I may translate hooly writ in to the langage of Latyn, thorou\footnote{f Om. FX.} the same Spirit that the bookis ben writen.

\textit{Jerom in his prolog and preface seith al this}.\footnote{tOm. FX.}
Here bigynneth Genesis.

CAP. I.

1 IN the firste made God of nought heuene
2 and erthe. The erthe forsothe was veyn
3 with ymne and void, and derknessis weren
4 vpon the face of the see; and the Spyr yt
5 of God was born vpon the watrys. And
6 God seide, Be maad liyt; and maad is
7 liyt. And God saw3 liyt3, that it was
8 good, and deuydidi liyt fro derknessis;
9 and clepide liyt, day, and derknessis, nyȝt. And maad is 'euen and morne', o
10 day. Seide forsothe God, Be maad a fyr
11 manent in the myydel1 of watres, and
12 dyuyde11 th3 watres fro watrys. And God
13 made the fyrmanent, and dyuyd11d11 watris
14 that weren vn'dre the fyrmanent fro thes
15 that weren abone the fyrmanent; and it
16 is maad so. And God clepide the fyr
17 manent, heuene. And maad is euen and
18 morne, the secounde day. God forsothe
19 seide, Gerad be watris, the whiche ben
20 vn'dre heuene, in to o place, and aper
21 the drie; and maad it is so. And God
22 clsepide11 the drie, erthe; and the11 gader-
23 yngis of watris he clepide, sees. And
24 God saiy that it was good; and saith,
25 Burion the erthe grene erbe11 and makynge
26 seed, and appletre1 makynge fruyt
27 after his kynde, whos seed ben in hym
28 syl, vpon the erthe; and maad it is so.
29 And the erthe brouȝte forthe grene erbe11
30 and makynge seed aftre his kynde, and tree makynge fruyt, and ech haungye

a Genesis, v defer. b Om. f. c euantide and muartide e pr. m. d mydides b. e dyuydide ad. f Om. d. g dyuyde a. h clepeth a. i Om. a. k herbis n. m appeltres d. n herbis b.

a Here bigyneth the bible playly the text, and where that any maner clause is set in the text and is not therof, Lire certefeth it plainely. b Here bigyneth Genesis. c Here bigyneth the book of Genesis. dio. Genesis gvs. e Now bigyneth playly the text of the lybbe in English. f Here bigyneth Genesis, the firste booke of the bible. x. n. g Here bigyneth Genesis, the firste booke of the bible. x. No title in fyrstew. h the liyt i. o. f. the morweitid kw. i. mablurine pr. m. querstwad. k Expuncted p.

b the morweitid kls. l an appil burging pr. m. querstwad. m Expuncted p.
seed after his special kynde. And God saij that it were good. And maad is even and moru, the thrid day. God forsothe seide, Be ther maad liȝt ȝyueres in the firmament of heuene, and deuyde thei dai and nyȝt; and be thei into signes, and tymes, and daies, and ȝeers; and liȝtne thei in the firmament of heuene, and liȝttne thei the erthe; and maad it is so.

10 And God made two greet liȝt ȝyuerys, the more liȝt ȝyuere that it were bifoare to the day, and the lesse liȝt ȝyuere that it were bifoare to the nyȝt, and sterres. And he putte hem in the firmament of heuene, that thei shulden ȝyue liȝt vpon the erthe, and that thei were bifoare to the day and to the nyȝt, and shulde deuyde liȝt and derknessis. And God saij that it wer good. And maad is even and moru, the ferthe day. God also seide, Watres bryng thei forth the crepyngy kynd of the lyuynge soule, and the fleeinge kynde vpon the erth, vndre the firmament of heuene. And God made of nouȝt greet whallis, and al soule lyuynyng and mouable, whom watres brouyten forth into ther special kyndes, and al fleynge thinge after his kynd. And God saij that it wer good; and blisside to hem, selynge, Growth, and beth ȝe multiplied, and fullifith the watres of the see, and the briddis be multiplied vpon the erthe. And God saij that it wer good; and seith, Make we man to the ymage and hauyne seed by his kynde. And God seij that it was good. And the euentid 13 and morvetid 1 was maad, the thridde dai. Forsothe God seide, Liȝtis be maad in the firmament of heuene, and departe tho 14 the dai and niȝt; and be tho in to signes, and tymes, and daies, and ȝeers; and shyne 15 tho in the firmament of heuene, and liȝtne tho of the erthe; and it was doon so. And 16 God made twee grete liȝtis, the gretter liȝt that it schulde be bifoare to the dai, and the lesse liȝt that it schulde be bifoare to the niȝt; and God made sterris; and set- 17 tide 19 tho in the firmament of heuene, that tho 20 schulden schyne on erthe, and that tho 21 schulden be bifoare to the dai and nyȝt, and schulden de parte liȝt and derknesse. And God seij that it 22 was good. And the euentid and the 23 morvetid was 19 maad, the fourthe dai. Also God seide, The 20 watris bryng forth a 24 crepyngy beeste of the liuynge soule, and a 25 bridd fleynge 2 above erthe vndur the firmament of heuene. And God made of nouȝt grete whallis, and 21 ech liuynge soule and mouable, which the watris han brouyten forth in to 22 her kyndis; and God made of nouȝt ech vo- 23 latie bi his kynde. And God seij that it was good; and blisside hem, and seide, 22 Weye 3e, and be 3e multiplied, and fille 3e of the watris of the see, and briddis be multiplied on erthe. And the euentid and 23 the morvetid was maad, the fynethe dai. And God seide, The erthe brynge forth a 24 liuynge soule in his kynde, werk beestis, and crepyngy beestis, and vnresonable beestis of erthe, bi her kyndis; and it was don so. And God made vnresonable beestis 25 of erthe bi her kyndes, and werk beestis, and ech 26 crepyngy beeste of erthe in his kynde. And God seij that it was good; and seide, Make we man to oure ymage 26 and liknesse, and be he soneyn to the
I. 27—II. 5.

GENESIS.

27 thing that moueth in the erthe. And God made of nouȝt man to the ymage and his likenesse; to the ymage of God he made hym; man and femaale he made 28 hem of nouȝt. And God blisssid to hem, and seith, Growe 3e, and be 3e multiplied, and fulfille 3e the erthe, and sogette 3e it, and haue 3e lordship of the fishe of the see, and to the voluntis of heuene, and to alle thingis hauynge soule that 29 mouen vpon the erthe. And God seyde, Se! Y haue 3ouyn to 3ow al erbe brynginge forthe seed vpon the erthe, and alle trees that han in hym sif seed of ther kynde, that thei ben to 3ow into 3e mete; 30 and to alle thingis hauynge soule of the erthe, and to al foule of heuene, and to alle thingis that mouen in the erthe, and in the which is soule 3uyynge lijf, that thei haue for to eet; and maad it is so. 31 And God saij alle thingis that he made, and thei weren ful good. And made is 3b even and moru, the sixte day.

CAP. II.

1 Therfor parfite ben heuene and erthe, 2 and al the anowrnyng of hem. And God fulfillsid in the seuenthe day his werk that he made; and he restide the seuenthe day fro al werk that he hadde ful-
3fillsid; and he blissid to the seuenthe day; and he halwde it; for in it he had sesyed fro al his werk that God shapide 4 that he shulde make. The ben the generacionis of heuene and erthe, when thei ben fourmed, in the day that the 5 Lord God made heuene and erthe, and ech bushe of the feeld or it were growen in the erthe, and al erbe of regioun before that it buriownde. The Lord God for-
sothi had not reyned vpon the erthe, and was noo man that myȝte worche the fischis of the see, and to the volatiliis of heuene, and to vnreasonoble beestis of erthe, and to ech creature, and to ech crepyynge beest, which is moued in erthe. And 27 God made of nouȝt a man to his ymage and likenesse; 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 3e, and be 3e multiplied, and fille 3e the erthe, and make 3e it suget, and be 3e lordis to fischis of the see, and to volatiliis of heuene, and to alle lyuynge beestis that ben moued on erthe. And God seide, Lo! Y haue 29 3oue to 3ou ech erbe berynge seed on erthe, and alle trees that han in hem sif the seed of her kynde, that tho be in to mete to 3ou; and to alle lyuynge beestis 3o of erthe, and to ech brid of heuene, and to alle thingis that ben moued in erthe, and in which is a lyuynge soule, that tho haue to ete; and it was doon so. And God seij alle thingis whiche he sai made, and tho weren ful goode. And the euentid and morwetid 3v was maad, the sixte day.

CAP. II.

Therfor heuenes and erthe ben maad 3 perfite, and al the ounrnen 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 halwde it; for in that dai God ceesside of al his werk which he made of nouȝt, that he schulde make. These 3 ben the generacionis of heuene and of erthe, in the day wherynome the Lord God made heuene and erthe, and ech litil tres of erthe bifoere that it sprong out in erthe; and he made ech erbe of the feeld bifoere that it buriownde. For the Lord God had not reyned on erthe, and no man was 3 that wrouȝte erthe; but a welle 6
erthe; but a welle ascendide fro the erthe, watering al the ouermost of the erthe. The Lord God thanne fourmede man of the slym of the erthe, and spirdide 'in to' the face of hym an entre of breth of lijf; and maad is man into a soule ynwenge lijf. Forsothe the Lord God had plawnitid paradise of delic fro bigynnynge, in which he sette man whom he had fourmed. And the Lord God brounte forthe of the erthe eche tree fayre in siȝt, and swete to ete; also the tree of lijf in the mylde of paradys, and a tree of kunnyng of good and of yuel.

10 And a flood yede out of the place of delic to watre paradis, the which fro thens is deuyd in foure hedis; name of the toon Phison, he is that goth abowt al the erthe of Eulath, where growith gold, and the gold of that erthe is best; and ther is foundun bdelyum, and the stoon onychynus; and name to the secounde flood Gyon, he is that goth abowt al the erthe of Ethiope; name forsothe of the thríd flood Tigrys, he gothe aȝens Assyrius; the ferthe forsothe flood, he is Eufrates. Thanne the Lord God toke man, and putte hym in paradis of delic, that he shulde worche and kepke it. And he commaundide to hym, seiyng, Of eche tree of paradis etc.; of the tree forsothe of kunnyng of good and of yuel ete thow not; in what ever day sotheli thow etist there of, with deth thow shalt die. The Lord God forsothe seide, It is not good man to be alone; make we to hym help like hym. Fourmed thanne of the moist erthe alle thingis of the erthe hayynge soule, and al volatile of heuene, the Lord God brounte hem to Adam, that he shulde se what he shulde clepe hem; al thing forsothe of soule lyuynge that Adam clepid, that is the name of it. And Adam clepide alle thingis hayynge soule, and al volatile of heuene, and alle beestis of the erthe, bi her names. To Adam stiede out of the erthe, and moistide al the hiȝere part of erthe. Therfor the Lord God formede man of the slym of erthe, and brethide in to his face the breth of lijf; and man was maad in to a lyuynge soule. Forsothe the Lord God planteid at the bigynnynge paradis of liyng, wherynne he setteid man whom he hadde formed. And the Lord God brounte forth of the erthe ech tre fair in siȝt, and swete to ete; also he brounte forth the tre of lijf in the middis of paradis, and the tre of kunnyng of good and of yuel. And a ryuer yede out fro the place of liyng to moyste paradis, which ryuer is departid fro themus in to foure heedis. The name of the ryuer is Fyson, thilke it is that cumpassith al the land of Eulath, where gold cometh forth, and the gold of that land is the beste, and there is foundun delium, that is, a tree of spicerie, and the stoon onychynm; and the name to the secounde ryuer is Gyon, thilke it is that cumpassith al the land of Ethiope; forsothe the name of the thrídde ryuer is Tigris, thilke goith aȝens Assyriens; sotheli the fourthe ryuer is thilke Eufrates. Therfor the Lord God took man, and setted hym in paradis of liyng, that he schulde worche and kepke it. And God commaundide to hym and seide, Ete thou of ech tre of paradis; forsothe thou ete thow not of the tre of kunnyng of good and of yuel; for in what ever day thou shalt die depeth. And the Lord God seide, It is not good that a man be alone, make we to hym an helpe liyk to hym syl. Therfore whanne alle lyuynge beestis of erthe, and alle the volatils of heuene weren formed of erthe, the Lord God brounte tho to Adam, that he schulde se what he schulde clepe tho; for al thing that Adam clepide of lyuynge soule, thilke is the name thereof. And Adam clepide bi her names alle ly- nynges thingis, and alle volatils, and alle

\[\text{in D. } \text{g ylle E. } \text{a to BDFH. } \text{and name A. } \text{k schuld kepe s pr. m. } \text{i herof BDFH. } \text{m Om. d.}
\]
\[\text{yede i. } \text{d Om. BDEGILMNOPRTWX. } \text{e the erthe s. } \text{f Om. msw. } \text{g sette s. } \text{h the which i.}
\]
\[\text{i to BDEGILMNOPRTWX. } \text{k Om. EINNOQSTWYX. } \text{l Om. s. } \text{m of onychyn xep. } \text{n of migilin.}
\]
\[\text{flood mn. } \text{p Om. A. } \text{q sette s. } \text{r Om. b. } \text{s Om. s. } \text{t helper ox sup. rae. } \text{u Om. mss. celeri omnes.}
\]
\[\text{w and therfor s. } \text{x that K.}\]
forsothe was not foundun an helper like hym. Thanne send yyne the Lord God slepe into Adam, and whanne he was asleep, he toke oon of his ribbis, and fullifilde flehs for it. And the Lord God edifieide the rib, the which he toke of Adam, into a woman, and brouzte hir to Adam. And Adam seide, This now boon of my bonys, and flehs of my flehs; this shal be clepid mannus dede, for she is 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 flehs. Either forsothe was nakid, Adam, that is, and his wijf, and thei shameden nost.

CAP. III.

1 But and the eddre 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 se shulden not ete of ech tree of paradis? To whom answeryde the woman, Of the fruyt of trees that ben in paradis we eten; of the fruyt forsothe of the tree that is in the myldif of paradis, comaundide us God, that we shulden not eten, and that we shulden not touche it, lest peraunteure we dien. Forsothe the eddre seide to the woman, Thury deth se shal not die; God forsothe wote, that in what euuer day se eten therof, soure eijen shul be openyd, and se shal ben as Goddis, knownyng good and yuel. Thanme the woman saij that the tree were good, and swete for to ete, and fayre to the eijen and delitable in the sijt; and she toke of the fruyt of it, and ete, and saue to hire man, the which ete. And the eijen of both ben openyd; and whanne thei knewen hem siff to be nakid, thei sowden to gidre leenes of a fige tree, and maden hem brechis. And whanne thei herden the voys of the Lord God goynege in paradis at the shynyng after myd dai, vnesonable beestis of erthe. Forsothe to Adam was not foundun an helpere lijk hym. Therfore the Lord God sente sleep in to Adam, and whanne he slepte, God took oon of liise ribbis, and fillide fleisch for it. And the Lord God biliide the rib which he hadde take fro Adam in to a womman, and brouzte hir to Adam. And Adam seide, This is now a boon of my boonys, and fleisch of my fleisch; this schal be clepid virage, 'for she is takun of man. Wherfor a man schal forsake fadir and modir, and schal cleue to his wijf, and thei schulen be twyne in o fleisch. Forsothe euuer eithir was nakid, that is, Adam and his wijf, and thei weren not aschamed.

CAP. III.

But and the serpent was feller than alle lynynge beestis of erthe, whiche the Lord God hadde maad. Which serpent seide to the womman, Why comaundide God to 3ou, that se shulden not ete of ech tree of paradis? To whom the womman answered, We eten of the fruyt of trees that ben in paradis; sothely God comaundide to vs, that we schulden not ete of the fruyt of the tre, which is in the myldis of paradis, and that we schulden not touche it, lest peraunteure we dien. Forsothe the serpent seide to the womman, 3e schulen not die bi deeth; for whi God woot that in what euere dai 3e schulen ete therof, soure ijen schulen be openyd, and 3e schulen be as Goddis, knownyng good and yuel. Therfor the womman seij that the tre was good, and swete to ete, and fair to the ijen, and delitable in biioldyng; and sche took of the fruyt therof, and eet, and sa all to hir hosenboude, and he eet. And the ijen 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 siff. And whanne thei herden the voys of the Lord God goynege in paradis at the wynd after myddai.

o slepe ref. nedder a throughout the chapter, but n expunct.
7 a fleisch sh. 8 sche this it sec.m. a virago, that is, taken of man npknox. b this w. c om. p.
4 he schal s. e eue his xyp. f om. go pr.m. qnt. g hath i. h the whiche l. i for s.
Adam hid hym and his wifj fro the face of the Lord God in the myndel of the 9 tree of paradis. And the Lord God clepide Adam, and seide to hym, Where art thou? The which seide, Thi voys I herde in paradis, and I dredd, there thurr; 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 commaundide thee that thou shuldist not ete? And Adam seide, The woman whom thow 3ane me felow, 3ane to me of the tree, and I ete. And the Lord seide to the woman, Whi didst thou that? The which anseweryde, The eddre bigilde me, 14 and Y ete. And the Lord God seide vnto" the serpent, For thou hast do this, thou shalt be cursid among alle the soule hauers and beestis of the erthe; vpon thi breest thou shalt gon, and erthe 15 thu shalt ete alle daies\ of thi lijf; enemyte I shal put bitwixe thee and the woman, and thi seed and the seed of hire; she shall treed thin hede and thou shalt 16 aspie to hyre heel\. To the woman forsothe God seide, I shal multiply thi mysses and thi conceyungis; in sorwe thou shalt here, children; and thou shalt be vndre power of thi man, and he 17 shal hane lordship of thee. To Adam forsothe he seide, For thou hast herd the vois of thi wifj, and thou hast etun of the tree, of the which I commaundide thee that thou shuldist not etun, cursid is the erthe in thi werk; in trauelys thou shalt 18 ete of it alle the daies of thi lijf; it shall buriowe to thee thornes and brembles, 19 and thou shalt ete erbis of the erthe; in the swoot of thi chere, "or face\, thou shalt ete brede, to the tymre thou turne ajen into the erthe of the which thou shal tork; for powdre thou art, 20 and into powdre thou shalt turne. And Adam clepide the name of his wijf Eue, Adam\ and his wifj hidden hem fro the face of the Lord God in the middis of the tre\ of paradis. And the Lord God clepide Adam, and seide to hym, Where art thou? And Adam seide, Y herde thi 10 voys in paradis, and Y drede, for Y was nakid, and Y lidde me. To whom the 11 Lord seide, Who forsothe schewide to thee that thou were nakid, no but for thou hast ete of the tre of which\ Y commaundide to thee that thou schuldist not ete? And Adam seide, The woman 12 which thou 3aue felowe to me, 3af me\ of the tre, and Y ete. And the Lord seide to the, Whi didst thou this thing? Which\ answere, The serpent disseyued me, and Y ete. And the Lord God seide to the serpent, For thou didist this, thou shalt be cursid among alle lyuynge thingis and vuresonable beestis of erthe; thou shalt go on thi brest, and thou shalt ete erthe in\ alle daies\ of thi lijf; Y schal sette enemytees bitwixe thee and the woman, and bitwixe thi seed and hir seed; sche\ schal breke thin hedd, and thou shalt sette aspies\ to hir heele. Also God seide to the woman, Y schal multipi the wretchidnessis and thi conseyungis; in sorwe thou shalt bere thi children; and thou shalt be vndur power\ of the\ hose-bonde, and he schal be lord of thee. Sothely 17 God seyde to Adam, For thou herdist the voys of thi wifj, and last ete of the tre, of which Y commaundide to thee that thou schuldist not ete, the erthe schal be cursid in thi werk\; in trauelys thou shalt ete thereof in\ alle daies\ of thi lijf; it schal 18 brynge forth thornes and breris to thee, and thou schalt ete eerbis of the erthe; in the swoot of thi cheer\ thou shalt ete thi breed, til thou turne ajen in to the\ erthe of which\ thou art takun; for thou art dust, and thou shalt turne ajen in to dust. And Adam clepide the name of his wijf 20 Eue, for she was the modere of alle men
thingis lyuynge. And the Lord God forsothe made to Adam and his wifj letter cooitis, 22 and clothide hem; and seide, Se! Adam is maad as oon of vs, knowynge good and yuel; now than, lest peraunture he putte out his hond, and take also of the tre of lijf, and etc, and lyne euermore. And the Lord God sente hym out of paradis of delyte, that he myyte wyrk the erthe, 24 of the which he was takun. And he threwe out Adam, and he sette cherubyn before paradis of delite, and a flawmynge sword and pleault to the weye of the tree of lijf to be kept.

CAP. IV.

Forsothe Adam knewe Eue his wiff,1 which conseuyde, and childide Cayn, and seide, Y haue gete a man bi God. And 2 efte sche childide his brother Abel. Forsothe Abel was a kepere of scheep, and Cayn was an erthe tilyer. Sotheli it was 3 don after many daies, that Cayn offride jifitis to the Lord; Abel forsothe offride of the first gotun of his flok, and of the fatnes of hem. And the Lord bihelde to Abel and to his jifitis; to Cayn forsothe and to the jifitis of hym he bihelde not. And Cayn was greeufull wroth, and therwith felle his chere. And the Lord seide to hym, Whi art thou wroth, and whi ther- 7 with fallithi thi face? Shalt thou not resseyue wel, if thou wel dost; ellis forsothe euel, anoon in the yatis thi synnes shal ben at thee, but vn dre thee shal be the appetitie of hym, and thow shalt haue lordship of hym. And Cayn seide to Abel his brother, Go we out. Whanne thei were in the feeld, aroos there with Cayn azen his brother Abel, and slowe him. And the Lord seide to Cayn, Where is Abel thi brother? The which aanswerde, I wote neuere; whether am I

luuynge. And the Lord God made cooitis of skynnys to Adam and Eue his wiff, and clothide hem; and seide, Lo! Adam 22 is maad as oon of vs, and knowith good and yuel; now theryfor se 3e, lest peraunture he putte his hond, and take of the tre of lijf, and etc, and lyne with outen ende. And 4 the Lord God sente 23 hym out of paradys of likyng, that he schulde worche the erthe, of which he was takun. And God castide out Adam, and 24 settide biforn paradys of lykyng cherubyn, and a sword of flawme and turn- ynge aboute to kepe the weye of the tre of lijf.

CAP. IV.

Forsothe Adam knewe Eue his wiff, which conseuyde, and childide Cayn, and seide, Y haue gete a man bi God. And 2 efte sche childide his brother Abel. Forsothe Abel was a kepere of scheep, and Cayn was an erthe tilyer. Sotheli it was 3 don after many daies, that Cayn offride jifitis to the Lord; Abel offride of the first gendrid of his floe, and of the fatnes of tho. And the Lord bihelde to Abel and to the jifitis of hym; sotheli he bihelde not to Cayn 5 and to his jifitis. And Cayn was wrooth greeuull, and his cheer felde doun. And 6 the Lord seide to hym, Whi art thou wrooth, and whi felde doun thi face? Whether not if thou schalt do wel, thou 7 schalt resseyue; but if thou dount yuele, thi synne schal be present anoyn in the yatis? but the desir therof schal be vn dur thee, and thou schalt be lord therof. And 8 Cayn seide to Abel his brother, Go we out. And whanne thei were in the feeld, Cayn roos azen his brother Abel, and killide him. And the Lord seide to Cayn, Where is Abel thi brother? Which 9 answered, Y woot not; whether Y am the kepere of my brother? And God seide to 10
And he seide to hym, What hast thou done? the vois of the blood of thi brother crieth to me from the erthe. Now therfor thou shalt be cursid on erthe, that openyde his mouth, and ressyuede of thin hond the blood of thi brothir. Whanne thou shalt worche the, it schal not 3yue his fruytis to thee; thou schalt be vnstabe of dwellyng and fleynge aboute on erthe in alle the daies of thi lyf. And Cayn seide to the Lord, My wickidnes is more than that Y disserue foryneusesse; lo! to dai thou castist me out fro the face of the erthe; and Y schal be hid fro thi face, and Y schal be vnstabe of dwellyng and fleynge aboute in erthe; therfore ech man that schal fynde me schal sle me. And the Lord seide to hym, It schal not be do so, but al that shal sle Cayn shall seuen fold be punysshid. And the Lord sette a signe in Cayn, that ech that fonde hym shulde not sle hym. And Cayn pasid out fro the face of the Lord, dwellyde fer fugitif in the erthe, at the eest plage of Eden. Cayn forsothe knewe his wijf, the which forsothe conseuyedde, and bare Enok; and he bilsidlyc a citee, and callide the name of it after the name of his son Enok. Forsothe Enok gate Yrad, and Yrad gate Manyael, and Manyael gate Mathusael, and Mathusael gate Lameth; the which toke two wyues, the name of the toon Ada, and name of the tother Sella. And Ada gate Jabel, that was fadred of dwellers in tentyis and of shepheardis; and the name of his brother Tubal, he was the fadre of synyergys in harp and orgon. Sella forsothe gate Tubalcayn, that was an hamer smyth, and a smyth into alle werkys of bras and of yrun; the sister forsothe of Tubalcayn, Neoma. And Lameth seide to his wijfes Ade and Selle, Here 3e my vois, wives of Lameth, herken my word; for I slowe me into an man for Y have

c Om. bdefh. d ferer d. e Om. d. f thei d. g hele bdefh. h clepid bdefh. i to bdefh. k that other d. l Om. bdeh. m smyter bdefh. n smyter e.
wound, and a little waxen man into my
waneness; veniaunce shall be 30un of
Cayn seune fold, of Lameth forsothe
seuente sithes* seuenfold. Forsothe 31
Adam knewe his wijf, and she bare a
child, and callidep the name of hym Seth,
seynge, God sette to me another seed for
Abel, whom Cayn slowe. But and to
Seth is borne a sone, whom he callidep
Enos; this7 bigan inwardli to clepe
the name of the Lord.

CAP. V.

This is the boke of the generacioun of
Adam, in the day in which7 God made
man of nou3t man. To the ymage and lyknes
of God he made hym; male and female
he made hem of nou3t, and he blisside to
hem, and he callide* the name of hem
Adam, in the daie in the1 which thei weren
maad of nou3t. Adam forsothe lyuede an
hundrid and thretti wynter, and he got
a sone to the liknes and his ymage, and
callide* the name of hym Seth. And
the daies of Adam ben maad after that he
gat Seth ei3te hundrid 3eer, and he got
sones and dow3tres. And al the tyme is
maad in the which Adam lyuede nyne
hundrid and thretti 3eer, and deed he is.
Seth forsothe lyuede an hundryd and fyue
3eer, and he got Enos. And Seth lyuede
after that he got Enos ei3t hundrid wyn-
tir and seuene, and he got sones and
dow3tres. And alle the daies of Seth
ben maad nyne hundrid and twelue 3eer,
and deed he is. Enos forsothe lyuede
nynti 3eer, and7 he got Caynan; after
whos birthe he lyuede ei3t hundrid and
fiftene 3eer, and he got sones and dow3-
tres. And alle the daies of Enos ben
maad of nyne hundrid and fyue 3eer, and
12 deed he is. Caynan forsothe lyuede se-
uenti 3eer, and he gat Malalehel. And
Caynan lyuede after that he had gotun
Malalehel ei3t hundrid and fourty 3eer,
slayn a man bi my wounde, and9 a 3ong
wexyng man bi my 'violent betyng 9;
veniaunce schal be 30un seuenfold of24
Cayn, forsothe ofa Lameth seuentisiths
seuensiths. Also 3it Adam knewe his25
wijf, and sche childide a sone, and clepide
his name Seth, and seide, God hath put
to me another seed for Abel, whom Cayn
kilde. But also a sone was born to26
Seth, which sone he clepide Enos; this
Enosa bigan to clepe inwardli the name of
the Lord.

CAP. V.

This is the boke of the generaciounp of
Adam, in the dai wher yyne God made
man of nou3t. God made man to thea
ymage and lichnes of God; God formed2
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 3eer3
and thretti, and genriede a sone to his
ymage and likeness, and clepide his name
Seth. And the daies of Adam after that4
he genriede Seth weren maad ei3te hund-
rid 3eer2, and he genriede sones and
dow3tres. And al the tyme in which5
Adam lyuede was maad nyne hundrid 3eer
and thretti, and he was deed. Also6 Seth6
lyuede an hundrid and fyue 3eer, and gen-
riede Enos. And Seth lyuede aftir that7
he genriede Enos ei3t hundrid and seuen
3eer, and genriede sones and dow3tres. And8
alle the9 daies of Seth weren maad nyne
hundrid and twelue 3eer, and he was deed.
Forsothe Enos lyuede nynti 3eer,9 and9
genriede Caynan; aftir whos birthe Enos10
lyuede ei3t hundrid and fiftene 3eer, and
genriede sones and dow3tres. And alle the11
daies of Enos weren maad nyne hundrid
and fyue 3eer, and he was deed. Also12
Caynan lyuede seuenti 3eer, and genriede
Malalehel. And Caynan lyuede after that13
he genriede Malalehel ei3t hundrid and
fourti 3eer, and genriede sones and dow3-

* sith BDEFH. p clepide BDEFH. q thee d. r the which d. s clepide BDEFH. t Om. ref.

a clepide BDEFH. v Om. d.

9 Om. s. 1 in b. 2 sorowe b. violent betyng ether my sorene a. v. b. ether in m. s. koqz. sorowe ether bi my v. b. n. 3 Om. s. 0 Om. k. p the generacioun goodness. q Om. d. r seer is. 5 And ekm.
1 Om. elp. u nynti 3eer, that is, foure score 3eer and ten kn.
and he gat sones and dow3tris. And alle the daies of Caynan ben maad nyne hun-
drid and ten 3eer, and deed he is. Malale-
lehel forsothe lynede fyue and sixti 3eer,
and he gat Jared. And Malalehel lynede
after that he gat Jared ei3t hundryd and
thriti 3eer, and he gat sones and dow3trys.
And alle the daies of Malalehel ben maad
ei3t hundryd and nynti and fyue 3eer, and
deed he is. And Jared lynede an hundryd
and two and sixti 3eer, and he gat
Enok. And Jared lynede after that he
gat Enok ei3t hundryd 3eer, and he gat
sones and dow3tris. And al the daies of
Jared ben maad nyne hundryd 3eer and
two and sixti, and deed he is. Forsothe
Enok lynede fyue and sixti 3eer", and he
gat Matusale. And Enok 3ede with God;
and Enok lynede after that he gat Matus-
ale thre hundryd 3eer, and he gat sony
and dow3tris. And alle the daies of Enok
ben maad thre hundryd and fyue and
sixti 3eer. And he 3ede with God, and
he aperyde not, for God toke hym. For-
sothe Matusale lynede an hundryd and seu-
en and ei3ti 3eer, and he gat Lameth.
And Matusale lynede after that he had
getun Lameth seuene hundryd and two
and ei3ti wynter, and he gat sones and
dow3tris. And alle the daies of Matusale
ben maad nyne hundryd and sixti and
nyne 3eer, and deed he is. Lameth for-
sothe lynede an hundryd and two and ei3ti
3eer, and he gat a sone; and he callide7
the name of hym Noe, se lynge. This shal
counforte vs fro the werkis and the tra-
uelis of oure hondis in the erthe, the7
whiche werkis8 the Lord curside. And
Lameth lynede after that he gat Noe fyue
hundryd and fyue and nynti 3eer, and he
gat sones and dow3tris. And alle the
daies of Lameth ben maad seuene hun-
dryd and seuente and seuene 3eer, and
deed he is. Noe forsothe whan he was
of fyue hundryd 3eer, he gat Sem, Cam,
and Japheth.

\text{\textsuperscript{w}} wynter e. \text{\textsuperscript{x}} Om. m. \text{\textsuperscript{y}} clepid \text{\textsuperscript{b}defh.} \text{\textsuperscript{x}} Om. \text{\textsuperscript{y}} bdefh. \text{\textsuperscript{a}Om. bdefh.} \text{\textsuperscript{b}wynter bdefh.}

\text{\textsuperscript{v}} he gendride \text{\textsuperscript{n}pr. m}. \text{\textsuperscript{w}} Om. elp. \text{\textsuperscript{a}seuene and ei3ti 3eer \text{\textsuperscript{bk}klmnpqw}.} \text{\textsuperscript{v}two and ei3ti 3eer \text{\textsuperscript{bk}klmnpqw}.} \text{\textsuperscript{a}seuene and seuene \text{\textsuperscript{bk}klmnpqw}.} \text{\textsuperscript{x}hundryd.} \text{\textsuperscript{y}three.}
CAP. VI.

1 Whan men bigunnen to be multiplied vpon the erthe, and hadden brouȝt forth dowȝtris, the sones of God, seynge the dowȝtris of men that thei weren faire, token wyues to hem of alle the whiche thei chosen. And God seide, My spiryt shal not dwell in man with outen ende, for flehs he is; and the daies of hym shal ben an heure and twenti ȝeares.

2 Giantis forsothe weren vpon the erthe in tho daies, aftir forsothe that the sons of God weren gon yyne to the dowȝtrys of men, and thei gotten; the ben myȝti of the world and famouns men. God forsothe seynge that myche malice of men was in the erthe, and al thouȝt of the herte was ȝouȝn to yuel al tyme, it forþouȝt him that he had made man in erthe; and before war was in tyme to come, and towchid with sorwe of herte with�ynforth, I shal do away, he seith, man, whom I made of nouȝt, fro the face of the erthe, fro man vnto thingis hauynge soule, fro crepynge beest vnto fowles of heuen; forsothe it othenkith me to haue maad hym. Noe forsothe found grace before the Lord. Thes ben the generaçions of Noe. Noe a rijȝtwis man and a perfytt was in his generaçions; with God heȝde, and he gat thre sones, Sem, Cham and Japheth. Forsothe the erthe is corrupt before God, and is fullifull with schrewidnes. And whanne God had seent the erthe to be corrupt, al forsothe flehs had corrupted his weye vpon the erthe, he seide to Noe, The ende of al flehs cometh before me; the erthe is fullifull with wickidnes fro the face of hem, and I shal securt hem with the erthe. Make to thee an ark of planed trees; litel dwelling places in the ark to whote shalt make, and with yyne and with oute thow shalt diȝten it with gleu. And so thow

CAP. VI.

Forsothe Noe whanne he was of yuel one hunbrid ȝeare gendriden Sem, Cham, and Jaȝet. And whanne men bigunnen to be multiplied on erthe, and hadden gendrid dowȝtris, the sones of God seijen the dowȝtris of men that thei weren faire, and token wyues to hem of alle the whiche thei hadden chose. And God seide, My spiryt shal not dwelle in man with outen ende, for he is fleisch; and the daies of hym schulen be an hunbrid and twenti ȝeare. Sotheli giantis weren on erthe in tho daies, forsothe aftir that the sons of God entrden to the dowȝtris of men, and tho dowȝtris gendriden; these weren myȝti of the world and famours men. Sotheli God seij that myche malice of men was in erthe, and that al the thouȝt of herte was ententif to yuel in al tyme, and repentid him that he hadde maad man in erthe; and God was war before aȝens tyme to comynge, and was touched with sorwe of herte with yyne; and seide, Y schal do awei man, whom Y made of nouȝt, fro the face of the erthe, fro man til to lyuynge thingis, fro crepynge beest til to the griddis of heuen; for it repentith me that Y made him. Forsothe Noe found grace before the Lord. These ben the generaçions of Noe. Noe was a just man and perfit in his generaçions; Noe ȝede with God, and gendride thre sones, Sem, Cham and Japheth. Forsothe the erthe was corrupt before God, and was fullid with wickidnes. And whanne God seij, that al the erthe was corrupt, for ech fleisch ether man hadde corrupted his weye on erthe, he seide to Noe, The ende of al fleisch is come before me; and Y schal disstray hem with the erthe. Make thou to thee a schip of trees hewen and planed; thou schalt maak dwelleynges

e and the A. d chesent BDFH. e of an BDFH. thilk BDFH. Ȝ before by war D. b beestis D. 1 the foules E. k athenkith BDFH. 1 Om. BDFH. m Om. E pr. m. n a schep D. o schyppe D.

b the erthe E. c famouse men, that is, of yuel fame, (name X) for thei weren ranenous and lecchonis. BPKKNX. fam. men or of yuel faam. s. d her herte s. e ententif ethir yuyn hirn. f he repentide K sec. it rep. s. g Om. ELP. h Om. EN pr. m. i forthenkith g. k a perfitt s. 1 Om. s. m or ELP. n corrupted KOK. o the fleisch EL.
shalt make it. The length of the 
ark shall be of thre hundrid cubitis, the brede of fifti cubitis, and the hight of it of threttii cubitis. A wyndow in the arke thou shalt make, and in o cubite thou shalt ende the hight of it; the dore forsothe of the arke thou shalt sett aside blynethen; sowponyng placis, and thre chaumbred thou shalt make in it. Se! I shal lede to wa-tres of a flood vpon the erthe, and I shal see 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 of peeys with thee, and thou shalt gon into the ark, thou and thi sones, thi wijf, and the wyfes of thi children with thee. And of alle thingis haungywe sowy of ony flehs, two thou shalt bryngye into the arky, that maal sex and femnaal lyuen with thee; of fowles after thyr kynde, and of iumentis in ther kynde, and of alle crepyngye beest of the erthe after his kynde; two of alle shulen go ynde with thee, that thei mown lyne. Thou shalt take thame 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 commaundide hym.

CAP. VII.

Also the Lord seide to Noe, Entre thou and al thin house in to the schip, for Y seij thee bist bifore me in this generacion. Of alle clene lyuynge beestis thou shalt take bi seuenne and bi seuenne, male and female; forsote of vnclene lyuynge beestis thou shalt take bi tweyne and bi tweyne, male and female; but also of vo-

P schyp D. q schyp D. r schyp D. 9 in the syde E pr.m. t couenaunt D passim. u schip D. v schip D. w household D. x schip D throughout this and following chapter. y and of DKE sec.w.fu.

P and the elp pr.m. 4 in E. Om. GLOQR. 90 s. a Om. s. diluuyne or elp. 1 of the greet BN. of greet DFGKMQRXTWD. 9 vpon the erthe s. v the BN. Om. s. w thi 1. 9 and s.
fowlis of heuene, seuene and seuene, maal and femaale, that the seed be sauyd vpon the face of al erthe. 3it forsothe and affer seuen daies I shal reyn vpon the erthe fourti daies and fourti ny3tis, and I shal do awey al substaunce the which Y made, fro the ouermost of the erthe.

5 Than Noe dide all thingis that the Lord commaundide him. And he was of sixe hundryd 3eeris, whanne the watris of the flood floweden vpon the erthe. 6 And Noe is gon yynne, and his children, hyjs wijd, and the wyues of his children with hym into the arke for the watres of the flood. Of the clene forsothe haunyge sowlis, and vnclene, and of the fowlis of heuene, and of al that mouen vpon the erthe, two and two ben gon yynne to Noe into the arke, maal and femaale, as the Lord commaundide Noe. And whan the seuene daies were passid, the watris of the flood floweden vpon the erthe. The sixt hundrid 3eer of the lijf of Noe, the secounde moneth, the seuententhe day of the moneth, ben brosten alle the wellis of the greet see, and the goteris of heuene ben openyd, and reyn is maad vpon the erthe fourti daies and fourti ny3tis. In the poynit of thata day Noe is gon yynne, Semb, and Cham, and Japhethbb, his sones, his wijd, and thre wyues of his sones with hem, into the arke. Thei, and al beest after her kynde, and alle iumentis in her kynde, and al that mouen vpon the erthe in her kynde, and al volatil after his kynde, alle breddis and alle fowlis, ben gon into Noe into the arke, two and two of al flehs, in the whiche was spirit of lijf. And the whiche ben gon yynne, maal and femaale of all flehs seden yynne, as God had commaundide to hym. And the Lord enclose hym fro without. And the flood is maad fourti daies and fourti ny3tis vpon the erthe, and the watres ben multiplied, and arereden the arke in hiȝ fro the erthe. Greetty 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* her seed be sauned on the face of al erthe. For 3it and affer seuen daies Y schal reyne on erthe fourti daies and fourti ny3tis, and Y schal do awey al substaunce which Y made, fro the face of erthe. Therfor Noe dide alle thingis whiche the Lord commaundide to hym. And he was of sixe hundrid 3eer, whanne thea watris of the greet flood floweden on erthe. And Noe entride in to the schip, and his sones, and his wijd, and the wyues of his sones, entride with him for the watris of the greet flood. And of lyuynge beestis clene and vnclene, and of briddis of heuene, and of ech beeste which is moued on erthe, bi twweyne and bi twweyne, male and female entride to Noe in to the schip, as the Lord commaundide to Noe. And whanne seuene daies hadden passid, theb watris of the greet flood floweden on erthe. In the sixe hundrid 3eer of the lijf of Noe, in the secunde moneth, in the seuententhe dai of the moneth, alle the wellis of the greet see weren brokun, and the wyndonis of heuene weren opened, and reyn was maad on erthe fourti daies and fourti ny3tis. In the ende of that dai Noe entride, and Sem, Chamd, and Japheth, his sones, his wijd, and the wyues of his sones, entride with hem into the schip. Thei entride, and eeh beeste bi his kynde, and alle werk beestis in her kynde, and eeh beeste which is moued on erthe in his kynde, and eeh volatil bi his kynde; alle breddis and alle volatis entridene to Noe in to the schip, bi twweyne and bi twweyne of eeh fleisch in the whiche the spirit of lijf was. And thei that entride, entride male and female of eeh fleisch, as God commaundide to hym. And the Lord encloside hym fro with outforth. And the greet flood was maad on fourti daies and fourti ny3tis on erthe, and theb watris were multiplied, and reiseden the schip oni liȝ fro erthe. The watris floweden greetty, and filliden alle thingis in

Substance: 3 E. a think BDEFH. b and Sem BDEFH. bb Joseph A. c beestayle b.

And the flood is maad fourti daies and fourti ny3tis vpon the erthe, and the watres ben multiplied, and arereden the arke in hiȝ fro the erthe. And the Lord enclose hym fro without. And the greet flood was maad on fourti daies and fourti ny3tis on erthe, and theb watris were multiplied, and reiseden the schip oni liȝ fro erthe. The watris floweden greetty, and filliden alle thingis in
most of the erthe. Forsothe the arke was born upon the watre. And the wa-
tris hadden ful myche maistry vpon the erthe, and alle the heije hillis vndre alle
heijes ben coueryd; fiintene cubitis heijer was the watre vpon hillis whiche
 couered. And al fleis is wastid that was moued vpon the erthe, of fowlis, of
 hauynge sowles, of beestis, and of alle crepynge thingis that crepen vpon the
 erthe. Alle men, and alle thingis in the whiche is weie of breath of lifier in the
 erthe, ben deed. And God dide a wey al the substaunce that was vpon the
 erthe, fro man vnto beest, as wel crepyng as fowlis of heuene; and thei ben doen a wey
 fro the erthe. Noe forsothe swellyd alon, and tho that were with hym in the
 arke. And the wa-
tris of the flood al abowt with hilden the erthe an hundryd and fifti dayes.

CAP. VIII.

1 The Lord forsothe recordide of Noe, and of alle hauynge souls, and of alle iumen-
tis, that were with hym in the arke; and he broute to a spirit vpon the erthe.
2 And the wa-
tris ben lessid, and the wellys of the see and the goterys of heuene ben closid, and reynes fro heuene ben for-
fendid. And the wateres fro the erthe ben turned azen, goynge and azen goynge;
and thei bigumen to be maad lesse after an hundrid and fifti dayes. And the arke
restide the seuenthe monethe, the seuen and twentith day of the moneth, vpon
the mowntis of Armony. And forsothe the watres yeden and decreessiden vnto
the tenth monethe, the tenth forsothe monethe, the first day of the moneth, ap-
eriden the coppis of the hillis. And when fourti dayes were passid, Noe, openynge the wyndon of his arke the
which he made, sente out a crow, the which yede out, and turnede not azen to the
tyme that watris vpon the erthe weren

1 21erthe. Forsothe the schip was
borne on the watre. And the wa-
tris hadden maistrie greetly on erthe, and alle
hiye hillis vndur alle heuene weren hiild; the watyr was hijere bi fiintene cubitis oner
the hillis whiche it hilide. And ech fleisch was wastid that was moued on erthe, of
briddis, of lyyng beestis, of vunresonable beestis, and of alle 'reptilis that crepen
on erthe. Alle men, and alle thingis in whiche the brething of lifier was in erthe, weren
deed. And God dide awei al substaunce that was on erthe, fro man til to beeste,
as wel a crepyng beeste as the briddis of heuene; and tho weren doen awei fro
erthe. Forsothe Noe dwellide alon, and thei that were with hym in the schip. And the wa-
tris of the greet flood ouere-3eden the erthe an hundrid and fifti daies.

CAP. VIII.

Forsothe the Lord hadde mynde of Noe, and of alle lyyng beestis, and of alle
werk beestis, that were with hym in the schip; and broute a wynd on the erthe. And wa-
tris weren decreessid, and the welis of the see weren closid, and the wyndon of heuene weren closid, and
reynes of heuene weren ceessid. And wa-
trys turneden azen fro erthe, and yeden azen, and bigumen to be decreessid aftir
an hundrid and fifti dayes. And the schip restide in the seuenthe monethe, in the
seu-
ene and twentith dai of the monethe, on the hillis of Armony. And sodheli the wa-
trys yeden and decresid til to the tenth monethe, for in the tenth monethe, in the
first dai of the monethe, the coppis of hillis apperiden. And whanne fourti
daies weren passid, Noe openyde the wyndon of the schip which he hadde maad,
and sente out a crowe, which yede out, and turnede not azen til the wa-
tris weren dried on erthe. Also Noe sente out a cul-

4 wol d. t heuene BDEFH. f is A. 8 Om. AH. b Om. BDEFH. 1 to E pr. m. k thilk BDEFH.
1 bestaylis d. = Om. d. n Om. B.

1 the erthe s. 2 the maistrie AN. 3 crepyng beestis s. 0 the substaunce s. 0 Om. G. q on 1.
7 decreessid or smagid s. 5 Om. E. 1 the erthe s. n decreessid or smagid s. r hadden BDEGIKLMNP
sxed. 6 Om. G.
dried. Forsothe he sente out a culuer after hym, that he myyte se, if now hadden sesyd waterys vpon the face of the erthe; the which whan he had not foundun where his foot myyte rest, is turned ažen to him into the arke, watres forsothe weren vpon al the erthe; and he straw3te out his bonde, and it takun sutt3e into the erke. Forsothe forthemore other seuene daies abiden, eftsones he lete out of the arke a culuer; and she come to hym at euen, berynge a braunche of olyue with grene leaes in hir mouthe. Than Noe vndirstode that watres hadden cesyd vpon erthe; and he abode neuer the later other seuene daies, and he sente out a culuer, the which is no more turned ažen to hym. Thanne in the sixte hundryd seer 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 saw3 that 'al out3 dried was the ouermost of the erthe. The secounde moneth, the seuene and twentyd day of the moneth, the erthe is maad drye. The Lord forsothe spake to Noe, seiynge, Go out of the arke, thow, and thi wijf, thi children, and the wyues of thi children with thee; and alle hauynge soules that ben with thee of al fles, bothe in volatileis, and in beestis, and in alle crepyngy that crepen vpon the erthe, lede out3 with thee; and go se yyne vpon the erthe, grow 3e, and be 3e multiplied vpon it. Thanne Noe 3ede out, and his children, and his wijf, and the wyues of his children with hym; but and alle hauynge soules, iumentis, and crepyngy that crepen vpon the erthe, aftir her propre kynde, ben gon out of the arke. Noe forsothe bilde3e an auter to the Lord, and takeing of alle clene beestis and fowlis, offryde brent sacrifices vpon the twentyd ater. And the Lord smelli3d a smel of uer aftir hym, to se if the watris hadden ceesid thanne on the face of erthe; and whanne the culuer found not where his foot schulde reste, sche turnede ažen to hym in to the schip, for the watris weren on al erthe; and Noe helde forth his hoond, and brou3te the culuer takun in to the schip. Sotheli whanne othere seuene daies weren abedun afterward, eft he leet3 out a culuer fro the schip; and sehe cam to hym at euentid, and bare in hir mouth a braunche of olyue tre with greene leaes. Therfor Noe vndirstood that the watris hadden ceesid on erthe; and neuerthe-lesse he abode seuene othere daies, and sente out a culuer, which turnede 'no more ažen to hym. Therfor in the sixe hundrid and o seer of the lijf of Noe, in the firste moneth, the watris weren decreessid on erthe; and Noe openede the roof of the schip, and biberde and sei3 that the face of the erthe was dried. In the secunde moneth, in the seuene and twentyth dai of the monethe, the erthe was maad drye. Sotheli the Lord spak to Noe; and seide, Go out of the schip, thou, and thi wijf, thi3 sones, and the wyues of thi sones with thee; and lede out with thee alle lyuuynge beestis that ben af thee of ech fleisch, as wel in volatileis as in vresonable beestis, and alle reptils that crepen on erthe; and entre 3e on the erthe, encreesse 3e, and be 3e multiplied on erthe. Therfor Noe 3ede out, and hisse sones, and his wijf, and the wyues of hisse sones with hym; but also alle lyuuynge beestis, and werk beestis, and reptils that crepen on erthe, bi her kynde, 3eden out of the schip. Forsothe Noe bildide an auter to the Lord, and he took of alle clene beestis and briddis, and offrird brent sacrifices on the auter. And the Lord saurecide the odour of sweetnesse, and seide to hym, Y schal no more curse the erthe for men, for the wit and thou3t of
sweetnes, and seide to hym, I shal no more curse to the erthe for men, the witt forsothe and the thought of mannes herte ben redi\(^1\) in to yuel fro his tyne of waxynge; therefore I shal Smyte no more ech soule lyuynge as Y haue don; alle the daies of the erthe, seed and ripe, coold and heete, somer and wynter, nyȝt and day, shulen not reste.

## 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 fullfille the 2erthe; and 3oure feer\(^a\) and 3oure tremblyng be vpon alle the beestis of erthe, and vpon alle fowlis\(^b\) of heuene, with alle that ben moued in erthe; alle fishes of 3e see ben takun to 3oure honde. And al that is meued and lyneth shal be to 30w into mete; as green wortis I haue takun 4to 30w alle thingis, out takun that flehs 5with blood 3e shulen not ete, blood forsothe of 30wre 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 6soule of man. Who so ever shal sheed mannes blood, the blood of hym shal be shed; to the ymage forsothe of God 7man is maad. 3e forsothe growth\(^c\), and be 3e multiplied, and go 3e in vpon 8the erthe, and fullfille 3e it. Thees thingis forsothe the Lord seide to Noe, and to 9his sonys with hym, Se! I shal make stable my couenaunt with 3ou, and with 10your seed after 3ou, and to alle soule lyuynge that is with 3ou, as wel in fowlis as in iumentis\(^d\) and in beestis of the erthe, and in alle that ben gon out of the arke\(^e\), and in alle beestis of the erthe. 11I shal make stable my couenaunt with 3ou, and no more al flesh shal be shayn of the waturis of the flood, ne shal heraft\(^f\) God seide, This signe of couenaunt of pees Y 3eue bitwix me and 3ou, and to al mannes herte ben redi\(^1\) in to yuel fro 3ong wexynge age; therfore Y shal no more Smyte ech lyuynge soule as Y dide; in 22alle the\(^*\) daies of erthe, seed and ripe corn, coold and heete, somer and wyntir, nyȝt and dai, shulen not reste.

## CAP. IX.

And God blisside Noe and his sones,\(^1\) and seide to hem, Encreses 3e, and be 3e multiplied, and file 3e the erthe; and 23oure drede and tremblyng be on alle vnresonable beestis of\(^a\) erthe, and on alle briddis of heuene, with alle thingis that ben moued in erthe; alle fischis of the see ben 3oun to 3oure hond. And al\(3\) thing which is moued and lyneth schal be to 3ou in to mete; Y have 3oune to 3ou alle thingis as greene wortis, out takun that 43e schulen not ete fleisch with blood\(^b\), for 5Y schal seke the blood of 3oure lyues of the hoond of alle vnresonable beestis and of the hoond of man, of the hoond of man and of hys brother Y schal seke the lijf of man. Who euer schedith out mannes blood, his blood schal be sched; for man is maad to the ymage of God. For- 77sothe encreses 3e, and be 3e\(^b\) multiplied, and entre 3e on erthe, and file 3e it, Also the Lord seide thes thingis to Noe,\(^2\) and to his sones with him, Lo! Y schal\(9\) make my couenaunt with 3ou, and with 10your seed after 3ou, and to ech lyuynge 11soule which is with 3ou, as wel in briddis as in werk beestis and smale beestis of erthe, and to alle thingis that yeden out of the 12schip, and to alle vnresonable beestis of erthe. Y schal make 11my couenaunt with 3ou, and ech fleisch schal no more be slayn of the\(^*\) waturis of the greet flood, nethir the greet flood dis- triynga al erthe schal be more. And God 12seide, This is the signe of bound of pees, which Y 3yue bitwixe\(^c\) me and you, and to

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\(a^1\) ferde beff\(h\). drede d.  \\(b^2\) the foulis d.  \\(c^3\) grow e pr. m.  \\(d^4\) bestayle d.  \\(e^5\) schip d.  \\(f^6\) here afterward beff\(h\).  \\(g^7\) the erthe beff\(h\).  \\(h^8\) redi ethers prone fr. prone ether redi en.  \\(i^9\) Om. begin.  \\(j^10\) on s.  \\(k^11\) the blood s.  \\(l^12\) Om. s.  \\(m^13\) bitwene pox.
GENESIS.

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soule lyuynge that is with you, in to euer-
lastyng generacion
k. Y shal sette my
bow in the cloudis, and the signe of co-
uenant of pees shall be bittwix me and the
eth: and whan Y shal ouerheide 1
the heuen with cloudis, my bow shall apere
in the cloudis, and I shal recorde of my
couenaunt of pees that Y couenauntide 2
with you, and with alle soulis lyuynge
that quikeneth flesh; and there shall be no
more watris of flood to al flesh to be don
awe. And my bow shal be in the
clowdes, and I shal se it, and Y shal re-
corde of the euerlastynge boond of pees,
that is couenauntid3 bittwix God and alle
soule lyuynge of al flehs that is vpon the
17 erthe. And God seide to Noe, This shal
be tolke of the bone of pees, that I haue
ordeyned bittwix me and al flehs vpon
18 erthe. Weren thanne the sonsys of Noe
that ben gon out of the arke 4, Sem, Cam,
and Japheth ; Cam forsothe, he is the
19 fader of Chanaan. Thes thre ben the
sones of Noe, and of thes it 5 is out sedid
20 al the kynde of men vpon al erthe 6. And
Noe, a man erthe tylyer, bogan to excers-
sise the erthe, and he plauntid a yyne,
21 and drynkynge wyn was drunkun, and
22 nakid he lay in his tabernacle. The
which whan Cham, the fader of Chanaan,
had seen, that is 7, the priuy 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 goyng in bacward couer-
eden 8 the priuy herneis of her fader, and
the faces of hem weren turned awes, and
the manun harneys of the fader thei sawen
24 not. Noe forsothe wakynge of the wyn,
whan he haue lerned the thingis that his
25 jonger sonne dide to hym, seith, Curside
child Chanaan, thrall of all thrallis he
26 shal be to his britheren. And he seide,
Blissid be the Lord God of Sem, be Chanaan
his seruaunt; God sprede abrood
Japheth, and dwel he in the tabernacis

cch lyuynge soule which is with you, in
to euerlastyng generacion 1. Y schal sette
my bowe in the cloudis, and it schal
be a signe of boond of pees bittwixe 9 me
and erthe; and whanne Y schal hile10
heene with cloudis, my bowe schal ap-
pere in the cloudis, and Y schal haue11
mynde of my boond of pees which Y made
with you, and with ech soule lyuynge, that
nurschith fleisch; and the watries of the
greet flood schulen no more be to do awey
al fleisch. And my bowe schal be in the 12
cloudis, and Y schal se it, and Y schal haue
mynde of euerlastyng boond of pees,
which is maad bittwixe 12 God and man,
and ech soul lyuynge of al fleisch which
is on erthe. And God seide to Noe, This 17
schal be a signe of boond of pees, which
Y made bittwixe 13 me and ech fleisch on
erthe. Therefore thei that yeden out of 18
the schip weren Noe, Sem, Cham, and
Japheth; forsothe Cham, thilke is the fadir
of Chanaan. These thre weren the sones 19
of Noe, and al the kynde of men was
sowun of hem ou al erthe. And Noe, an 20
erthe tiliere, bogan to tile the erthe, and
he plauntide a viner, and he drank wyn, 21
and was 22 drunkun; and he was nakid,
and lay in his tabernacle. And whanne 22
Cham, the fadir of Chanaan, hadde seien
this thing, that is, that the schamelous
membris of his fadir weren maad nakid,
hede tolde tõ his tweye britheren with out
forth. And sothelie 5 Sem and Jafeth put-
tiden a mentil on her schuldris, and thei
yeden bacward, and hileden the schamelous
membris of her fadir, and her faces weren
turned awes, and thei sien not the priuy
membris of her fadir. And forsothe 6 Noe 24
wakide 7 of the wyn, and whanne he hadde
lerned what thingis his lesse 8 some hadde
do to hym, he seide, Cursid be the child 25
Canaan, he shal be seruaunt of seruauntes
to hise britheren. And Noe seide, Blessid 26
be the Lord God of Sem, and Chanaan be 27
the seruaunt to 8 Sem; God alARGE Jafeth,
of Sem, and Chanaan be the thral of hym. 28 Noe forsothe lyuede after the flood thre hundrid and fifti wynter; and alle the daies of hym ben fulfilled of nyne hundrid and fifti yeer, and deod he is.

CAP. X.

1 Thes ben the generacions 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 Magog, and Maday, and 3 Jauan, and Tubal, and Mosoth, and Thiras. The sonys forsothe of Gomer, Assenes, and Riphath, and Thogorna. The sonys forsothe of Jauan, Helisa, and Tassi, Cethym, and Dodanym; of thes ben diuydid yles of Gentils in her generacions, echone aftir the tung and her myenes, in her nacionys. 6 The sonys forsothe of Chus, Chus, and Mesraym, Futh, 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 Neneroth; he bigan 9 to be myysti in the erthe, and he was a strong hunter before the Lord; of that yeede out a prouerbe, as Nemoroth, a strong hunter before the Lord. The bigynyng forsothe of his rewyne was Babiloyn, and Arach, and Archad, and Thalanne, in the erthe of Semnaar. Of that londe was gon out Assur, and he bililde Nyuyeuen, and the stretis of the cytee, and Chale, Resen also bitwixe Nyuyeuen and Chale; this is the greet citee. And forsothe Mesraym gat Ludym, and Anamy, and Laabym, Neptym, and Phetysym, and Cheshlyym; of the which ben gon out Philistiyym and Capturyym. Chanaan forsothe gat Sydoteis, his first gotun, Ethemun, and Jebu, Amorium, Gergesuum, Euenum, and Arathanum, Cyneum, and Aradym, Samaryten, and Amateum; and bi thes and dwelle in the tabernacls of Sem, and Chanaan be seruannt of hym. Forsothe 28 Noe lyuede aftir the greet flood thre hundrid and fifti yeer; and alle the daies of hym were fillid nyne hundrid and fifty yeer, and he was deed.

CAP. X.

These ben the generacions of the sonys of Noe, Sem, Cham, and Jafeth. And sonys were born to hem aftir the greet flood. The sonys of Jafeth were Gomer, 2 and Magog, and Madai, and Jauan, and Tubal, and Mosoth, and Thiras. Forsothe the sonys of Jauan were Helisa, and Tharsys, and Dodanym; of these sonys the ylis of hethen men were departed in her cuntrees, ech bi his language and mynees, in his nacionys. Sotheli the sonys of Cham were Thus, and Mesraym, and Futh, and Chanaan. Forsothe the sonys of Thus were Saba, and Euila, and Sabatha, and Regma, and Sabatatha. The sonys of Regma were Saba, and Dadan. Forsothe Thus gendride Nemroth; he bigan to be myysti in erthe, and he was a strong hunter of men before the Lord; of hym a prouerbe yeede out, as Nemroth, a strong hunter before the Lord. Sotheli the bigynyng of his rewyne was Babiloyn, and Arach, and Archad, and Thalanne, in the londe of Semnaar. Assur 11 yeede out of that londe, and bilide Nyuyeue, and streetyis of the citee, and Chale, and Resen bitwixe Nyuyeue and Chale; this is a greet citee. And sotheli Mesraym gendride Ludym, and Anamy, and Laabym, Neptym, and Phetysym, and Cheshlyym; of the which ben gon out Philistiyym and Capturyym. Chanaan forsothe gat Sydoteis, his first gotun, Ethemun, and Jebu, Amorium, Gergesuum, Euenum, and Arathanum, Cyneum, and Aradym, Samaryten, and Amateum; and bi thes

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* Om. bdefh. \(^1\) and Futh bdefh. 4 Om. bdefh. \(^2\) and Neptym d.

** dwelle he ks. \(^3\) the seruannt of hym. \(^4\) of s. 5 Om. cet. omnes. \(^6\) the hethen. \(^7\) of her. \(^8\) bigat. \(^9\) Om. w. \(^{10}\) huntere, that is, pressere ecne, or opp. efp. either opp. gkqoynx.

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9 that k. \(^{11}\) Om. w. \(^{12}\) that g. \(^{13}\) gat. 14 and Neptym gnx. \(^{15}\) Om. e. \(^{16}\) Om. i.
ben sowed out the pupils of Chananai.
19 And the ternes of Channaan ben maad to
thilk that comen fro Sidon Geraran, vnto
Gazan, to the tyne that thou came into
Sodomam, and Gomorr, and Adamam,
20 and Seboyn, vnto Lesa. Thes ben the
sonys of Cham, in kynredis, and tungsis,
21 and5 generaciouns, and erthis, and her
folkis. Of Sem forsothe ben born the faderes 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 forsothe Arfaxes got Sale, of whom is born
25 Heber. And there ben born to Heber
two sonys, name to the toon Phalig, there
thury that in the daies of him the erthe
is dyuydid; and the name of his brother
26 Jaclan. The which Jaclan got Elmodad,
27 and Saleth, and Sarmoth, Jare, and Ad-
huram, and Vzial, and Deda, and Ebel,
28 and Abunael, Saba and Ophir, and Eulila,
29 and Jobah; alle thes the sonys of Jaclan.
30 And the abitaciuon of hem is maad o
Messa, as men goon vnto Sepher, the est
31 bille. Thes the sones of Sem, after cognac-
iouns, and tungs, and regiones, in her
32 folkis. Thes the meyneus of Noe, aftir
puplis and her naciouns; of thes ben dy-
uydid the gentilis affir the flood in the
erthe.

CAP. XI.
1 Forsoth the erthe was of oo lip, and
2 of the same words. And when men
shulden go fro the est, thei founden a
feild in the lond of Sennaar, and thei
dwelled in it. And the tother seide to
his neibore, Cometh, and make we tile
stoons, and sethe we hem with fier; and
thei hadden tiles for stoons, and towy
3 cley for symynt. And thei seiden, Cometh,
and make4 we to vs a citee and a towr,
whos heit fulli atteyne vnto heuene; and
halow we oure name, or we ben dyuydid
rites, and Amathie; and puplis of Chan-
naiis weren sowun abrood bi thes men.
And the ternes of Channaan weren maad
19 to men comynge fro Sidon to Gerara, til
gasa, til thou entre in to Sodom and
Gomor, and Adama, and Seboyn, til to
Lesa. These weren the sonys of Cham, in
her kynredis, and langagis, and generac-
iouns, and londis, and folkis. Also of Sem
weren born the fadris of alle the sonys of Heber, and Japhet was the more
brother. The sonys of Sem weren Elam, and
Assur, and Arfaxes, and Lud, and
Aram. The sonys of Aram ; Vs, and
Hul, and Gether, and Mes. And sotheli
Arfaxes gendrse Sale, of whom Heber
was born. And thei sown were born to
Heber, the name to o7 son was Falesg,
for the lond was departid in hise daies;
and the name of his brother was Jectan.
And thilke Jectan gendride6 Elmodad, and
Salech, and Asamoth, Jare, and Adhuram, and
Vzial, and Deda, and Ebel, and Aby-28
machel, Saba, and Ophir, and Eulila, and Jo-29
bab; alle these weren the sonys of Jectan.
And the habitacion of hem was maad fro
Messa, as 'me goth' til to Sefar, an hil of
the est. These ben the sonys of Sem, bi31
kynredis, and langagis, and cuntrees, in
her folkis. These benb the meynees of Noel,
bi her puplis and naciouns; folkis
in erthe weren departid of these after
the great flood.

CAP. XI.
Forsothe the lond was of o langagec,1
and of the same speche. And whanne2
thei jaden forth fro the est, thei fonden
a feild in the lond of Sennaar, and dwell-
iden4 ther ynne. And oon9 seide to his neibore, Come 3e, and make we tiel
stoys, and bake5 we tho with fier; and
thei hadden fiel for storns, and pitcheh for
morter; and seidenl, Come 3o, and make4
we to vs a citee and tourh, whos hignes-
sethch 'til to' heuene; and make we
solemne oure name bifor that we be de-
into alle londis. The Lord forsothe de-
sendide, that he myyte se the citee and
thee towre, the which the children of Adam
bildeden; and seide, Se! the puple is oon,
and oo lippe is to alle, and this thei han
bigumen to make, ne thei wolen leue of
fro her thankyngis, to the tyne that thei
han fulfullid hem in dede; thanne come
3e, descendide we, and confounde we there
the tug of hem, that noon here the vois
of his neibore. And so the Lord de-
uydide hem fro that place into alle londis;
and thei sesyden to bide6 the citee. And
therfor was callidf the name of it Babel,
for there was confoundid the lippe of al
thee erthe; and fro thens the Lord dis-
parpoilide hem upon the face of alle re-
ligious. Thes ben the generaciones of
Sem. Sem was of an hundrid 3eeris
whanne he gat Arfaxad, two 3eer aftre
the flood. And Sem lyuede aftir that he
gat Arfaxad fyue hundrid wynter, and
gat sonys and dowytres. Forsothe Ar-
faxad lyuede fyue and thretty wynter,
and gat Sale; and Arfaxad lyuede aftir
that he gat Sale, thre hundrid and thre
3eer, and gat sonys and dowytres. And
Sale lyuede thretty 3eer, and gat Heber;
and Sale lyuede after that he gat Heber,
fowre hundrid wynter and thre, and gat
sonys and dowytres. Heber forsothe lyuede
fowre and thretty wynter, and gat Pha-
leth; and Heber lyuede after that he gat
Phaleth fowre hundrid and thritty wyn-
ter, and gat sonys and dowytres. Phaleth
forsothe lyuede thretty wynter, and gat
Reu; and Phaleth lyuede aftir that he
had getum Reu two hundrid and nyne
3eer, and gat sonys and dowytres. Reu
forsothe lyuede two and thretti 3eer, and
gat Saruch; Reu forsothe lyuede aftir
that he gat Saruch, two hundrid and se-
uene 3eer, and gat sonys and dowytres.
Saruch forsothe lyued thretti 3eer, and
gat Nachor; and Saruch lyuede aftir that
he gat Nachor, two hundrid 3eer, and
gat sonys and dowytres. Nachor forsothe
partid in to alle londis. Forsothe thes
Lord cam down to se6 the citee and tour6,
which the sones of Adam bildiden6. And 6
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 thougis, til thei fillen tho in werk;
thefor come 3e, go we doun, and scheende7
we there the tunge of hem, that ech man
here not the voys of his neibore. And 8
so the Lord departide hem fro that place
in to alle londis; and thei cessiden to
bielde a9 cytee. And therfor the name 9
theryf was clepid Babel, for the langage
of al erthe was confoundide there; and fro
thennus the Lord scaterede hem upon the
face of alle cunntrees. These ben the ge-10
neraciones of Sem. Sem was of an hund-
rid 3eer whanne he gendride11 Arfaxath,
twye 3eer aftir the greet flood. And Sem11
lyuede aftir that he gendride Arfaxath
fyue hundrid 3eer, and gendride sones and
dou3tris. Forsothe Arfaxath lyuede fyue12
and thretty 3eer, and gendride Sale; and13
Arfaxath lyuede aftir that he gendride
Sale thre hundrid and thre 3eer, and
gendride sones and dou3tris. Also14 Sale14
lyuede thretty 3eer, and gendride Heber;
and Sale lyuede after that he gendride15
Heber foure hundrid and thre 3eer, and
gendride sones and dou3tris. Sotheli He-16
ber lyuede foure and thretti 3eer, and gen-
dride Falech; and Heber lyuede aftir that17
he gendride Falech foure hundrid and
thretti 3eer, and gendride sones and dou-
tris. Also Falech lyuede thretti 3eer, and18
gendride Reu; and Falech lyuede aftir19
that he gendride Reu two hundrid and
nyne 3eer, and gendride sones and dou-
tris. And20 Reu lyuede two and thretti20
3eer, and gendride Saruch; and Reu lyuede21
aftir that he gendride Saruch two hundrid
and seuene 3eer, and gendride sones and
dou3tris. Sotheli Saruch lyuede thretti22
3eer, and gendride Nachor; and Saruch23
lyuede aftir that he gendride Nacor two
hundrid 3eer, and gendride sones and dou-

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6 edifien d.  f clepide b defh.  e Om. b defh.  g 50 b defh.  h after thretti a.

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22 Om. k.  b the tour ks.  c bildzen k.  p the ks.  g gaat i, and so throughout the chapter.  * And ik.
23 Forsothethe cet. omnes.  t habe gendride 8.
GENESIS.

XI. 25—XII. 5.

lyuide nyne and twenti 3eer, and gat
25 Thare; and Nachor lyued after that he
gat Thare an hundrid 'and nyne ten'
26 3eer, and gat sonsy and dowtres. And
Thare lyued seuenti 3eer, and gat Abram,
27 and Nachor, and Aran. Thes ben for-
sothe the generacions of Thare. Thare
gat Abram, Nachor, and Aran. Aran
28 forsoto the gat Loth; and Aran was deed
bifore Thare, his fadre, in the lond of his
29 birthe, in Vr of Caldeis. Abram for-
soto and Nachor token hem wyues; the
name of the wijf of Abram, Sarai, and
the name of the wijf of Nachor, Melcha,
the douther of Aron, fadirk of Melche
30 andl fadir of Jesse. Saray forsoto was
31 bareyn, and had no fre children. And
also Thare toke Abram, his sone, and
Loth, the sone of Aran, the sone of lys
sone, and Saray, his sonsys m wijf, the wijf
of Abraam, his sone, and he ledde hem
out fro Vr of Caldeis, that thei mysten
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.

CAP. XII.

1 The Lord forsoto seide to Abram, Go
out fro thi lond, and fro thi kynreden,
and fro the hows of thi fadir, and com in
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
blissid; and I shal bles to thoo9 that
blissen thee, and I sulce to thoo9 that
curset thee; and in thee shall be
blissyd alle cosynages of the erthe. And
so Abraam 3ede out, as the Lord co-
maundide to9 hym, and Loth 3ede with
hym. Of seuenti and fyue 3eeres 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-

tris. Forsothe Nachor lyuede nyne and 24
twenti 3eer, and gendridre Thare; and Na-
25 chor lyued after that he gendridre Thare
an hundrid and nyntenet 3eer, and gen-
dridre sones and doujtris. And Thare 26
lyuede seuenti u 3eer, and gendridre Abram,
and Nachor, and Aran. Sotheli these ben 27
the generacions of Thare. Thare gen-
dridre Abram, Nachor, and Aran. For-
soto Aran gendridre Loth; and Aran dieede 28
bifore Thare, his fadir, in the lond of his
natuute, in Vr of Caldeis. Forsothe Abram 29
and Nachor weddden wyues; the name
of the wijf of Abram was Saray, and the
name of the wijf of Nachor was Melcha,
the douther of Aran, fadir of Melcha and
fadir of Jescha. Sotheli Saray was ba-30
reyn, and hadde no children. And so
Thare took Abram, his sone, and Loth,
the sone of Aran his sone, and Saray, his
douther 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 cannen 'til to9 Aran, and
dwellidenx there. And the daies of Thare 32
weren maad two hundrid 3eer and fyue,
and he was deed in Aran.

CAP. XII.

Forsothe the Lord seide to Abram, Go
1 thou out of thi lond, and of thi kynreden,
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 a2
greet folk, and Y schal bles thee, and Y
schal magnyfie thi name, and thou schalt
be blessid; Y schal blesse hem that blesse3
thee, and Y schal curse hem that cursen4
thee; and alle kynredis of erthe schulen
be blessid in thee. And so Abram jede4
out, as the Lord comandide hym, and
Loth jede with hym. Abram was of5
'thre scoor 3eer and fiftene' whanne he
jede out of Aran. And he took Saray,5
his wijf, and Loth, the sone of his brother,
and al the substancce which thei hadden

1) tenne and nyne bedef.  k the fader e pr. m.
9) thilk bedef.  v Om. bedef.
6) Om. e pr. m.  m some he pr. m.  n Om. bedef.
7) Om. a.  d.  v Om. d.  w vnto i.  x thei dwelliden v pr. m.  y Om. d et phares.  z fyue and
seuenty 3eer bkmnoqw.

0 2
in possessioun, and the men whiche thei hadden bigete in Aran; and thei 3eden out that thei 'schulen goe in to the loond of Chanaan. And whanne they camen in to it, Abram passide thorou the lond til to the place of Sichim, and vnto the noble valey. Forsothe Channei was thanne in the lond. Sothelie the Lord apperide to Abram, and seide to hym, I shal 3yue this lond to thi seed. And Abram bilde there an auter to the Lord, that apperide to hym. And fro thennas he passide forth to the hil Bethel, that was a9ens the eest, and settide there his tabernacle, hauynge Bethel fro the west, and Hay fro the eest. And he bilde also there an auter to the Lord, and inwardli clepide his name. And Abram 3ede goynge and goynge forth 3oner to the south. Sothelie hungur was 10 maad in the lond; and Abram 3ede doun in to Egipt, to be a pilgrime ther, for hungur hadde maistrie in the lond. And whanne he was ny3e to entre in to Egipt, he seide to Saray, his wijf, Y knowe that thou art a fair womman, and that whanne 12 Egiptians schulen se thee, thei schulen see, it is his wijf, and thei schulen seme, and 'schulen reserve thee. Therfor, Y bi 13 seche thee, seie thou, that thou art my sistir, that it be wel to me for thee, and that my lijf lyue for lone of thee. And so whanne Abram laddde entrid in to Egipt, Egiptians sien the womman that she was ful fair; and the prynces telden to Farao, and preyseden hir anentys lynem; and the woman was takun vp in to the hous of Farao. Forsothe thei viden wel Abram for hir; and scheep, and oxem, and assis, and seruauntis, and seruauntess, and sche, and camels were to hym. Forsothe 17 the Lord beft Farao and his hous with moste veniames, for Saray, the wijf of Abram. And Farao Clepide Abram, and 18 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 19

staunce that thei hadden, and the lyues that thei maden in Aran; and thei 3eden out that thei mystyn gon in to the lond of Chanaan. And whanne thei weren commen into it, Abram passide thur3 the lond vnto the place of Sichim, and vnto the noble valey. Channanus forsothe was thanne 7 in the lond. The Lord forsothe apperyde to Abram, and seide to hym, I shal 3yue to thi seed this lond. The which bilde there an auter to the Lord, the which had apperyd to hym, and he inwardly callide there the name of him. And fro thens outerpyang to the mount that was a9ens the est of Betel, and straute there his tabernacle, hauynge Betel fro the west, and fro the est Hay. And he edefede there an auter to the Lord, and inwardli clepide the name of hym. And Abram 3ede goynge, and "passe furthermore 10 passyng to the west. Forsothe hungur was maad in the lond; and Abram descendide into Egipt, that he myste piligrimage there; forsothe hungir wax greet 11 in the lond. And whanne he was ny3e that he shulde go into Egipt, he seide to Saray, his wijf, I knew that a fayr woman thow art, and that when Egiptians shulen se thee, thei ben to seyn, the wijf of hym she is, and thei shal selle 13 me, and thei thei shal reserve. Seie thanne, I preye thee, that thow art my sistre, that it be to me wel for thee, and my soyle lyue for the grace of thee. And so when Abram was gon into Egipt, Egiptians sawen the woman that she was ful fayre; and the prynces telden to Phara, and preyseden hir anentys lynem; and the woman was taken into the hows of Phara. 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 camels. 17 The Lord forsothe scourgide Phara with moost plagis and the hows of hym, for Saray, Abrams wijf. And Phara clepide 9 Om. K Fr. M. * made d. ^ cleped bdefh. 1 Om. BDH. and he EF. 2 he inwardly bdefh. 4 in a.  
9 w resyue A. x wondis d. y Abram bdefh.

a 3eden g. b blite k. c til to dgoig. d he sette s. e Om. A sec. m. f the maistrie eg. g Om. s. 
Bkepe thee s. 1 Om. ix. k the lone gn. 1 Om. 6.
Abram, and seide to hym, What forsothe is this that to me thow hast don? why shewide thou not to me that she was thi wijf? for what cause seidist thow hir to be thi sister, that to me I 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 conuycden hym, and the wijf of him, and al that he had.

CAP. XIII.

1 Abram thanne ascendide fro Egipt, he, and his wijf and al that he had, and Loth with hym, to the sowth plaeg. He was forsothe ful\(^1\) riche in possessioun of siluer and of gold. And he was turnyd azen bi the weye that he come fro the sowth in Betel, vnto the place in which biforhond he had fachid\(^2\) 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 Lord. But and of Loth, the which was with Abram, weren flockis of sheep, and droues, and tabernaclis; and the lond myyte not rescuey hem, that thei dwelliden to giderys; forsothe the substance of hem was myche, and thei mysten not dwel comounli. Wherfor and there was strijf maad bitwix the shepherdis of the flockis of Abram and of Loth. That forsothe tymne Chananeus and Fereseus dweylliden in that lond. Seide thanne Abram to Loth, I biscehe, be there not strijf bitwix thee and me, and bitwix my shepherdis and thi shepherdis; britheren forsothe we ben. Se! al the lond is bifore thee, I preye, go away fro me; if thow to the left side gost, Y shal hold the rijt side; if thow the rijt side chesist, Y shal go to the left. And so Loth, his eyen heued vp, sawe al the regioun abowt of Jordan, the which al was watered, bifore the Lord shulde onerturne Sodom and Gomor, as paradis of seidist thou, that sche was thi sister, that Y shulde take hir in to wife to me? Now therfor lo! thi wijf; take thou hir, and go. And Pharao comaundide to men on Abram, and thei ledden forth hym, and his wijf, and alle thingis that he hadde.

CAP. XIII.

Therfore Abram stiede fro Egipt, he,1 and his wijf, and alle thingis that he hadde; and Loth stiede with hym, to the south coost. Forsothe he was ful riche in poss-2 sessyoun of siluer and of gold. And he3 turnede azen bi the weye in which he cunn fro the south in to Bethel, 'til to the place, in which bifore he hadde sett tabernacle, bitwixe Bethel and Hay, in the place of the auter which he made bifore, and inwardli clepide there the name of the Lord. But also flockis of scheep, and drones of oxun, and tabernaclis weren to Loth, that was with Abram; and the lond o myste not take hem, that thei schulden dwelle togidre, for the catel of hem was myche, and thei mysten not dwelle in comyn. Wherfor also strijf was maad bi-7 twixe the keperis of flockis of Abram and of8 Loth. Forsothe Chananei and Feresei dweylliden in that lond in that tymne. Ther-9 for Abram seide to Loth, Y bischehe, that no strijf be bitwix me and thee, and bitwixe my scheepherdis and thi scheepherdis; for we ben britheren. Lo! al the9 lond is bifore thee, Y biscehe, departe thou fro me; if thou go9 to the left side, Y schal holde the rijt side; if thou chesw the rijt side, Y schal go to the left side. And so Loth reiside hise ijen, and sej aboute al the cuntrei of Jordan, which was al moistid, bifor that the Lord distrieled Sodom and Gomorre, as paradis of the Lord, and as Egipt, as men comen in to Segor.
the Lord, and as Egypt to comers into Segor. And Lotl ches to hym the re-
11 gion abowt Jordan, and 3ede fro the est; and thei ben either diuydyd fro his bro-
them. Abram dwelte in the londe of Chan-
aan; and Lotl forsothe abode in the
borow townes that were abowte Jordan,
and dwelld in Sodonys. Men forsothe
of Sodom were the worst men, and syn-
ers before the Lord mych. And the
Lord seide to Abram, aftir that Lotl
was dyuydyd fro hym, Heue vp thin
eyen eucn ryst, and se fro the place in
which thow art now, to the north
and sorth, to the est and west; al the
lond that theow5 biholdist, I shal 3yne
to thee and to thi seed, for to6 euermore.
16 And I shal make thi seed as powdirb of
the erthe; if eny men mystyn nowmbr
to the powdre of the erthe, and thi seed
17 shal nowmbr. Aryse thanne and
ouergo the lond in lengthe and in brede1,
for I am to 3yne it to thee. Abram
thanne, mowe his tabernacle, com and
dwelleide beside the valey of Mambre, the
which is in Ebron, and bilsid there2
an auter to the Lord.

CAP. XIV.
1 And it was don in that tyne, that
Amraphel, the kyng of Sennaer, and Ar-
yoth, the kyng of Ponty, and Chodor-
laomor, the kyng of Elemtyarum, and
2 Thadal, kyngs2 of fole of kynd, 3eden into
a5 bataill aynes Bara, the kyng of Sodom,
and aynes Bersa, the kyng of Gomor, and
ayens Sennaer, the kyng of Adame, and
ayens Sebamar, the kyng of Soboym, and
ayens the kyng of Bale, that5 is, of Se-
gor. Alle thees comen to gidre into the
wodi valey, the which now is the see of
salt. For the twelne 3eer thei serueden
to Chodorlaomor, and the threttente 3eer
3 thee 3ede away fro hym. Therfor the
fourtente 3eer com Chodorlaomor, and
the kyngis that were with hym, and
And Lotl ches to him the cuntre aboute
Jordan, and departide fro the est; and
thei weren departid ech fro his brother.
Abram dwelldie in the lond of Chanaan; 12
sotheli Lotl dwelldie in townes aboute
Jordan, and wonide in Sodom. Forsothe
13 men of Sodom weren ful wicked, and syn-
ersis greifly before the Lord. And the
14 Lord seide to Abram, aftir that Lotl
was departid fro him, Rece thin iyn forth
rist, 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
which thow seest to thee and to thi seed,
til in to with outen ende. And Y schal
make thi seed as the dust of erthe7; if
ony man may noumbr the dust of erthe2,
also he schal mowe noumbr thi seed.
Therfor rise thou, and passe thourou the
lond in his lengthe and breede, for Y schal
3yue it to thee. Therfore Abram, mowynge
his tabernacle, cam and dwelldie bisidis
the vali of Mambre, which is in Ebron;
and he bilside there an auter to the Lord.

CAP. XIV.
Forsothe it was don in that tyne, that
1 Amrafel, kyng of Sennaar, and Ariok,
kkyng of Ponte, and Chodorlaomor, kyng of
Elemyttis, and Tadal, kyng of folkis, bigun-
en batel aynes Bara, kyng of Sodom, and
ayens Bersa, kyng of Gomorre, and aynes
Sennaar, kyng of Adama, and aynes Se-
neber, kyng of Seboym, and aynes the
kyng of Bale; thilke Bale is Segor. Alle3
these camen togidre in to the valey of
wode, which is now the see of salt. For4
in twelne 3eer thei seruyden Chodorlaomor,
in and the threttente 3eer thei departiden
fro hym. Therfor Chodorlaomor cam in5
the fourtente 3eer, and kyngis that weren
with him, and thei 'han smyten6 Rafaym in
Astaroth Carnaym, and Susym with hem,
smytyn Raphaym in Astaroth, Carnaym, and Zuzym with hem, and Enim in Sabe chariathaim, and Chorros in the hills of Seir, vnto the feeldy placis of Pharam, that is in wildernes. And thei were turned azen, and comen vnto the welle of Mephat; it is of Cades. And thei smytyn al the regioun of Amalechitis, and Amorre, the whiche dwelld in Asa son of Thamar. And the kyng of Sodom, and the kyng of Gomorre, and the kyng of Adame, and the kyng of So boym, also and the kyng of Bale, that is of Segor, zeden out, and thei dressiden azen hem sheltrun in the wodi valey, that is, azen Chodorlaomor, kyng of Elamytarum, and Thadal, kyng of folk of kynde, and Amraphel, the kyng of Sennaar, and Arioth, the kyng of Ponty; four kynges azen fyue. The wodi valey forsothe had maneye pyttis of gлуwy cle; and so the kyng of Sodom and of Gomor turneden backis and fallen there; and theu that laftwen flowen to the hil. Forsothe thei token al the substauance of Sodem and of Gomor, and alle thingis that par teyneden to mete, and zeden away; also and Loth, the sone of the brother of Abram, the which dwellid in Sodom, and the substauance of hym. And lo! oon that ascapide, tooid to Abram Ebrewm, the which dwellid in valey of Mombre of Amorey, brother of Escol, and brother of Aner; thes forsothe hadden couen antid bond of pees with Abram. The which whanne Abram had herd, 'that is, Loth his brother takun, he noombride thre hundrid ten and eixt men of his own howshold redi, and he pursuede hem vnto Dan. And, his felows dyuydid, he fel e vpon hem in the nyjt, and he smoot hem, and he pursuede hem vnto Saba, and Phenysem, the which is at the left side of Damask. And he broyuhte azen al the substauance, and Loth his brother with and Emym in Sabe Cariathaym, and Cho reis in the hills of Seir, til to the plais of Faran, which is in wildirnesse. And thei turneden azen, and camen til to; the welle Mespath; thilke is Cades. And thei 'han smyte al the centre of men of Amalec, and Amorrei, that dwellide in Asason Thamar. And the kyng of Sodom, 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 azen hem in the valey of wode, that is, azen Chodorlaomor, kyng of Elamytis, and Thadal, kyng of folkis, and Amrafel, kyng of Sennaar, and Ariok, kyng of Poute; four kyngis azen fyue. Forsothe the valey of the wode hadde many pittis of pitche; and so the kyng of Sodom and the kyng of Gomorre turneden the backis, and felden down there; and thei that leften fuleden to the hil. Sothelhi thei token awei at the catel of Sodom and Gomorre, and alle thingis that per teynynen to mete, and zeden awei; also and thei token awei Loth and his catel, the sone of the brother of Abram, which Loth dweleide in Sodom. And, lo! oon that ascapide, telde to Abram Ebrewm, that dweleide in the valey of Mambre of Amorrei, brother of Escol, and brother of Aner; for these maden couenant of pees with Abram. And whanne Abram hadde herd this thing, that is, Loth his brothir takun, he noombride his borun seruauantis maad reddy thre hundrid and eixtene, and pursuede hem 'til to Dan. And whanne his felowis weren departid, he fel e on hem in the nyjt, and he smoot hem, and pursuede hem 'til to Hoba, and Fenysce, which is at the left side of Damask. And he broyuhte azen al the catel, and Loth his brother with his catel, also wymmen and the pupile. Sothelhi the kyng of Sodom zede out in to the metyng of him, after that he turnede azen fro sleuyng
the substance of hym, and wynmen and puple. Forsothe the kyng of Sodom yede out into the ajen-goyng of hym, after that he was ajen turned fro the slawëtir of Chodorlaomor, and of the kyngis that weren with hym, in the vale of Sabe, the which is the vale of the kyng. And forsothe Melchisad ech, the kyng of Salem, brynyng forth breed and wyne, forsothe he was theb prest of the heijest God, blissidec tod hym, and seidec,
Blissid be Abram to the heye God, the which maad of nouȝt heuene and erthe, and the heye God be blissid, whom defendynge, the enemies ben takun in thin hondis. And he 3aue hym dyunes of alle thingis. Forsothe the kyng of Sodom seide to Abram, 3yue me the sowlis; 2othre thingis take to thee. The which answeride hym, I hecne vp myn hond to the Lord, thef heye God, welder of heuene and erthe, that fro a thred of the weeft vn to a gater of an hoos I shal not take of alle thingis that ben thin, lest thow seye, I hace maad Abram ryche; out take thes thingis that 3ong 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 thef Lord was maad to Abram bi a visioun, seiyng, Abram, wolthe thou not dread, I am thi defender, and thi meed is ful greet. And Abram seide, the Lord God, what shal thou yuue me? I shal go withouten fre children, and the sone of the procutour of myn hows, this Damask of Elyzar, shal be myn eyre. And Abram addide, To me forsothe thou hast not 3oune seed, and, lo! the servaunt of myn howshold shal be myn eyre. And anoon the word of God was maad to hym, seiynghe, This shal not be thin eire, but he of Chodorlaomor, and of kyngisa that weren with him, in the vale of Sabe, which is the vale of the kyng. And sotheli Mel-18 chisedech, kyng of Salem, brouȝte forth breed and wyne, for he was thev prest of the hiȝest God; and he blesside Abram, and 19 seide, Blessid be Abram of hiȝ God, that made heuene and erthe of nouȝt, and blessid 20 be hiȝ God, bi whom defendynge, enemies ben bitakun in thine dumbis. And Abram zaf tithis of alle thingis to hym. For-21 sothe the kyng of Sodom seide to Abram, 3yue thou the men to me; take thou othir thingis to thee. And Abram anserde to 23 hym, Y reys myn hondis37 to the hiȝ Lord God, Lordg of heuene and of erthe, that 23 fro the thred of oof til to the kynyer of the hose I schal not take of alle thingis that ben thine, lest thou seie, I made Abram3a riche; out takun these thingis whicethe 24 the 3onge men eaten, 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, the word of the Lord was maad to Abram bi a visiounb, and seide, Abram, nyle thou drede, Y am thi defender, and thi meede is ful greetc. And Abram seide, the Lord God, what schalt thou yuue me? Y schal go with ote fre children, and this Damask, sone of Elieser, the procutour of myn hous, schal be myn eir. And Abram addide4, Sothal thou hast not 3oune seed to me, and, lo! my bren sueranunt schal be myn eir. And anoon the word of thef Lord was maad to hym, and seide, Thisf schal not be thin eir, but thou schalt haue

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a ajen-conynyng b. b Om. a pr.m. c And he blesside Epr.m. d vnto BDEF. e seith Esec.m.

f Om. e pr.m. g Om. epr.m. h gil BDEF, wolde H.

k the kings s. v Om. BNSW. w the hiȝest KN. x taken EGLP. y into lS. z lord RC. pr.m. N.

2 Om. d. 3 oof werk c. aa Abraham A. b visioun ether renelacius Dcn. c moche DBQT. d addide to lS. e he this i.
And he made hym out, and seide to hym, Biholde heuene, and nombre the sterrys, if thow mayst. And he seide to hym, So shal be thi seed. Abram leuede to God, and it was a lowid to hym to ryztwisez. And he seide to hym, I the Lord, that out lad thee fro Vr of Caldeis, that I shulde syue to thee this lond, and thou shuldz hane it. And he seide, Lord God, wherof may I knowe that I am to have it? And the Lord answende, Take, he seith, to thee a kow of thre 3eer, and a she gethet of thre 3eer, and a wether of thre 3eer, and a turtur, and a culuer. The which, takynge al thes thingis, dyuydyde him by the mydil, and puttem eithir partis ajenz hemself, either to othere; the briddis forsothe he dyuydyde not. And fowlis desciliden vpon the careyns, and Abram 'drowe hem' awey. And whanne the sunne was goon down, feer felle vpon Abram, and greet grisynes and derk assaileden hym. And it was seid to him, Before knowyngz knowe thing, that thi seed is to be a' pilgrym in the lond not his, and men shulen suget hem to thraldom, and men shulen ouer tranciel hem fouwe hundred wynter; netheles I shal deme the folk of kynde to whom thei ben to serue; and after thes thingis thei shulen gon out with a greet substauence. Thow forsothe shal goto to thi faders in pees, biried also in god eld. The ferthe forsothe generacion thei shulen tunne ajen hidir, ne 3it forsothe ben not fullifld the shrewidnes the Amoreis, vnto the tyme that is now. Thanne whanne the sunne is gon down, there was maad a derk clowde, and a furneys smekynge apereyde, and a lawmpe of fijr, passyng byt wicx tho' dyuysionys. In that day the Lord couenautizde with Abram a bond of pees, seynghe, To thi seed I shal syny this lond, fro the flood hym eir, that shal go out of thi wombe. And the Lord ledde out Abram, and seides to hym, Biholde thou heuene, and nombre thou sterris, if thou maist. And the Lord seide to Abram, So thi seed schal be. Abram bilued to God, and it was arettid to hym to ryztfulnesse. And God seide to hym, Y am the Lord, that ladde thee out of Vr of Caldeis, that Y schulde syue this lond to thee, and thou schuldiz hane it in possession. And Abram seide, Lord God, wherbi may I wite that Y schal wdel it? And the Lord answende, and seide, Take thou to me a cow of thre 3eer, and a geet of thre 3eer, and a ram of thre 3eer, a turtle, and a culuer. Which took alle these thingis, and departide tho bi the mydil, and settilde euer eithir partis ech ajenz other; but he departide not the briddis. And fowlis camen doun on the careyns, and Abram drof hem awey. And whanne the sunne was gon doun, drede felde on Abram, and a greet hidouseness and derk asaylde him. And it was seid to hym, Wite thou before knowynghe, that thi seed schal be piligrim foure hundred 3eer in a lond not his owne, and thei schulen make hem suget to seruage, and thei schulen turnent hem; netheles Y schal deme the folk to whom thei schulen servue; and aftir these thingis thei schulen go out with greet cate. Forsothe thou schalt go to thi fadris in pees, and schalt be biried in good age. Sottheliz in the fourth generacion thei schulen turnne ajen hidir, for the wickidness of Amoreis ben not 3it filledd, 'til to' present tyme. Therfor whanne the sunne was gon doun, a derk myst was maad, and a furneys smokyngge appereide, and a lampe of fier, and passide thorou tho' departingis. In that daie the Lord made a couenaunt with pees with Abram, and seide, Y schal syue to thi seed this lond, fro the ryuer of Egipt til to the greet ryuer Eufrates;
of Egypt unto the great flood of Eufraten; 19 Cyneseis, and Cyneseis, and 20 and Etheis, and Phariseos, Raphaym for- 21 sothe, and Amorreos, and Cananeos, and Gergeseos, and Gebeseos.

CAP. XVI.

1 For Saray, the wiff of Abram, had not geet to hym fre children; but hauynge 
a hand mayden Egipcian, Agar bi name, 2 seyde to hir howsbond, Lo! the Lord 
hath closid me, that Y may not bere; go 
into myn hand maydyn, if peraunent 
at the lest" of hir I take children. And 3 whanne he assentide to hir preiynge, he 
toke Agar the Egipcian, hir hand mayden, 
aftir ten 3eer that thei bigunnen to dwelle 
in the londe of Chanaan, and she 3ae 
hir a wiff to hir husband. The which 3ede into hir; and she seynge hir sifl 
that she had conseuyed, dispiside hir ladi. 5 And Saray seide to Abram, Vuenenli 
thow dost 3e3ens me; I hau3e yuyn 
hand mayden into thi bosum, the which 
seynge that she hath conseuyed, hath me 
to despit; the Lord deme bitwix me and 6 thee. To whom answerynge Abram, Lo! 
he seith, thin hand mayden is in thin 
hond; vse hir as it is leueful. Thanne 
Saray ouertrauelieynge hir, she 3ede into 7fly3t. And whanne the auangel of 
the Lord hadde foundun hir biseide the welle 
of water in wildernes, the which is in the 
weye of Sur in desert, he seide to hir, 
Agar, the hand mayden of Saray, whens 
conyst thow, and whithir gost thow? 9 The which answeride, Fro the face of 
Saray my ladi I fle. And the auangel 
of the Lord seide to hir, Turen 3en to 
thi ladi, and be meke vn3ir the hondis of 
ihir. And eft, Multipliynge, he seith, I 
shal multiplie thi seed, and it shal not be 11 nowmbrid for the multitude. And her- 
afterward, Lo! hir hond, thou hast con-
seuyed, and thou shalt bere a sone, and 
thow shalt clepe the name of hym Ys-

Cyneis, and Cyneseis, and Cethmoneis, 19 and Etheis, and Fereseis, and Raphaym, 
and Amorreis, and Cananeis, and Gerge- 21 seis, and Jebuseis.

Therfor Sarai, wiffy of Abram, hadde 
not gendrid fre children; but sche hadde 
a seruauntesse of Egipit, Agar bi name, 
and seide to hir hosebonde, Lo! the Lord 2 hast closid me, that Y schulde not bere 
child; entre thou to my seruauntesse, if in 
hap Y schal take children, namei of hir. 
And whanne he assentide to hir preiynge, 
sche tooke Agar Egipcian, hir seruauntesse, 3 after ten 3eer aftir that thei begunne to 
entride the Lord, and sche 3af Agar wiif to 
hire hosebonde. And Abram entride to Agar; and Agar seide, 
that sche hadde conseuyed, and sche dis-

w laste d.  x ther afterward BRDFH.

x Om. c. y the wiff DEGILNPSRT. z she seide K. Sara seide S. b Lord God K. c Om. s. d Om. m. e Om. o
pre. m. s. f Om. d. g the likith v sec.m. h sec.m. ex. likith to thee or likith, either as it is leue-
ful x. h Om. co. i hath a. j he this r.
Geneva Bible 1560

XVI. 12—XVII. 10.

GENESIS.

12 thin affliction; this shal be a feers man; the hoond of hym ažens ale, and the hoond of alle ažens him; and forn ažens alle his britheren he shal fiche tabernacls euene ažens alle his britheren.

13 Agar forsothe clepide the name of the Lord that spak to hir, Thou God that seijest me; for sche seide, Forsothe here Y sei3 the hynderere thingis of him that siy me. Therfor sche clepide thilke pit, the pit of hym that lyneth and seeth me; thilk pit is bitwixe Cades and Barad. And Agar childide a sone to Abram, which 15 clepide his name Ismael. Abram was of16 'eiʒt jeere and sixe[10], whanne Agar childide Yismael to hym.

CAP. XVII.

1 After forsothe that he bigan to be of nynti and nyne yeer, the Lord aperide to hym, and seide to hym, I God Almyzi; goo before me, and be thow perfite; I shal sett my couenaunt of pees bitwix me and thee; and I shal multiplye thee ful hugeli. And Abram felle down al 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 many folk of kynde; and thi name shal no more be clepid Abram, but thow shalt be clepid Abraham, for I haue ordeyned thee fadir[12] of many folk of kynde; and I shal make thee grow moist hugeli, and I shal sett thee in folk of kynde, and kyngis shal gon out of thee; and I shal stable my couenaunt bitwixe 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 thee; and I shal 3yue to thee and to thi seed aftyr thee the loond of thi pilgrymage, al the loond of Chanaan, into euerlastynge possession, and I shal be the God of hem. Eftsones God seide to Abraham, And thow thanne shalt kepe my couenaunt, and thi seed aftyr thee, in her kynredis. This is my couenaunt, that se be a wiedle man; his hond shal be ažens alle men, and the hondis of alle men schulen be ažens him; and he schal sette tabernacls euene ažens alle his britheren.

16 Forsothe Agar clepide the name of the Lord that spak to hir, Thou God that seijest me; for sche seide, Forsothe here Y sei3 the hynderere thingis of him that siy me. Therfor sche clepide thilke pit, the pit of hym that lyneth and seeth me; thilk pit is bitwixe Cades and Barad. And Agar childide a sone to Abram, which 15 clepide his name Ismael. Abram was of16 'eiʒt jeere and sixe[10], whanne Agar childide Yismael to hym.
shulen kepe bitwix me and 3ow, and thi seed after thee; ech maal of 3ow shal be circumcidid, and 3e shulen circumside the flehs of the furthermore parti of 3oure seede, that it be in tokne of bond of pees of 3e shal de and 3ow. A child of eijt dayes shal be circumcisid in 3ow, eeh maal in 3oure kinredis, as wel the freman of 3oure howseld as the bowt man shal be circumsidid, and who so ever were of 3oure lynage; and my couenaunt shal be in 3oure flehs into euerlastynge boond of pees. The maal whos flehs of the vtermore parti of his seede were not circumsidid, that soule shal be don awey fro his puple; for he hath maad my couenaunt wast. And God seide to Abraham, Sara, thi wijf, thou shalt not clepe Sara, but Sara; and I shal bis to hir, and of hir I shal 3yue to thee a sone, to whom I am to bis, and he shal be into nacionis, and kyngis of puple shal grow 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 nynyi winter shal bere? And he seide to the Lord, Wolde God Ysmael lyue before thee. And the Lord seide to Abraham, Sara, thi wijf, shal bere to thee a sone, and thow shalt clepe the name of hym Ysaac, and I shal ordeyne my couenaunt to hym into euerlastynge boond of pees, and to his seed after hym; and vpon Ismael I have herd thee, loo! I shal bis to hym, and I shal encrees, and I shal multiplie hym greetli; twelue dukis he shal gendre, and I shal make hym into a greet folk of kynde. But my couenaunt I shal maak stonde to Ysaac, whom Sara shal bere to thee this tymne in the tother 3eer. And when the sermoun of the speker with hym was endid, God stiede vp fro Abraham. Abraham forsothe toke Ysmael, his sone, and alle the fre men of his hows, and alle whom he had bowt3, alle the malis of alle men 3ou, and thi seed after thee; eeh male kynde of 3ou shal be circumcidid, and 3e shulen circumside the fleisch of 3oure mannes 3eerd, that it be in to a signe of boond of pees bytwixe me and 3ou. A 3ong child of eijt dai3 es shal be circumsidid in 3ou, al male kynde in 3oure generacioouns, as wel a borun seruanant as a seruanant bou3t shal be circumsidid, and who enere is of 3oure kynrede he shal be circumsidid; and my couenaunt shal be in 3oure fleisch in to euerlastynge boond of pees. A man whos fleisch of his seede shal not be circumsidid, thilke man shal be doon awey fro his puple; for he made voide my couenaunt. Also God seide to Abraham, Thou shal not clepe Sara, thi wijf, Sarai, but Sara; and Y shal blesse hir, and hir I shal 3yue to thee a sone, whom I shal blesse, and he shal be in to nacionis, and kyngis of puple shulen be borun of hym. Abraham felde down on his face, and leijede in his hert, and seide, Gessist thou, whethir a sone shal be borun to a man of an hundrid 3eer, and Sara of nynyi 3eer shal bere child? And he seide to the Lord, Y wolde that Ismael lyue before thee. And the Lord seide to Abraham, Sara, thi wijf, shal bere a sone to thee, and thou shalt clepe his name Ysaac, and Y shal make my couenaunt to hym in to euerlastynge boond of pees, and to his seed after hym; also on Ysmael Y haue herd the3 thee, lo! Y shal blesse him, and Y shal encrees, and Y shal multiplie him greetli; he shal gendre twelve dukis, and Y shal make hym in to a greet folk. Forsothe Y child make my couenaunt to Ysaac, whom Sare shal childe to thee in this tymne in the tother 3eer. And whanne the word of the spekere with hym was endid, God stiede fro Abraham. Forsothe Abraham took Ismael, his sone, and alle the borun seruanantis of his hous, and alle which he hadde bowt3e, alle the malis of alle men of his hous, and circumsidide the fleisch of her seede, anoon in that daie, as the Lord...
of his hows, and he circumsidide the flehs of the vtermorr parti of ther 3eerde, anoon in that day, as God had comaundid hym. Abraham was of nynti and nyne 3eer whan he circumsidide the flehs of the vtermorr parti of his yerde, and Ismael, his sone, had fullilid threttene 3eer in tym of his circumsicioun. And the same day was Abraham circumsidid, and Ysmael his sone, and alle men of his hows, as wel fre men as bowst and aliens, togerideris weren circumsidid.

CAP. XVIII.

1 The Lord forsothe aperyde to hym in the valey of Mambref, sittyngre in the dore of his tabernacle, in that heet of the day.
2 And whan he had aererde vp the eyen, thre men stondynge ny3 hym aперидen to hym. Whom whan he had seen, he ranne into the аєн comynge of hem fro the dore of his tabernacle, and he low-tide into the erthe, and seide, Lord, if I haue foundun grace in thin eyen, ouer-passe thow not thi seruaunt, but I shal bringe to a litil mesure of water, and 3oure fete be wayshid, and reste thow of vnder a tre; 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 seruaunt. The whiche seiden, Do as thow hast spokun. Abraham hyede into the tabernacle, to Sara, and seide to hir, Hye, and mynge togridre thre half buysshelis of clene flowre; and make looses bukun vndur ayshen. He forsothe ramede to the droue, and toke thens a calf moost tendre and best, and 3aue a child, the which hyede, and sethede it; and toke butter, and mylk, and the calf the which he hadde stothun, and settide biforn hem; he forsothe stode bísíde hem vndr the tre. And whenne thi hadden etun, thei seiden to hym, Where is Sara thi wijf? He anweride, Loo! in hir taber-

CAP. XVIII.

Forsothe in the valey of Mambref the Lord apperide to Abraham, sittyngre in the dore of his tabernacle, in thilke heete of the dai. And whanne 3e hadde resi3d his ijhen, thre men apperiden to hym, and stoden ny3 hym. And whanne 3e hadde seyn hem, he ran fro the dore of his tabernacle in to the meting of hem, and he worschipide on erthe, and seide, Lord, ifa Y haue founde grace in thin ijhen, passe thou not thi seruaunt, but I schal brynge a litil watir, and 3oure feet be waishid, and reste 3e vndur the tre; and Y schal sette a mussel of breed, and 3oure herte be coumfortid; 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-nacle, to Sara, and seide to hir, Hast thou, meddle thou thre half buschelis of clene flour; and make thou looses bukun vndur aíschis. Forsothe he ran to the droue of beestis, and took thens a calf moost tendre and best, and 3af to a child, which hastide, and sethede the calfe; and he took botere and mylk, and the calf which he hadde sode, and settide before hem; forsothe Abraham stood bisidis hem vndur the tre. And whanne thi hadden etc, thei seiden to hym, Where is Sara thi wijf? He answerde, Lo! she is in the tabernacle. To whom the Lord seide, Y schal turne аєн,
and Y schal come to thee in this tyme, if Y lyue; and Sara, thi wijd, schal haue a sone. Whanne this was hered, Sara leijede biynede the dore of the tabernacle. For- 11 sothe bothe were olde, and of greet age, and woomans termes ceessiden to be maad to Sare. And she leijede, seyynge prayueli, 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 leijeth k Sara, thi wijd, seyynge, whether Y an eld wooman schal bere childi verili? 14 whether ony thing is hard to God? Bi the biheeste Y schal turne æsen to thee in thism same tyme, if Y lyue; and Sara schal haue a sone. 15 Sara was afierd for 15 dreede, and denyede, seyynge, Y leijede not. Forsothe the Lord seide, It is not so, but thou leijedist. Therior whanne the men 16 hadden risen a fro themus, thei dressiden the izen æzens Sodom; and Abraham 3ede with, ledynge forth hem. 17 And the Lord seide, Whether I mow hide fro Abraham thingis that Y am to do, sith he is to be into a greet folk of kynde and moost strong, and alle nacionus of them erthe ben to blissid in hym? I woot forsothe that he is to commaunde his sones, and to his hows afir hym, that thei kepen the wey of the Lord, and that thei do ryztwisnes, and dom, that the Lord bryngyno to for Abraham alle thingis that he hath spokun to hym. And so the Lord seide, The cry of Sodom and Gorom is multiplied, and the syneyne of hem is myche agredgyd; I shall go down, and se whether the cry that is comen to me thi haue fulfillid in 22 deede, or itu is not so that I wyte. And thei turneded hem siffef then, and yeden awyip to Sodom. Abraham forsothe thei 23 stode bifoer the Lord, and neiynge seith, Whether thow shalt lese the ri3tiwis with 24 the wickyd? if there benâ fifti ri3tiwis in

k Om. D. 1 seyth E sec. m. 2 Om. BDEFH. 3 whether it E pr. m. 4 om. BDEFH. 5 Om. F.

k leijide phræs. 1 a child LX sec. m. 2 om. the elp. 3 whether Rusard. 4 Om. F. 5 a k. 6 Om. S. 7 om. K sec. m.

n be risen L. 8 Om. K sec. m. 9 pr. m. I shall x.

For-n 20 of Sodom and of men of Gomorre is multiplied, and her syneyne is agreggid greeliti; Y schal come doun, and schalâ se whether 21 hein fillid in werck the cry that cam to me, that Y wite whetherâ it is not so. And 22 thei turneden han fro themus, and 3eden to Sodom. Abraham sothili stood jit bifore the Lord, and nei3ede, and seide, 23 Whether thou schalt leese a lust man with thei wikkid maâ? if fifti lust men ben in 24 the citee, schulen thei periche togidereâ, and schalt thou not spare that place for fifti lust men, if thei ben thiynne? Fer 25
the citee, shulen thei pershe to gidere, and shal thee not spate to that place for fifti rytwis, if thei shulen be in it?
25 Be it fer fro thee that thow do this thing, and slee the rytwis with the wickid, and the rytwis be maad as the wickid; this is not thin that demyst al the erthe; 
thow shalt not do that dom. And the Lord seide to hym, If Y schal fynde in Sodom fifti rytwis in the myddil of the citee, I shall forsyue to al the place for 27 hem. Abraham answeride and seith, for oons I bigan, I shall speke to the Lord my God, whan Y am powder and asketh; what if there weren bi fyue lesse than fifti rytwis, shal thee do awey al the cite for fyue and fourty? And he seith, I shall not do awey, if I shal fynde there fyue and fourty. And eftsonys he speke to hym, If forsothe fourti weren foundun there, what shal thow do? He seith, I shall not smyte for fourty. Y bi-
28 seche thee, he seith, ne indeyne thou, Lord, if I speke; what if there weren foundun thretti? He answere, I shal not do, if I shal fynde thretti. For onus, 
29 he seith, I bigan, I shall speke to my Lord; what if there weren foundun twenti? He seyde, I shal not sle for twenti. I biseche, he seith, Lord, be thou not wrooth, if 3it oons I speke; what if there be foundun ten? He seide, I shall not do awey for ten. The Lord seide after, that he had ccessid to speke to Abraham, and he was turnyd azen into his place.

CAP. XIX.
1 And two aungels came to Sodom at euene, sittynge Loth in the 3atis of the cyte. The whiche, whanne he had seen hem, roos, and 3ede to mete with hem, and honowride bowide into the erthe, and seide, I prey 3ow, syres, bowide down into the hows of 3oure child, and dwellith there; wayshith 3oure fete, and erly be it fer thee that thou do this thing, and sle a\textsuperscript{1} just man\textsuperscript{a} with a\textsuperscript{1} wickid man\textsuperscript{b}, and that a just man be maad as a wickid man; this is not thin that demyst al the erthe; thou shalt not make this doom. And the Lord seide to him, If Y schal fynde in Sodom fifti just men in the myddis of the citee, Y schal forsyue to al the place for hem. Abraham answeride and seide, For Y bigan oons, Y schal speke to my Lord, sithen Y am dust and aische\textsuperscript{w}; what if lesse than fifti just men bi fyue ben, schalt thou do awey 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 eft Abraham seide to hym, But if fourti ben there, what schalt thou do? The Lord seide, Y schal not smyte\textsuperscript{3} for fourti. Abraham seide, Lord, Y biseche, take thou not to "indignacioun", if Y speke; what if thretti be foundun there? The Lord answere, Y schal not do, if Y schal fynde thretti there. Abraham seide, For Y bigan oons, Y schal speke to my Lord; what if twenti be foundun there? The Lord seide, Y schal not sle for twenti. Abraham seide, Lord, Y biseche, be thou not wrooth, if Y speke 3it oons; what if ten be founden there? The Lord seide, Y schal not do awey for ten. The Lord seide forth, after that he ccessid to speke to Abraham, and Abraham turnede azen in to his place.

CAP. XIX.
And tweyne aungels camen to Sodom in the euentide, while Loth sat in the 3atis of the citee. And whanne he hadde seyn hem, he roos, and 3ede azenes hem, and worshipide lowe to\textsuperscript{b} erthe\textsuperscript{c}, and seide, My lordis, Y biseche, bowe 3e in to the hous of 3oure child, and dwelle 3e there; wasche 3e 3oure feet, and in the morewtid 3e

\textsuperscript{1} seye \textsuperscript{ECC. M.} \textsuperscript{a} asches \textsuperscript{D.} \textsuperscript{b} shal \textsuperscript{A.} \textsuperscript{c} ther thretti \textsuperscript{ROEFF.} \textsuperscript{d} seith \textsuperscript{ROEFF.} \textsuperscript{e} anourede \textsuperscript{ROEFF.}
\textsuperscript{1} the s. \textsuperscript{u} Om. s. \textsuperscript{v} Om. s. \textsuperscript{w} ashen ELP. \textsuperscript{x} Om. c. \textsuperscript{y} Om. ELP. \textsuperscript{2} in to s. \textsuperscript{a} dignacioun G.
\textsuperscript{b} in to w. \textsuperscript{c} the erthe \textsuperscript{GKLMS.}
Loth, s: 7th to seiden gider my sothebifore ouertraueyl. shulen thee whiche goon in to comen thei vndur yyne to out hem. GENESIS. s: Thow dwel. of yuel Loth dore. thei that bro3ten vnto thei in to the Lord, to take to z; And whether thei of the puple or dou3teres, and dou3ten, vp to dou3tres; alle that ben thin lede out of this citee, we shulen do away this place, therthury that the cry of hem is ful encrestid bfore the Lord, the which sende vs that we lesen hem. And so Loth gon out, spake to his sonys in lawe, the whiche weren to take his dou3teres, and he seide, Risith, schulen go in to 3oure weye. Whiche seiden, Nay, but we schulen dwelle in the street. He constreyneled hem greetti, that thei schulden turne to hym. And whanne thei weren' entrid in to his hous, he made a feeste, he' bakide thierf breed, and thei eten. Forsothe bfore that thei shulden go to leggen, men of the citee settan about his hows, fro child to oold man, al the puple 5 to gider; and thei clepelden Loth, and seiden to hym, Where ben the men that comen in to thee at ny3t? lede hem out hidir, that we knowen hem. Loth gon oute to hem bihynde the rigge, and tynd-7 ynge to the dore, seith, Wole 3e not, I preye, my britheren, wole 3e not this 8 Yuel don. I have two dou3tren, the whiche 3it knewn not man; I shall lete hem out to 3ow, and mysvsith hem as it shal like to 3ow, so that 3e dou no thing of yuel to thes men, for thei ben comun 9 yune vndur the shadow of my roof. And thei seiden, Go 3yen thider. And eftsonys, 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 hidowlys. Now ny3 it was that thei shulden vp breke the 3atis; and lo! the men putten to hoonde, and brou3tien into hem Loth, and 36 closeden the dore. And hem that weren with out 11 thei smyten with blyndnes, fro the leest vnto the moost; so that the dore thei smyten not fynde. And thei seiden to 12 Loth, Hast thow here eny man of thin, sene in lawe, or sones, or dou3tres; alle that ben thin lede out of this citee, we shulen do away this place, therthury that the cry of hem is ful encrestid bfore the Lord, the which sende vs that we lesen hem. And so Loth gon out, spake to his sonys in lawe, the whiche weren 14 to take his dou3teres, and he seide, Risith,
and goth out fro this place, for the Lord
shal do a weie this cite. And he was
seen to hem as pleiynge to speke. And
whanne was morutyde, the aungels con-
streynneden hym, seiyngge, Aryse, and take
thi wijf, and thi two dow3tres, that thow
hast, lest and thow with b perishe in the
wickidnes of the citee. And hym deny-
inge, thei token the honde of hym, and
the honde of the wijf, and of the two
dow3tren of hym; ther thur3 that the
Lord wolde spare to hym. And thei
ledden hym out, and puttiden c hym out
of the eyte. There thei spoken to hym,
seiyngge, Saue thi soule; wole4 thow not
bihold biynde thi bak, and stonde thow
not in al the regionn about, but in the
hille make thee saf, lest and thow with
perishe. And Loth to hem seide, My
lord, I biseche, for thi servaunt hath
founndun grace before thee, and thow hast
magnyfied grace and thi mercye, that thow
hast don with me, that thow sauedist my
soule; I may not in the hil be saudyd,
lest peraunter yuel take me, and die;
there is a cite here ny a little, to which
Y may fie, and I shall be saf in it; wheth-
er it is not lifel? and c my soule shal
lyue in it. And he seide to hym, Lo! in
that I haue take thi preieris, that I
subuerste not the ciete for the which thow
hast spokun; hye, and be thow' maad saf
there, for I shall not mowe do eyny thing
to the tyme that e thow be gon yn thi
dir. Therfore the name of that ciete is clepid
Segor. The sunne is gon out vpon the
erthe, and Loth is gon in to Segor.
Thanne the Lord reynede vpon Sodom
and Gomorren stout and fier, fro the
Lord fro heune, and he subuerste thes
ciete, and al the region about, alle
dwelleryes of ciete, and alle growynge
things of the erthe. And the wijf of
hym,biholdynge b biynde her, was turned
do away this ciete. And he was seyn to
hem to speke as pleiynge. And whanne15
the morowt was, the aungels constrey-
[...]

b Om. d.  c putten ddefh.  d wilne ddefh. wele d.  e Om. d.  f Om. ddefh.  g Om. ddefh.
biholdynge a.

c Loth s.  d Om. s.  e this i.  f the while ks.  g feynede s.  h hem s.  i swe te him s.  ii Om. g.
k made grete s.  l to s.  m hil l.  n the which t.  o sauf s.  p be saued a.  q preier g.  r thee ekl.
s is i.  t of k.  u Om. r.  v the duellers s.  w the ciete ksx.  x Lothis s.  y she was s.
27 into an ymage of salt. Abraham forsothe arysenge early, where he stode before-
hand with the Lord, bihelde Sodom and
Gomor, and al the erthe of that\(^1\) region;
and saw a multitude of sparkis\(^2\) steiynge
vp fro the erthe, as smook of a furnes.
28 Whan forsothe God had subuer tid
the cites of that region, he recordide of
Abraham, and dylyueride Loth fro the
subuersiou of cites in whiche he had
dwellid. And Loth stiede\(^3\) vp fro Segor,
and dwellid in the hil, and lys two dow-
tris with hym, forsothe he dre dde to dvel
in Segor; and he dwellid in a spelune,\(^3\)
for or a deu, he and his two dowsterys with
hym. And the more seide \(^{vto}\) the lesse,
Our fadir is old, and noon of the men
is left in the land, that my3ten gon into vs,
after the maner of al londe; come, and
make we hym drunkun with wyne, and
slepe we with hym, that we mown kepe
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 nether whan the
dowstey ley down, ne when she a roos.
31 And the tother day the more seide to the
lasse, Lo! 3istirdai I slept with my fadir,
3yue we hym to drynk wyne also this
ny3t, and thow shalt slepe with hym, that
we sauen the seed of our fadir. And
thei 3auen also that ny3t to her fadir
wyne for to drynk, and the lesse gon
ynne slept\(^4\) with hym; and nother than
forsothe he felide when he lay bi hi ror,
whan she a roos. Thanne conseuyened
the two dowstrys of Loth of her fader.
33 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.
34 And the lesse bare a sone, and clepid
the name of hym Amon, that is, the sone of
my3 puple; he is the fadir of Amonytes
3it to this day.

\(^1\) thilk \textit{beef}. \(^2\) sperklis \textit{beef}. \(^3\) stei3 \textit{beef}. \(^4\) cawe d. \(^5\) Om. \textit{beef}. \(^6\) to \textit{beef}.

\(^2\) stiynge vp s. \(^3\) the erthe s. \(^4\) he deleyurede s. \(^5\) stiede vp f. \(^6\) duete s. \(^7\) Om. g. \(^8\) noon
of nx. \(^9\) on kl. \(^{10}\) Om. k. \(^{11}\) Om. k. \(^{12}\) Om. \(^{13}\) the seed s. \(^{14}\) more or the elder s. \(^{15}\) with him k. \(^{16}\) Om. s.

\(^{17}\) ochthir f. \(^{18}\) lesse or the younger s. \(^{19}\) Om. b. \(^{20}\) the seed eks. \(^{21}\) so the i. \(^{22}\) vto this i. til in to this s.
CAP. XX.

Abraham thens gon into the south londe, dwelleide bitwix Cades and Sur, and he was pilgrim in Gerereys; and he seide of Sara, his wijf, My sistyr she is. Thanne sende Abynamalech, the kyng of Gerere, and toke hyr. God forsothe com to Abynamalech bi sweuyn in the niȝt, and seide to hym, Lo! thow shalt die, for the wijf that thou hast takyn, for she hath a man. Abynamalech forsothe had not towchid hir, and seith, Lord, whether an vnkunynge folk of kynde and a ryt wys thow shalt sle? Seide he not to me, my sistyr she is, and she seith, my brother he is? In symplenes of myn herte, and clemenes of myn hondys I didde this. And the Lord seide to hym, I knowe that thurȝ symplenes of herte thow didist, and therfor Y kepte thee, that thow shuldist not synne in me, and I suffryde not that thow shuldist towche hyr; now thanne ȝelde the wijf to hir man, for a prophet he is; and he shal preie for thee, and thow shalt lyue; if solthi thow wolt not yeldyn, wite thow tharȝ thurȝ deeth thow shalt die, thow and alle that ben thyn. And anoon of the nyȝt rysynge, Abynamalech clepide alle his servauntis, and spake alle thes wordis in the eeres of hym; and alle men dreeden hem greetli.

Abynamalech forsothe clepide also Abraham, and seide to hym, What hast thow don to vs? what han we synned in thee, for thow hast brouȝt yune upon me and vpon my reweyne a greet synne? thingis that thow shuldist not do thow hast don to vs. And eftsonys askynge seith, What hast thow seen that that thow shuldist don? Abraham answeyde, I touȝte with my sylf, seynge, peraunture the drede of God is not in this place, and thei shal slie me for my wijf; ellis forsothe and vreelii my sister she is, the dowȝter of my fadir, and not the dowȝter of my moder; and I toke her into a wijf; and

CAP. XX.

Abraham yede forth fro thennus in to the lond of the south, and dwelleide bitwix Cades and Sur, and was a pilgrim in Geraris; and he seide of Sare, his wijf, Sche is my sistyr. Therfor Abynamalech, kyng of Gerare, sente, and took hir. Sotthi God cam to Abynamalech bi a sweuene in the nyȝt, and seide to hym, Lo! thow schalt die, for the wooman which thou hast take, for sche hath an hosebond. For sothe Abynamalech touchide not hir; and he seide, Lord, whether thou schalt sel folc vnkunynge and iust? Whether he seide not to me, Sche is my sistyr, and sche seide, He is my brother? In the symplenesse of myn herte, and in the clennesse of myn hondis Y didde this. And the Lord seide to hym, And Y woot that thou didist bi symple herte, and therfor Y kepte thee, lest thou didist synne aȝens me, and I suffride not that thou touchid hir; now therfor ȝelde thou the wijf to hir; hosebonde, for he is a profete; and he schal preye for thee, and thou schalt lyue; solthi if thou nyte ȝelde, wite thou that thou schalt die bi deeth, thou and alle thingis that ben thine. And anoon Abynamalech roos bi nyȝt, and clepide alle his servauntis, and spak alle these wordis in the eeres of hym; and alle men dreeden greetli. Sotthi Abynamalech clepide also Abraham, and seide to hym, What hast thou do to vs? what synneden we aȝens thee, for thou hast brouȝt in on me and on my reweyne a greuouse synne? thou hast do to vs which thingis thou ouȝtist not do. And eft Abynamalech axide, and seide, What thing seijist thou, that thou woldist do this? Abraham answeerde, Y touȝte withi me, and seide, in hap the drede of God is not in this place; and thei schulen sle me for my wijf; in other ma-ner forsothe and sche is my sister verili, the douȝter of my fadir, and not the douȝter of my moder; and Y weddide hir in
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 brother Y am. Thanne Abymalech toke sheep, and oxen, and seruan'tis, and handmaydenes, and 3aue to Abraham; and yeldide to hym Sara, his wif, and seith, The lond is before 30w; where ever it shal plesse to thee, dwel. And to Sara he seide, Lo! a thowsynd pens of siluer I haue 3oun to thi brother; this shal be to thee into veyl of eyen to alle that ben with thee; and whidir ever thou shalt gon, haue mynde thee o-a taken. Abraham forsothe preiynge, God inclide Abymalech, and wif, and hand maydenes of hym, and beren childb; God forsothe had closid al the womb of the hows of c Abymalech, for Sara, Abymalech's wif.

**CAP. XXI.**

1 God forsothe visitide Sara, as he had bihiȝt, and fullifile that that he spak. And she consewyede, and bare a sone in hir elde, in the tyme that God before seide to hir. And Abraham clepide the name of his sone, whom gat to hym Sara, Ysaac. And he circumcide hym the eiȝte day, as God had commaundid hym, when he was of an hundrid wyneter; this forsothe age of the fadir Ysaac was born. And Sara seide, The Lord hath lawyne maed to me, and who so ever shal here shal with lawe to me. And eft seith, Who to heren shulde leue Abraham, that Sara shulde yue a child to sowk, whom 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 wynetyng of hym. And when Sara had seen the sone of Agar Egipciæan pleiynge with Ysaac, hir sone, she seide to Abraham, Throw out this hand mayden, and the sone of hir; toû wif; sotheli aifter that God ladde me out of the hous of my fadir, Y seide to hir, Thou schalt do this mercy with me in eech place to which we schulen entre; thou schalt seie, that Y am thi brother. Ther-fore Abymalech took scheep, and oxen, and seruan'tis, and handmaydenes, and 3af to Abraham; and he yeldide to him Sara, hir wifb, and seide, The lond is bifore 30w; dwelle thou, where euere it pleiseth thee. Forsothe Abymalech seide to Sara, Lo! Y 16 3af a thousand platis of siluer to thi brother; this schal be to thee in to hiling of 3en to al men that ben with thee; and whider euere thou goist, haue thou mynde that thou art takun. Sotheli for Abraham preiide, God curide Abymalech, and his wif, and handmaydenes, and the child-iden; for God hadde closid ech wombe of 15 the hows of Abymalech, for Sara, the wif of Abraham.

**CAP. XXI.**

Forsoth God visitide Sara, as he bihite, and fillide the thingis, that he spak. And seide consewyede, and childide a sone in hir ecli, in the tyme wherbye God biforeseide to hir. And Abraham clepide the name of his sone, whom Sara childide to him, Ysaac. And Abraham circumcide hym in the eiȝte dai, as God commaundide to him, whanne he was of an hundrid seer; for Ysaac was born in this age of the fadir. And Sara seide, The Lord made leiynge to me, and who euer schal here schul leyse with me. And eft sche seide, Who schulde here, and bileyue to Abraham, that Sara schulde yue soukyng to a sone, whom sche childide to him now an eld man? Therfor the child entreeside, and was wenyld; and Abraham made a greet feest in the dai of his wenyng. And whanne Sara seide the sone of Agar Egipciæan pleiynge with Ysaac hir sone, sche seide to Abraham, Cast thou out the hand maydyne and hir sone; for the sone of

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\( y \) and I d. 2 Om. a. 3 to a rec. m. the etakyn d. b children d. e Om. a. 4 byhote bdefh.

\( a \) Om. b rec. m. 0 handmaydenes d. p Om. a. q plese s. r to thee ks. s handmaydenes eqx. t gen-dride c pr. m. u circumcide ac. v hath made s. w pleiynge either douynge ydolatrie dce0aqx. pleiynge or d. y. n. x Om. kmwtd. y this plures.
the sone of the handmayden shal not be eyre with my sone Ysaac. Hard toke that Abraham for his sone; to whom God seide, Sharp be it not seen to thee upon the child, and upon this handmayden; alle thingis that Sara shal seye to thee, here the voys of hir, for in Ysaac shal be clepid seed to thee; but and the sone of the handmaydien I shal make into a greet 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 was gon away, erride in the wildernes of Bersabee. And whan the water in the botel was doon, she threwe away the child vnnder a tree, that there was, and 3ede away, and she set forn a3ens a fer, as myche as a bow may cast; she seide fersothe, I shal not se dyngye the child, and sittynge a3ens, heuede yp hir voys, and wepte. And the Lord herde the voys of the child, and the angel of the Lord clepide Agar fro heuene, seynge, Agar, what dost thou? wolde thou not drede; God forsothe hath herd the voys of the child, fro the place in which he is. Arynse, and take the child, and holde the honde of hym; for into a greet folk I shal make hym. And God openede the eyen of hir, the whiche seynge the pit of water, 3ede, and fililde the botel, and 3aue the child to drynk; and was with hym, the whiche wex, and dwellid in wildyrnes, and he was maad a 3ong 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 Abyme-lech, and Phicol, the prince of his oost, to Abraham, God is with thee in alle thingis that thou dost; thanne swere by God that thou nosto not to me, me to myn aftir comes, and to my lymes; but after the merci 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 seyn scharp to thee on the child, and on thin handmayde; alle thingis whiche Sare seith to thee, here thou hir voys, for in Ysaac seed schal be clepid to thee; but I shal make the sone of the handmaid in to a greet folk, for he is thi seed. And so Abraham roos eerli, and took breed, and a botel of watir, and put tide on hir schuldre, and bitoke the child, and lefte hir; and whanne sches hadde go, sche 3ede out of the weie in the wildirnesse of Bersabee. And whanne the watir was in the botel was endid, sche castide awei the child vnnder 3tre that was there; and sche 3ede awei, and sche sat euene a3ens as fer as a bowe may caste; for sche seide, Y schal not se the child diynge; and sche sat a3ens, and reiside hir voys, and wepte. Forsothe the Lord herde the voys of the child, and the angel of the Lord clepide Agar fro heuene, and seide, What doist thou, Agar? nyte thou drede, for God hath herd the voys of the child fro the place where ynde he is. Rise thou, and take the child, and holde his hoon; for Y schal make hym in to a greet folc. And God openythe hir ij3en, and sche se3i a pit of watir, and sche 3ede, and fililde the botel, and sche 3af drynk to the child; and was with him, and he encresside, and dwellide in wildernesse, and he was maad a 3ong man an archer, and dwellide in the 21 deseert of Faran; and his modir took to him a wijf of the lond of Egipt. In the 22 same tyme Abyme-lech, and Ficol, prince of his oost, seide to Abraham, God is with thee in alle thingis whiche thou dost; therfore swere thou bi God that thou no3e not me, and myn eiris, and my knynde; but bi the mersi whych Y diide to thee, do thou to me, and to the lond in which thou lyesdist a comelyng. And Abraham seide, Y schal swere. And he blamyde Abyme-25
And Abram seide, I shal swere. And he blamyde Abymalech for the pit of water, the which thur3 force token away the seruauntis of hym. And Abymalech answerid, I wiste not who dide this thing, but and thow shewdist not to me, and I herde not for-27 to to\textsuperscript{m} day. And so Abraham tooke sheep, and oxen, and \textsuperscript{3a} to Abymalech, and bothe thei smyt\textsuperscript{a} a boond of pes. And Abrahame ordeynede seune she lambis of the flesk asyde. To whom sayde Abymalech, What to hem wilne thesen seuen the lambis, the which thow hast maad 30 stoond asyde? And he, Seuen, he seith, she lambis thow shalt take of myn honde, that thei be into witnes to me, for I del-uyde this pit. Therfore this place was clepid Bersabee, for there eithir swore, 32 and \textsuperscript{3e}den in couenaunt of pes for the 33 pitt of othere. Abymalech forsothe aroos, and Phicol, the prince of his chyualrye\textsuperscript{a}, and turneden \textsuperscript{a}en in to the loond of Palestynes. Abraham forsothe plauntide a wode in Bersabee, and inwardli clepide there the name of euerlastynge\textsuperscript{a} God; 34 and was a tiler of the erthe of Palestynes many days.

CAP. XXII.

And aftyr that thes thingis weren doon, God tespide Abraham, and seide to hym, Abraham! Abraham! He answerid, I am \textsuperscript{ny}3. He seide to hym, Tak thin oonli gotun sone, whom thow louest, Ysaac, and go into the loond of visioun, and there offer hym into sacrifice al brent, vpon oon of the hillis which I shal shewe to thee. Thanne Abraham on\textsuperscript{p} the ny\textsuperscript{3}t with rysynge, dyte his asse, ledynge with hym two 30ng men, and Ysaac his sone; and whanne he had hewid his wode into brent sacrifice, he \textsuperscript{3e}de to the place which comaundide hym God. 4 And the thrid day, the eyen heued vp, he

lech for the pit of watir, which hisse ser-
nauntis token away bi violence. And Abymalech ansterwe. I wiste not who dide this thing, but also\textsuperscript{m} thou shewdist not to me, and Y herde not outakun to dai. And so Abraham tooke sheep and oxun,\textsuperscript{27} and 3af to Abymalech, and bothe smyte\textsuperscript{a} a boond of pes. And Abraham settide\textsuperscript{23} seune ewe lambren of the flok asidis half. And Abymalech seide to hym, What wolen these seune ewe lambren to hem siff, which thou madist stonde asidis half? And he seide, Thou schalt take of myn\textsuperscript{30} hond seune ewe lambren, that tho be in to witnessyng to me, for Y diggide this pit. Therfor thilke place was clepid Ber-\textsuperscript{31} sabee, for euere eithir swore there; and thei maden boond of pes for the pit of an\textsuperscript{p} ooth. Forsothe Abymalech roos, and Ficol, prince\textsuperscript{a} of his chyualrie, and thei turneden \textsuperscript{a}en in to the loond of Palestynes. Sotheli Abraham plauntide a wode\textsuperscript{a} in Bersabee, and inwardli clepide there the name of euerlastinge God; and he was an\textsuperscript{34} erthetilliere \textit{et}ther\textit{a} \textit{comelyng} of the loond of Palestynes in many days.

CAP. XXII.

And aftyr that these thingis weren don, 1 God assaiede Abraham, and seide to hym, Abraham! Abraham! He ansterwe, Y am present. God seide to him, Take thi sone\textsuperscript{2} oon gendrid\textsuperscript{a}, whom thou louest, Ysaac; and go into the loond of visioun, and offer thou hym there in to brent sacrifice, on oon of the hillis which Y schal schewe to thee. Therfor Abraham roos bi nyt, and saulde his asse, and ledde with hym tway 3ong men, and Ysaac his sone; and whanne he had hewid these trees in to brent sacrifice, he \textsuperscript{3e}de to the place which God hadde comaundid to him. Forsothe in the thrid\textsuperscript{4} dai he reiside hisen, and se\textsuperscript{3} a place
And sworte, and seide to his children, Abijith here with the asse, and the child vnto thidir goynge, after that we han onowryd, we shulen com azen to 30w. And he toke the wode of the sacrifice, and putte vpon Ysaac, his sone; he forsothe bare in his hondis fier, and a sword. And whanne thei two zeden to 7gideris, seide Ysaac to his fadir, My fa- dir! And he answeride, What wilt thou, son? Lo! he seith, fier and wode, where is the sacrifice of that that shal be brent? 8Abraham seide, God shal puruey to hym, my sone, the sacrifice of that that shal be brent. Thanme thei zeden togider, and comen to the place whom God shewide to hym, in the which he bildeide 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. 9And he strawyte his hone, and toke the swerd, that he myst offre his sone. And loo! the anguel of the Lord fro heuene cryede, seiyng, Abraham! Abraham! 10The whicke answeride, I am ny. And he seide to hym, Streche thow not thin5 hand out vpon the child, and do not1 any thing to hym; now I haue knowun that thow drediest God, and thow hast not sparid to thin one6 gotten sone for me. 11Abraham heuede vp his eyen, and sawe biynd his bak a wether amonge thornes, tyed bi the horns, whom takyng to 12offryd brent sacrifice for the sone. And he clepide the name of the7 place, The Lord seeth; wherfore 3it this8 day it is seid, In the hil the Lord shal se. 13And the anguel of the Lord clepide Abraham 14eftsynos fro heuene, seiyng, Bi my sylf I swore, seith the Lord, for thow hasted do this thing, and thow hast not sparid to 15thin oon gotun sone for me, I shal bis 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 his children, Abides 3e here with the asse, Y and the child schulen go thidur9; and after that we han worschipid, we schulen turene azen to 3ou. And he took the trees of brent sacrifice, and puttide 10 on Ysaac his sone; forsothe he bar fier, and a sword in hise hondis. And whanne thei11 twyne zeden togider, Isaac seide to his fadir, My fa- dir! And 12 he answeride, What wolt thou, son? He seide, Lo! fier and trees7, where is the beeste of brent sacrifice? Abraham seide, 8 My sone, God schal puruey to hym the beeste of brent sacrifice. Therfor thei9 zeden to gidere, and camen to the place which God hadde schewid to hym, in which place Abraham bildeide an auter, and dresside trees8 above; and whanne he hadde bounde togider Ysaac, his sone, he puttide Ysaac inb the auter, onc the heep of trees4. And he held forth his honde, and 10 took the swerd to sacrifice his sone6. And 11 lo! an9 anguel of the Lord criede fro heuene, and seide, Abraham! Abraham! Which answeride, I am present. And the 12 anguel seide to hym, Holde thou not forth thin honde on the child, neither do thou ony thing to him; now Y haue10 knowe that1 thou drediest God, and sparidist not thin oon gendridk sone for me. Abraham 13 reiside hise 1yen, and he seij "biynde his1 bak1 a ram cleuyng bi horns6 among breris, which4 he took, and offryd brent sacrifice for the9 sone. And he clepide14 the name of that place, The Lord seeh; wherfore it is seyd, til to da1, The Lord schal see in the hil. Forsothe the anguel15 of the Lord clepide Abraham the seconde tyme fro heuene, and seide, The Lord16 seith, Y hane swore bi my sylf, for thou hast do this thing, and hast not sparid thin oon gendridl for me, Y schal blesse17 thee, and Y schal multiplicye thi seed as the1 sterris of heuene, and as grauel7 which is in the9 brynk of the see; thi seed schal
the 3atis of his enemyes; and al folk of the erthe shal be blessid in thi seed, for thow hast obeishid to my vois. And Abraham turnede azen to his children, and 3ede to Bersabee togider, and he dwellide there. And so thes thingis don, it was told to Abraham, that Melcha forsothe had getun sones to Nachor, his bro- ther; Hus, the fyrst getun, and Buz, the brother of hym, and Chamuel, the fadir 22 of Sirus, and Cased, and Azan, and Phel- 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 lyuycd 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 3my3te 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 piligrime I am anentis 50w; 3yue 3e to me ry3t of a biryung place with 50w, that I now biry ymne 5 my deed. And the sones of Heth an- sweriden, seiynge, Lord, here vs; the prince of God thow art anentis vs; in oure chosun berecile birey thi deed, and no man schal now wern thee, but in the monument of hym thow bryye thy 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 plese to 3oure soule that I bryye my deed, here 3e me, and preye 3e for me anentis 9 Ephron, the sone of Seor, that he 3yue to me the double spelunk, 'or case', that he hath in the vttormore party of his feeld; for the worth of money take he it to me biforme 30w into possession of a 10 sepulcre. Ephron forsothe dwellid in the gete\(^w\) the 3atis of his enemyes; and alle\(^18\) the folkis of erthe schulen be blessid in thi seed, for thou obeiedist to my vois. Abra- ham turnede azen to his children, and thei 3eden to Bersabee togidere, and he dwellide there. And so whanne thes 20 thingis weren don, it was told to Abraham that also Melcha hadde bore sones to Nachor his brother; Hus the firste gendrid\(^3\), 21 and Buz his brothir, and Chamuel the fadir of Siris\(^3\), and Cased, and Asan, and 22 Feldas, and Jedlaf, and Batulen, of whom 23 Rebecca was born; Melcha childide these eizt to Nachor brother\(^6\) of Abraham. For- 24 sothe his\(^a\) concubyn\(^b\), Roma bi name, child- ide Thabee, and Gaon, and ThaaS, and Maacha.

CAP. XXIII.

Forsothe Sara lyuycd an hundrid and 1 seuen and twenti 3eer, and diede in the citee of\(^c\) Arbee, which\(^d\) is Ebron, in the land of Chanaan; and Abraham cam to biwyle and biwepe hir. And whanne he\(^3\) hadde rise fro the\(^e\) office of the deed bodi, he spak to the sones of Heth, and seide, 18 Y am a comelyng and a pilgrym anentis 301; 3yue 3e to me ri3t of sepulcre\(^d\) with 301, that Y biri my deed body. And the sones of Heth answeriden, and seiden, Lord, here thou vs; thou\(^f\) art the prince\(^e\) of God anentis vs; biri thou thi deed bodi in oure chosun sepulcris, and no man schal mow forbede thee, that ne thou biri thy deed bodi in the sepulcre of him. And Abraham roos, and worshipide the puple of the land, that is, the sones of Heth. And he seide to hem, If it plesith 30ure soule that Y biri my deed bodi, here 3e me, and preie 3e for me to Eron, the sone of Seor, that he 3yue to me the double\(^g\) case, which he hath in the vttirmost part of his feeld; for sufficiant money 3yue he it to me biforme 301 into possession of a sepulcre. Forsothe Eron dwellide 10 in the myddis of the sones of Heth. And

\(^w\) welde s. \(^x\) bigotun l. \(^y\) Siris ether of men of Sirie BCFGKNQX sec.m. Siris or of m. of S. ELP. 
\(^z\) the brothir s. \(^a\) Nachor s. \(^b\) secondary wyf s. concubyne ether secondarie wyf BCFGKNQX. c. or sec. 
\(^g\) wyf ELP. \(^c\) Om. places. \(^d\) the which c. \(^e\) Om. s. \(^f\) sepulture ELPf. \(^g\) that D.
myddil of the sones of Heth. And Ephron answerede to Abraham, alle men herynge the which yede into the 3aate of the cite
11 of hym, seiyng, My lord, so shal it not be, but thow more herkyne that I speke; the feeld I take to thee, and the spehunk that is in yt, present the sonys of my
12 puple; birye thi deed. Abraham lowtide bifo the Lord, and the puple of the
13 loond, and spake to Ephron, stondyngye aboute the folk of hym, I biseche, that thow here me; I shal 3yue 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 hunryd sicles of siluer, this is the pryis bitwix me and thee, but what is that? birye thi? deed.
16 The which whanne Abraham had herd, he peyside the money that Ephron had askyd, herynge the sonys of Heth, foure hunryd siclys of siluer, and of preued
17 comune money. And the feeld suntyme of Ephron, in the which was the double spelunk, biholdynge to Mambre, as wel it as the spelunk and alle the trees of it, in alle the termes of it bi emuyroun, is
18 confermyd to Abraham into possesyonn, seynge the sones of Heth and alle that entreden the 3ate of the cite of hym.
19 And so Abraham byriede his wijf Sara in the double spelunk of the feeld, the which bihelde Mambre; that is Ebron
20 in the londe of Chanaan. And the feeld is conferred, and the pit that was in it, to Abraham, into possessyon of a monument, of the sones of Heth.

CAP. XXIV.

1 Forsothe Abraham was oold, and of manye daies, and the Lord in alle thingis had blissid to hym. And he seide to the elder seruauant 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 anwerde to Abraham, while alle men herden that entreden bi the 3ate of that citee, and seide, My lord, it schal not be doon so, but more herkyne that that
11 be, but more herkyne that I speke; Y seie; Y 3yue to thee the feeld, and the
deine\(^b\) which is theryne, while the sones of my puple ben present; birie thou
thi? deed bodi. Abraham worschypide bi-12 for the Lord, and bifor the puple of the
13 loond, and he spak to Efron, while his puple stood aboute, Y biseche, that thou
14 here me; Y shal 3yue money for the feeld, resseyue thou it, and so Y schal birie my
deed bodi in the feeld. And Efron an-
15 swerde, My lord, here thou me, the lond
16 which thou axist\(^a\) is worth foure hunryd siclys of siluer, that\(^c\) is the prijs bitwix me and thee, but hou myche is this? birie
17 thon thi deed bodi. And whanne Abra-
18 ham hadde herd this, he noumbride the monei which Efron axide, while the sones of Heth herden, foure hunryd siclys of siluer, and of preuyd comyn monei. And 17
the feeld that was suntyme of Efron, in which feeld was a double denne, biholdinge to Mambre, as wel thilke feeld as the denne and alle\(^d\) trees therof, in alle
17 termes\(^e\) therof bi cumpas, was conferred to Abraham in to possesyonn, while the 18
sones of Heth seygen and alle men that entreden bi the 3ate of that citee. And 19
so Abraham biriede Sara, his wijf, in the double denne of the feeld, that bihelde to
20 Mambre; this is Ebron in the lond of Chanaan. And the feeld, and the denne 20 that was theryne, was confermyd of the sones of Heth to Abraham, in to posses-
17\(^f\)ioun of sepulcre\(^g\).

CAP. XXIV.

Forsothe Abraham was eld, and of manye daies, and the Lord hadde blessid hym in alle thingis. And he seide to the elder
seruauant of his hows, that was souereyn on alle thingis that he hadde, Put thou thin
17 hoond vndir myn hipe, that Y coniure thee bi the Lord God of heuene and of erthe,

\(^{b}\) Om. E. \(^{a}\) Om. E. \(^{c}\) cas e s. \(^{d}\) the E L. \(^{e}\) Om. EL. \(^{f}\) askist K. \(^{g}\) this plures. \(^{h}\) Om. C.
and of erthe, that thou take not wijfz

to my sone of the dou3tris of Chananeyes,
among the whiche I dulle; but go to
the loond to my cognaicoun, and fro
thens take a wijf to my sone Ysaac. The
seruanunt answeride, If the womman wole
not com with me into this loond, whether
I shal lede a3en thi sone to the place, of
which thou were goon out? Abra-
ham seide, Be war, lest any tymc thou
lede a3en thider my sone; the Lord God
of heuene that take me fro the hows of
my fadir, and fro the loond of my birth,
the which hath spokun to me, and swore,
scyne, To thi seed I shall 3yue this
loond, he shal send his aungel bfore thee,
and fro thens thow shalt tak a wijf to
my sone; and if the womman wole not
folow thee, thow shalt not be holden\textsuperscript{a} to
the oth; neuerthelater my sone ne lede
thow a3en\textsuperscript{b} thider. Thanne the seruanunt
putte his hoond vndir the hip of Abra-
ham, his lord, and swore to hym vpon
this word. And he tok ten camelis of
the flok of his lord, and 3ede, berynge
with hym of alle the goodis of hym; and
goon he 3ede to Mesopotany, to the citee
of Nachor. And when he had maad the
camelis resten out of the wallid town,
bisydis a pit of watre, at euen, that\textsuperscript{c} tymc
that womman ben wont to goon out to
draw water, seide, Lord God of my lord
Abraham, Y preye, to day a3en-com to
me, and do mercy with my lord Abra-
ham. Loo! I stonde ny3 the welle of
water, and the dou3tres of the dwellers
of this citee shal goon out to draw watyr;
thanne the mayden\textsuperscript{d} child, to whom I
shal seye, Bouwe down thi water pot that I
drynke, and she shal answere, Drynke,
but and to thi camels I shal 3yue drynk,
she is whom thou hast bfore ordeyne to
thi seruanunt Ysaac; and bi this I shal
vndirstond that thou shalt do mercy with
my lord Abraham. Ne 3it fully with

that thou take not a wijf to my sone of
the dou3tris of Chanaan, among whiche Y
dwelle; but that thou go to my lord and
kyvrede, and therof take a wijf to my sone
Ysaac. The seruanunt aanswerde, If the
womman nyle\textsuperscript{e} come with me in to this
loond, whether Y owe lede\textsuperscript{f} a3en thi sone
to the place, fro which thou yeedist out?
Abraham seide, Be war, lest ony tymc
thou lede a3en thider my sone; the Lord\textsuperscript{g} 7
of heuene that took me fro the hows of
my fadir, and fro the loond of my birthe,
which spak to me, and swoor, and seide,
Y shal 3yue this loond to thi seed, he shal
sende his aungel bfore thee, and thou
schalt take fro thennus a wijf to my sone;
forsothe if the womman nyle\textsuperscript{h} sue thee, a
thou schalt not be holdun bi? the ooth;
netheles lede not a3en my sone thider.
Therfore the seruanunt puttide his hond\textsuperscript{i}
vndur the hipe of Abraham, his lord, and
swoor to him on this word. And he tok ten
camels of the floc of his lord, and 3ede
forth, and bar with him of alle the goodis
of his lord; and he 3ede forth, and cam
to Mesopotanye, to the citee of Nachor.
And whanne he hadde maad the camels 11
to reste with out the citee, bisidis the\textsuperscript{e} pit
of watir, in the euentid, in that tymc in
which wynnem ben wont to go out to
drawe watir, he seide, Lord\textsuperscript{b} God of my 12
lord Abraham, Y bi8che, mee8te\textsuperscript{c} with me8
to dai, and do mersi with my lord Abra-
ham. Lo! Y stonde ny3 the\textsuperscript{a} welle of watir, 13
and the dou3tris of enhabiters\textsuperscript{f} of this citee
schulen go out to drawe watir; therfor 14
the damysel to which Y schal seie, Bowe
doun thi watir pot that Y drynke, and
schal answere, Drynke thou, but also Y
schal 3yue drynke to thi camels, thilke it
is which thou hast maad redi to thi ser-
uanunt Ysaac; and bi this Y schal vndir-
stonde that thou hast do mersi with\textsuperscript{g} my
lord Abraham. And he hadde not 3it 15
fillid the wordis with\textsuperscript{h} yyne hym sylf, and

\textsuperscript{a} a wijf A pr. m. \textsuperscript{b} bihold A. byholden BH. be holde E pr. m. ben holde sec. m. \textsuperscript{c} thilk BDEH. \textsuperscript{d} maybe BD sec. m. EFH.

\textsuperscript{e} wile not L. \textsuperscript{f} to lede sec. m. Kilps. \textsuperscript{g} Lord God A sec. m. EcIN. \textsuperscript{h} wile not L. \textsuperscript{i} to goquerty.

\textsuperscript{z} a ks. \textsuperscript{a} and soQRTW. and to gox. \textsuperscript{b} my Lord s. \textsuperscript{c} to meeunte a. to meeute thou msw. \textsuperscript{d} thee goW.

\textsuperscript{c} an K. a wad. to the X. \textsuperscript{f} the enhabiters FLN. dwellers w. the dwellers s. \textsuperscript{g} to K. \textsuperscript{h} Om. i.
ynne hym silf he had fulfildid the wordis, and loo! Rebecca 3ede out, the dowoter of Batuel, sone of Melche, wijf of Nachor, brother of Abraham, hauynge a 
16 water pot in hir shulder; a ful sembly damysel, and moost Fayr mayden, and vnknowun to man. She descendide forsothe to the welle, and had fulfild hir 
17 water pot, and was turned azen. And the seruunter 3ede azen, and seide, 3yue to me a little of water to drynk of 
18 thei water pot. The which answereide, Drynk, my lord. And anoon she putte down the water pot vpon hir arm, and 19 yane drynk to hym. And whanne he had drunkun, she addide to, But and to thie camelis I shal draw water, to the yne 
20 thei han drunkun. And she, heldyng out the water pot into the water trouvis, and renmede azen to the pit, for to draw water, and drawun she yane to alle the 
21 camelis. He forsothe biiheled her still, wilnyng to wite whether the Lord had 
22 maad his weye welsom, or noon. Thanne 22nd after that the camelis hadden drunkun, the man broshte forth goldun eer ryngis, pesyngue two sicles, and as feel arn ser-
23 clis, peys of ten siclys. And he seide to hir, Whos dowoter art thou? shewe thow to me, is there in the hows of thi fadir 
24 place to dwelle? The which answeryde, The dowuter of Batuel Y am, sone of Nachor, whom Melche bar to hym. And she addide, seyiune, Of chaf forsothe and of hey myche there is at vs, and a large 
25 place to dwelle. The man bowide hym silf, and onouryde the Lord, seyiune, Blessid be the Lord God of my lord Abraham, the which hath not takun avey mercy and his sothefastnes fro my lord, and in rjst wey hath fulli lad me into the 
26 hows of the brothir of my lord. And so the damysel remmede, and tolde in the hows of hir modir alle thingis that she 
27 hadde herd. Rebecca forsothe hadde a 

lo! Rebecca, the dou3ter of Batuel, sone of Melche, wijf of Nachor, brother of Abraham, 3ede ou3t, hauynge a watir pot in hir schulldre; a damysel ful comeli, 
and faireste virgyn, and vnknowun of man. Sotheli sehe cam down to the welle, and fillide the watir pot, and turnide azen. And the seruunter mette hir, and seide, 3yue thou to bye me a litil of the watir of 
thei pot to drynk. Which answereide, Drynke thou, my lord. And anoon she dide down the watir pot on hir schulldre, and 3af drynk to hym. And whanne he had 
drunke, she addeide, But also Y schal drawe watir to thi camelis, til alle drynken. And she helde out the watir pot in trouvis, and ran azen to the pit, to 
drawe watir, and sche 3af watir drawun to alle the camelis. Sotheli he biiheled hir priueli, and wolde wite whether the Lord 
hadde speal his wei, ethir a nay. Therfore 22 after that the camelis drunken, the man 
broyshte forth goldun eere ryngis, wiylwyng twee siclys, and as many bies of the arm, in the weyte of ten siclys. And he seide 23 to hir, Whos dowuter art thou? schewe thow to me, is only place in the hows of thi fadir to dwelle? Which answereide, Y am 24 the dou3ter of Batuel, sone of Nachor, whom Melche chilide to him. And sche 25 addeide, seyiunge, Also ful myche of pro-
uendre and of hey is at vs, and a large place to dwelle. The man bowide hym silf, and worshipide the Lord, and seide, 27 Blessid be the Lord God of my lord Abra-
ham, which God took not awei his mery and treuthe fro my lord, and ledde me bi rjst weie in to the hous of the brother of 
my lord. And so the damesel ran, and tolde in the hows of hir modir alle thingis which sche hadde herd. Sotheli Rebecca 29 
hadde a brothir, Laban bi name, which 3ede out hastili to the man, where he was with out forth. And whanne he hadde 30 seyn the eere ryngis and byes of the arm
brothir, Laban bi name, the which hiyunge 3ede out to the man, where he was with 30 outen. And whan he had seen the eer ryngis and the arm sercelis 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 yyne, thow blissid of the Lord; whi stondist thow with ous? Y haue greithid the hows, 32 and the place to thi camelis. And he ladde hym into the hows of herbergrye, and unsadelunge dischargide the camelis, and 3aue to hem chaf, and hey, and water for the camelis fete to be waysshun, and 33 mennis whiche come with hym.

And there was sett brede in his si3t, the which seith, Y shal not eet, to the tymre Y speke my wordis. He answerde to hym, Spek. 34 And he, The seruanaut, he seith, Y am of 35 Abraham, and the Lord hath blissid to my lord ful myche, and he is magnyfied; and he hath 3ounm to hym sheep, and oxen, siluer, and gold, seruanutis, 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 yuuu to hym al that he had. And my lord hath adiurid me, seiyng, Thow shalt 38 not take to my sone a wijf of the dowys tres of Chananeis, in whos loond Y dwelle, 39 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 40 answerde to my lord, What if the womman 40 wole not go with me? The Lord, he seith, in whos si3t Y goo, shal sende his amgel with thee, and thal make redi thi weye; 41 and thow shalt take a wijf to my sone of my kynredun, and of the hows of my fa- 41 dir. Thow shalt be yinnocent fro my curse, when thow shalt com to my ny3 42 kyn, and thei 3yue not to thee. I com thei to day to the welle of water, and seyde, The Lord God of my lord Abra- 43 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, 31 Entre thou, the blessid of the Lord; whi stondist thou with ous? I haue maad ed the 3d hows, and a place to thi camelis. And he broute hym in to the yyne, and unsadlide the camelis, and 3af* pronendre, and hey, and watir to wasche the feet of camelis, and of men* that camen with hym.

And breed was set forth in his si3t, 32 which seide, Y shal not ete til Y speke my wordis. He answerde to the man, Speke thou*. And the man seide, Y am the ser- 33 uaut of Abraham, and the Lord hath 35 blessid my lord greetli, and he is maad greet; and God 3af* to hym scheep, and oxen, silner*, and gold, seruanutis*, and handmaides*, camelis*, and assis. And Sara, 36 the wijf of my lord, childide a sone to my lord in his* eeld, and he* 3af* alle thingis that he hadde to that sone. And 37 my lord chargid me greetli, and seide, Thou shalt not take to my sone a wijf of the douys tres of Caanam, in whos lord Y dwelle, but thou shalt go to the hons 38 of my fadir, and of myyn kynrede thou shalt take a wijf to my sone. Forsothe 39 Y answerde to my lord, What if the womman nyle* come with me? He seide, The 40 Lord in whose si3t Y go, schal sende his amgel with thee, and he* schal dresse thi wele; and thou shalt take a wijf to my sone of my kynrede, and of my fadir hows. Thou shalt be innocent fro my curs, whanne thou comest to my kyns- men, and thei 3yuen not 'the womman' to thee. Therfor Y cam to day to the welle 42 of watir, and Y* seide, Lord God of my lord Abraham, if thou hast dressid my wele in which Y go now, lo! Y stonde bi- 43 disid the* welle of watir, and the maidé that schal go out to drawe watir herith* me, 3yue* thou to me a litil of water to drynke of thi pot, and seith* to me, And 44
43 in the which now Y go, loo! I stonde bysides the welle of the water, and the maydyn that shal goon out to draw watre here of me, 3yue to me a lytil of water to drynke of thi watre pot, and she seye to me, And thou drynke, and Y shal draw water to thi camelis, she is the womman that the Lord hath maad redi to the sone of my lord. While Y turnede in these thingis with me, Rebecca aperide, comynge with a pot which sche bare in the schuldre; and sche 3ede down to the well, and drowe watir. And Y seide to hir, 3yue thou a litil to me to drynke; and sche hastide, and dide down the pot of the schuldre, and seide to me, And thou drynke, and Y schal 3yue drynke to thi camelis; Y drank, and watride the camelis. And Y axide hir, and seide, Whos doustir art thou? The which answeryde, The doustir of Batuel Y am, sone of Nachor, whom bare to hym Melcha. And so I hengide eer ryngis to honoure the face of hir, and arm serelis I putte in the bondis of hir, and bowid I honowrde the Lord, blissynge to the Lord God of my lord Abraham, the which hath ful lad me the ry3t weye, that I shulde take the doustir of the brother of my lord to the sone of hym. Wherfor if 3e doon mercy and sothenes with my lord, swethyn to me; if forsothe other thing plethith, and that seie 3e, that Y go to the ry3t or to the left. Laban and Batuel answeryden, Fro the Lord the word is gon out; we moun not out of the plesync of hym ony thing othir speke with thee. Loo! Rebecca is before thee; tank hir, and go, and be she the wif of the sone of thi lord, as the Lord hath spokun. The which when the child of Abraham hadde herd, soffynge down in the erthe honowrede the Lord. And vesselys of siluer, and of gold, and clothys thou drynke, and Y schal drawe watir to thi camelis, thilke is the womman which the Lord hath maad redi to the sone of my lord. While Y turnede in these thingis with me, Rebecca aperide, comynge with a pot which sche bare in the schuldre; and sche 3ede down to the well, and drowe watir. And Y seide to hir, 3yue thou a litil to me to drynke; and sche hastide, and dide down the pot of the schuldre, and seide to me, And thou drynke, and Y schal 3yue drynke to thi camelis; Y drank, and watride the camelis. And Y axide hir, and seide, Whos doustir art thou? Which answeryde, Y am the doustir of Batuel, sone of Nachor, whom Melcha childide to him. And so Y hangide eere ryngis to owrne hir face, and Y put tide bies of the arm in hir hondis, and lowliche Y worshipped the Lord, and Y blessed the Lord God of my lord Abraham, which God ledde me bi ri3t weie, that Y schulde take the doustir of the brother of my lord to his sone. Wherfor if 3e doon mercy and treuth with my lord, schewe 3e to me; ellis if othir thing plethith, also seie 3e this, that Y go to the ri3t side ethir to the left side. Laban and Batuel an sweriden, The word is gon out of the Lord; we moun not speke ony other thing with thee without his plesance. Lo! Re beca is before thee; take thou hir, and go forth, and be sche wif of the sone of thi lord, as the Lord spak. And whanne the child of Abraham hadde herd this, he felde down, and worshipped the Lord in erthe. And whanne vesselys of siluer, and of gold, and clothys weren brou3t forth, he 3af tho to Rebecca for 3ifte, and he 3af giftis to hir britheren, and modir. And whanne a feeste was maad, thei eeten and drunken togider, and dwellyden there. For sothe the child roos cerli, and spak, De lynere 3e me, that Y go to my lord. Hir

\[\text{XXIV. 43—53.}\]

\[\text{GENESIS.}\]

\[\text{xxv. 125.}\]
brouȝt forth, ȝaue hem to Rebecca for ȝifte, and to the britheren of hir and to the modir he offride ȝiftis. And the feest bigun, thei etynge togidereis and drynkynge dwelliden there. The child forsothe rysynge erely, spak, Lat me, that Y go to my lord. The britheren of hir and the modir answeyden, The mayde child at the leest dwelle ten dayes anentis vs, and afterward sche shal go. Wilt he ȝe note, he seith, me ȝen-ȝolde, for the Lord hath maad redi my weye; late ȝe me, that Y go to my lord. And thei seiden, Clepe we the maydyn* child, and askwe we the wil of hir. And whan she clepid was comun, thei askyden, Wolte thou with this man go? She seide, I shal go. Thanne thei leten hir, andDelbora, hir noryshe, and the seruanunt of Abraham, and the withfolweris of hyr, inwardli preyinge weelsom thingis of her sistyr, and seynge, Oure sistyr thon art, growe thow into thousands thousands, and weldan thi seed the ȝatis of thin enemies. Thanne Rebecca and the damysels of hir, the camelis steied vp, folewedwen the man, the which lhyngye turnede aȝen to his lord. That tyne Ysaac ȝede bi the weye that ledith to the pit, whos name is of hym that luyeth and seyth; for he dwellide in the south lound. And he ȝede out to thinke in the feilde, for the dai was 'bowid thanne'; and whanne he hadde reisid[b] the ijen, he seis camelis comynge afer. And whanne Ysaac was seyn, Rebecca lyhte doun of the camel, and seide to the child, Who is that man that cometh bi the feeld in to the metyng of vs? And the child seide to hir, He[d] is my lord. And sche took soone a mentil, and hiiide hir. Forsothe the ser-66 naunt tolde to his lord Ysaac alle thingis which he hadde do; which[e] Ysaac ledde hir in to the tabernacle of Sara, his modir, and took hir to wijf; and so myche he louede hir, that he temperides the sorewe which bifelde[h] of the deeth of the modir.

britheren and modir answered, The damyele dwelle nameli ten dayes at vs, and afterward sche schal go forth. The child seide, Nyle ȝe holde me, for the Lord hath dressid my weye; deynere ȝe me, that I go to my lord. And thei seiden, Clepe we ȝ7 the damysle, and axe we hir wille. And[8] whanne sche was clepid, and cam, thei axiden[e], Wolte thou go with this man? And sche seide, Y schal go. Therfore they 59 deleyuired hir, and hir nurse, and the seruanunt of Abraham, and his feloweis, and wischiden prosperitees to her sister,60 and seiden, Thou art oure sister, encreesesse thou in to a thousand thousandis, and thi seed geteth the ȝatis of hise* enemies. Therfore Rebecca and hir damesles stieden in on the camels, and swoed the man, which turnede aȝen hasteli to his lord. In that 62 tyne Ysaac walkide bi the weye that ledith to the pit, whos name is of hym that luyeth and seyth; for he dwelleide in the south lound. And he ȝede out to thinke in the feilde, for the dai was 'bowid thanne'; and whanne he hadde reisid[b] the ijen, he seis camelis comynge afer. And whanne Ysaac was seyn, Rebecca lyhte doun of the camel, and seide to the child, Who is that man that cometh bi the feeld in to the metyng of vs? And the child seide to hir, He[d] is my lord. And sche took soone a mentil, and hiiide hir. Forsothe the ser-66 naunt tolde to his lord Ysaac alle thingis which he hadde do; which[e] Ysaac ledde hir in to the tabernacle of Sara, his modir, and took hir to wijf; and so myche he louede hir, that he temperides the sorewe which bifelde[h] of the deeth of the modir.
CAP. XXV.

Abraham forsothe another wif,

Cethura by name, the which bare to hym
Zamram, and Jexam, and Madan, and
Madian, and Jexan, and Madan, and
Madian, Jesboth, and Sue. And
Jexam gat Saba, and Dadan. The sones
of Dadan weren Asurrym, and Latusim,
Laomym. And forsothe of Madian was
sprongun Ephra, and Epher, and Enoch,
and Abida, and Eldaa; alle the sones
of Cethure. And Abraham 3ane alle that
he had to Ysac; to the sones forsothe
of the secondary wynes he 5aue 5iftis;
and he seuerde hem fro Ysac, his sone,
5jyt while he luyede, to the est plase.
And the dayes of the lijf of Abraham were
an hundryd and seuenti and fyue yeur;
and falsyng he was deed in a good edele,
and of greet age, and ful of dayes, and
he was gaderyd to his puple. And Ysac
and Ysmael, his sones, bireden hym
in the double splunk, the which is set in
the feeld of Ephron, Some of Seor Ethei,
born aens Mambre, that he bouyte of
the sones of Heth; there he was byried
and Sara his wif. And after the obite
of hym God blissede to Ysac, his sone,
which dwelllid bisidis the pit of hym
liuyng and seiyng bi name. The ben
the genericions of Ysmael, the sone of
Abrahe, whom bare to hym Agar the
Egyptian, the seruant of Sara; and thes
the names of the sones of hym, in names
and in his genericions. The first gotum
of Ysmael, Nabaitoth, thane after Sedar,
and Abnael, and Mabsan, and Masma,
and Duma, and Massa, and Adad, and
Them, and Ychur, and Naphir, and
Cedma. Thes ben the sones of Yismael,
and thes the names, bi castelis and towns
of hem, the twelue princes of his lynages.
And the yeers of the lijf of Ysmael ben
maad an hundrid and seuene and thritti,
and fayluyng died, and was put to his
puple. He dwelllid forsothe fro Euila to

CAP. XXV.

Forsotho Abraham weddide another wif,

Cethure bi name, which childide to him
Samar, and Jexam, and Madan, and
Madian, and Jesboth, and Sue. Also Jexam
gendride Saba and Dadan. Forsotho the
sones of Dadan weren Asurrym, and Lahtusyn,
and Laomym. And sothely of Madian was
born Efa, and Ofer, and Enoth, and
Abida, and Heldaa; alle these were
the sones of Cethure. And Abraham 3af alle things which he hadde in possession
to Isaac; sothely he 3af 5iftis to the sones
of concybynys; and Abraham, while he
luyede 5it, departide hem fro Ysac, his
sone, to the est coost. Forsotho the dayes
of lijf of Abraham were an hundrid and
fyue and seuenti yeer; and he failide, and a
diede in good edele, and of greet age, and
ful of dayes, and he was gaderid to his
puple. And Ysac and Ismael, his sones, biredid him in the double deme, which
is set in the feeld of Efrou, some of Seor
Ethei, enene aens Mambre, which deme he
bouyte of the sones of Heth; and he was
biredid there, and Sare his wif. And after
the death of Abraham God blesside Isaac
his sone, which dwellled bisidis the pit bi
name of hym that lyueth and seeth. These ben
the genericions of Ismael, some of
Abraham, whom Agar Egipcian, ser-
vauntesse of Sare, childide to Abraham;
and these ben the names of the sones of
Ismael, in her names and genericions.
The firste gendride of Ismael was
Nabaitoth, afterward Cedar, and Abbeel,
and Mabsan, and Massa, and Duma, and
Massa, and Adad, and Them, and Ithur,
and Nafir, and Cedma. These were the
sones of Ismael, and these were names by
castelis and towns of hem, twelue princes of her lynage. And the ser-17
of lijf of Ismael were an hundrid
and seuene and thretti, and he failide, and
diede, and was put to his puple. For

b and in d. c the n.

k the which r. 1 Om. k. 2 grant r. a his secondary wynes s. concybynys other secondaric wynes
necor. cone. that is, sec. r. x. o the lijf s. P threscoare and xv. d. q maad s. f anentis s. s the
sone es. t handle made s. u bigotan r. v Om. r. w the names s. x and twelue s. y Om. s. z the
lijf s.
Sur, which biiholith Egipte hem\(^d\) comyng
ynne to the Assyryes; bifo\(^e\) alle his
britheren\(^i\) he died. And the ben the ge-
eracions of Ysaac, the sone of Abraham.

20 Abraham gat Ysaac, the which, whan he
was of fourti yeer, took a wiff, Rebecca,
the dow\(^c\)ter of Batuel, of Syre of Meso-
potany, the sister of Laban. And Ysaac
preyede the Lord for his wiff, ther thur3
that she was bareyn; the which herde
hym, and jae conceuyng to Rebecca.

22 But the litil children in the womb of hir
were hurtliid togidere; the which seide,
If thus it was to com to me, what nede
was to conseuyne? And she zede to\(^g\) coun-
seil the Lord, the which answersynge,
seith, Two folk ben in thi wombe, and
two pupilis of thi wombe shulen be dy-
yuid, and a puple a puple shal over-
com, and the moor shal serue to the
lesse. Now tyme of beryng was conen,
and loo! twyulingis in the wombe of hir
weren foundun. He that first was goon
out was brown, and al in maner of a
skyn row3; and the name of hym was
clepide Esau. Anoon\(^i\) aftir the tother
goynge out, helde with his hoond the for-
ther parti of his brother foot; and ther-
for she clets he him Jacob. Sixti yeere was
Ysaac whanne the children weren born.

27 The whiche wexe, Esau was maad a
sleij man of huntyng, and a man erthe
tilier; Jacob forsothe a symple man

dwelte in tabernaclis. Isaac louted Esau,
there thur3 that he ete of the huntings of
him; and Rebecca louted Jacob. Jacob
forsothe hadde sothun potage; to whom
whan Esau was conen very fro the felda,
seith, Jif to\(^h\) me of this brown sething, for
The ful wery; for the which cause the
name of hym was cleyd Edom. To
whom seide Jacob, Sel me the rytis of
thi fyrst getyng. He answeride, Loo!
I die, what shal profyt to me the rytis
sothe he enhabite fro Euila til to Sur,
that biiholith Egipte, as me\(^e\) entrith in to
Assiriens; he die he bifo alle his britheren.
Also these ben the generacions of Ysaac 19
sone\(^h\) of Abraham. Abraham gendrid\(^b\)
Isaac, and whanne Isaac was of fourti yeer, 20
he weddide a wiff, Rebecca, dou\(^c\)ter of Ba-
tuel, of Sirie of Mesopotamye, the sistir of
Labau. And Isaac bison\(^i\)te the Lord for 21
his wiff, for sche was bareyn; and the
Lord herde him, and jaf conseuyng to
Rebecca. But the little children weren 22
hurtliid togidir in hir wombe; and sche
seide, If it was so to comynge to me, what
nede was it to conseuyne? And sche cleeved
and axide\(^d\) counsel of the Lord, which\(^c\) an-23
swerde, and seide, Twei folkis ben in thi
wombe, and tweti pupilis schulen be de-
partid fro thi wombe, and a\(^f\) puple shal
ouercome a puple, and the more schal
serue the leesse. Thanne the tyme of child-
beryng came, and loo! tweti children weren
foundun in hir wombe. He that zede out 25
first was red, and al rou in the1 manere
of a\(^k\) skyn1; and his name was clepide Esau.

Anoon the tothir\(^m\) zede out, and helde with 26
the\(^e\) hond the heele of the\(^n\) brother; and
therefore\(^o\) he clepide him\(^p\) Jacob. Isaac was
sixti yeer eeld, whanne the little children
weren borun. And whanne thei weren 27
woxun, Esau was maad a man kunnyng of
huntyng, and a man erthe tilier; forsothe\(^q\) Jacob was a symple man1, and
dwellide3 in tabernaclis. Isaac loutyd Esau,
for he eet of the\(^w\) huntyng\(^x\) of Esau; 
and Rebecca louted Jacob. Sothel Jacob
sethide\(^w\) potage; and whanne Esau cam
wery fro the feld, he seide to Jacob, 3yue
thou to me of this reed sething, for Y am
ful wery; for which cause his\(^s\) name was
clepide Edom. And Jacob seide to him, 31
Sille to me the rist of the first gendrid\(r\)
childe. He\(^e\) answeride, Lo! Y die, what 32
schulen the firste gendrid\(^a\) thingis profite

\(^{d}\) the a. Om. e pr. m. e to form bdeffh. e brother be. e for to bdeffh. e And anoon a pr. m.

\(^{k}\) Om. bde sec. m. vii.

\(^{a}\) men de. b the sone is. bb bigaat i. c the dou\(^c\)ter is. d to axe phures. e the which i. f oo s.

\(^{g}\) onerturne s sec. m. b childe. s. c Om. c k Om. n. i swiu l. moothir i. n his s. o herfore i.

\(^{h}\) his name gg. q an erthe tilier dirstw. erthe tilier xmd. s sothly s. t symple man, that is, without
gile bergklnspald. s. m. that is, a man withouten gile. s. t he dou\(^c\)ter s. u Om. n. v huntingis bcn.

\(^{i}\) seide s. a Esau s. y bigotun i. b Esau s. z gotun i.
of my first getyn? Jacob seide, Thanne swear to me. Thanne Esau sower, and sould the ri3tis of his first getyn. And so breed takun and the sowle of potage, etc, and drank, and yede forth, settyng at nouth that he hadde sould the ri3tis of his firste getyn.

CAP. XXVI.

1 Hungur forsothe sproong upon the erthe, after thilk bareynete that felle in the daies of Abraham, yede Ysaac to Abymalech, the king of Palestynes, in Gerera. And the Lord apperide to hym, and seith, Desend thow not down into Egipt, but rest thow in the loond that I shal seye to thee, and be pilgrim in it; and I shal be with thee, and I shal blis to thee; to thee forsothe and to thi seed Y shal 3yue alle thes regyouns, fulfyllyng the oth that Y bihi3t to Abraham, thi fader. And Y shal multiplie thi seed as sterrys of heuen, and Y shal yyne to thin aftir comers alle thes regiouns, and alle folkis of the erthe shulen be blissid in thi seed, therthir that Abraham obeisid to my roys, and wolde kepe myn heestis and maundements, and wolde holde my seremonyes and lawis. And so Ysaac dwelte in Gerarys. Which, when he was askid of the men of thilk place vpon his wijf, answeride, My sister she is; forsothe he drede to knowlechen that she was to hym felowshipte thirj mariag, letyng lest peraunenthe thi shulden see hym for the fairnes of hir. And when many daies weren passid, and there dwellyd, the kyng Abymalech of Palestynes biholdynge thirj a wyndow, saw3 hym pleiynge with Rebecca, his wijf. And hym clepid seith, It is clere that she is thi wijf; whi hast thow lyed hir to be thi sistir? He answerwyd, I drede, lest Y shulde dye for hir. And Abymalech seide, Whi hast thow put blame to vs? Sum man of the puple myyte haue to me? Jacob seide, therfor swere thou to me. Therfor Esau sower, and selde the firste gendrid thingis. And so whanne he hadde take breed and potage, Esau eet and drank, and yede forth, and charigide litle that he hadde seld the ri3t of the firste gendrid child.

CAP. XXVI.

Forsothe for hungur roos on the lond, aftir thilke bareynesse that biseide in the daies of Abraham, Isaac yede forth to Abymelech, kyng of Palestynes, in Gerara. And the Lord apperide to hym, and seide, Go' not down in to Egipt, but rest thow in the lond which Y schal seie to thee, and be thou a pilgrim ther yyne; and Y schal be with thee, and Y schal blesse thee; for Y schal 3yue alle these cintrees to thee and to thi seed, and Y schal fille the oth which Y bihi3t to Abraham, thi fadir. And Y schal multiplie thi seed as the sterrys of heuen, and Y schal 3yue alle these thingis to thin ecyris, and alle folkis of erthe schulen be blessid in thi seed, for Abraham obeide to my voys, and kepes my preeceptis and comauandements, and kepea cerymonyes and lawis. And so Ysaac dwellide in Gerar. And whanne he was avid of men of that place of his wijf, he answarde, Sche is my sistir; for he drede to knoweche that sche was felouschipid to hym in matrymonye, and gesside lest peraudenthe thei schulden sce hym for the fairnesse of hir. And whanne ful many daies weren passid, and he dwellide there, Abymelech, kyng of Palestynes, biheldi bi a wyndow, and sei3 hym pleiynge with Rebecca, his wijf. And whanne Isaac was clepid, the kyng seide, It is opyn, that sche is thi wijf; whi liedist thou, that sche was thi sistir? Isaac answerde, Y drede, lest Y schulde die for hir. And Abymelech seide, Whi hast thow disseyued vs? Sum man of the puple myyte do letcherie with thi wijf, and

\text{kk the } a. \text{ 1 putt ine BEV pr. m. puttyn b.}

\text{b he s. e gotun r. d seide to him e. go thou s. f shewe ov. g fullifte s. h the whiche r. that s.}

\text{1 cuntrees place. k the erthe l. myn heestis s. m my comauandements s. n my s. o my lawes s.}

\text{p he gesside s. q biheud k. r seidest e. s is k. t answere e. u for I ELV pr. m.}

S
With thi wijf, and thow haddist vn-brout in greuous synne onw. And the lyng commaundide to al the puple, and seide, He that touchith the 11 wijf of this man schal di die bi deeth. For sothe Isaac sovaidex in that lond, and he found an hundrid fold in that 3eer; and the Lord blesside hym. And the man 13 was maad riche, and he 3ede profytynge and encreessynge til he was maad ful greet. Also he hadde possessioun of scheep 14 and gretea beestis, and ful myche of ineyne. For this thing Palestynes hadden enuye to hym, and thei stoppiden in that tymne and 15 filliden with erthe alle the pittis whiche the seruauntis of Abraham his fader hadden diggid, in so myche that Abymeleh 16 him sif seide to Ysaac, Go thou awei fro vs, for thou art maad greety mystier than we. And he 3ede awei, that he schulde 17 come to the stronde of Gerare, and dwelleb there. And he diggide eft other pittis, 18 whiche the seruauntis of Abraham his fadar hadden diggid, and whiche the Fi-listeis hadden stoppid suntyrne, whanne Abraham was deed; and hec 19 clepide tho6 pittis bi the same names, bi whiche his fadar hadde clepid before. Thei diggiden 19 in the stronde, and thei founden wellyngef watir. But also strijf of scheepherdis of Gerare was there a5ens the8 scheepherdis of Isaac, and thei seiden, The watir is oure6; wherfor of thati thifelde hek clepide the name of thej pit fals chaleng. And thei diggiden another, and thei 21 sryueden also for that, and Ysaac clepide that pit eneytes. And he 3ede forthz fro themus, and diggide another pit, for whichm thei sryueden not, therfor he 22 clepid the name of that pit largenesse; and seide, Now God hath alargid vs, and hath maadp to encreesse on erthe. For sothep he stiedep fro that place in to Bersabe, where the Lord aperyde to hym in that ny3t, seyynge, I am the God of Abraham, thi fader; nil thou not drede, for I am with thee, and I shall blisse to thee, and I shall

m Om. REP. n enuyng BREVH. o Om. A. p oureH BREV. q Om. A.
multiply the seed for my seruaunt Abraham. 25. And so he bidded there an auter to the Lord; and inwardli cepid the name of the Lord, strawyte out a tabernacle, and comauandide his seruaunts that thei shulden delue pittis. To the which place whan thei weren comen fro Gerar, Abymalech and Ochosat, frendis of hym, and Phichol, the duyk of knyfis, 27. Ysaac spak to hem, What ben ye comen to me, a man whom ye hatiden, and put-tiden away fro you? Whiche answeriden, We han se the Lord to be with thee, and therfor we seiden, Be there an oth bitwix vs, and maak we to gider boond of pees, that thow do not to vs any 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 encredisid with the blissyng of the Lord. Thanne he made hem a feest; and after meet and drynke arysynge eerli, thei sweren to hem siluen to gidere; and Ysaac peesibli laft hem into her place. 31. Loo! forsothe in that day comen the seruauntis of Ysaac, tellynge to hym of the pit that thei delued, and seyinge, We han foundun watir. Wher of he clepide it plentea; and the name of the cyte is set Bersabee, vnto the day that is now. 33. Esau forsothe fourti wyntir olde took two wyues, Judith, the dowyster of Becri Ethel, and Bethsamath, the doweter of 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 myyte not se. And he clepide Esau, his moor sone, and seide to hym, My sone! The which answeryde, 2. I am ny3. To whom the fader, Thou seest, he seith, that Y am wexun olde, and vknawe the day of my death. Take Y am with thee, and Y schal bisse thee, and Y schal multiply thei seed for my seruaunt Abraham. And so Ysaac biddide ther 25. an auter to the Lord; and whanne the name of the Lord was inwardli cepid, he stretchide forth a tabernacle; and he co-mauandide hise seruaunts that thei shulden digge pittis. And whanne Abymalech, 26. and Ochosat, hise frendis, and Fieol, duk of knyfis, hadden come fro Gerar is to that place, Isaac spak to hem, What camen ye to me, a man whom ye hatiden, and put-tiden away fro you? Whiche answeriden, 28. We seiden that God is with thee, and therfor we seiden now, An oth beh bitwixe vs, and make we a covenaut of pees, that thou do not ony yuel to vs, as 29. we touchiden 'not ony thing of thine, nethir diden that hirtide thee, but with pees we leften thee encressid bi the blessyng of the Lord. Therfor Isaac made 30. a feeste to hem; and after mete and drynke theyr risen eerli, and sworn ech to other; 31. and Isaac lefte hem peisibli in to her place. Lo! forsothe in that dai the seruauntis of 32. Ysaac camen, tellynge to him of the pit which thei hadden diggid, and seiden, We han foundun watir. Wherfor Ysaac clepide 33. that pit abundance; and the name of the citee was set Bersabee til in to present dai. Esau forsothe fourti yeer eld 34. weddide twei wyues, Judith, the dowyster of Becri Ethel, and Bethsamath, the doweter of Elon, of the same place; whiche bothe 35. offendid the soule of Isaac and of Rebecca.
thin armes, quyuer and bowes, and go forth oute; and when thou hast with
huntyng any thing takun, make to me
therof sowile, as thou knowe me to wiln,
and brynge to me that I ete, that my
soule bliss to thee or I dye. The which
when Rebecca hadde herd, and he was
goone a wey in to the feeld, that he ful-
file the heest of the fader, she seide
to hir sonne Jacob, I herde thi fader spekyng
with Esau, thi brother, and seyngynge to
7 hym, Brynge to me of thin huntyng, and
maak metis, that I ete, and Y shal blisse
8 to thee bifo3re the Lord or I dye. Now
thanne asentte to my counseyls, my sone,
9 and goyng to the flok, brynge to me two
the best kyddis, that I make of hem
meet3 to thi fader, the which he ete
10 gladly; the whiche whan bryngist
yn, and he etith, he blisse to thee or than
11 he die. To whom he answereide, Thow
hast know that Esau my brother is a
12man ful of heer, and I soft; if my fader
group and£ fele, Y drode lest he wen me
wiln to higile hym, and brynge on me
13mallyson for benysoun. To whom the
moder, In me be, she seith, this mali-
sou, my sone; onli here my voys, and
goyng forth bryngynge to that Y seide.
14 He 3ede a wey, and brouȝte to, and jane
to his modir. She greithide meetis, as
15she knewe the fader of hym wiln4, and
with the clothys of Esau ful good, the
whiche anentis hyr she hadde at hoom,
16she clothid hym. And she dide about his
hondis littel skynnys of kiddyis, and she
17forconeride the nakid of the nakid; and
jane sowile, and took the louces that she
18hadde solthum. The whiche thingis brouȝt
to, seide, Fader myn! And he answeryde,
19I here; who art thou, some myn? And
Jacob seide, Y am Esau, thi first getun.

1 armeres, 'arewe caas, and a bowe, and
go out; and whanne thou hast take ony
thing bi huntyng, make to3 me a seew
therof, as thou knowist that Y wolde, and
bryngynge that Y ete, and my soule blesse
thie bifo3re that Y die. And whanne Re-5
becca hadde herd this thing, and he hadde
go3 in to the feeld to fyle3 of the com-
mandment of the fadir, sche seide to hir sone
6 Jacob, Y herde thi fadir spekyngyne with
Esau, thi brother, and seyngynge to him,
Brynge thou me of thin huntyng, and7
make thou metis, that Y ete, and that Y
blesses thee bifo3re the Lord bifo3re that Y
die. Now therfor, my sone, asent to my
counsels, and go to the flok, and bryngynge
9 to me twyne the beste kidys, that Y make
metis of tho to thi fadir, which he etithe
and gladli; and that whanne thou hast brouȝt
to in the metis, and he hath ete, he blesse
these bifo3re that he die. To whom Jacob
11 answereide, Thou knowist that Esau my
brother is an heer man, and Y am3 smetith;
if my fadir 'touchith and feelith me, Y12
drode lest he gese that Y wolde sorne him,
and lest3 he bryngynge in cursyng on me for
blesseyng. To whom the4 modir seide, My13
sone, this cursyng be in me; oonly here
thou my voys, and go, and bryngynge that
that Y seide. He 3ede, and brouȝte, and14
3af to his modir. Sche made redi metis,
as sche knewe that his fadir wolde, and15
sche clothid Jacob in ful goode clothys of
Esau, which sche hadde at home anentis
hir sylf. And sche 'compasside the5 hondis16
with little skynys of kiddyis, and kyueredye
the 'nakide thingis of the necke; and17
sche 3af seew, and bitook the6 louys
whiche sche hadde bake. And whanne18
these7 were brouȝt in, he9 seide, My fadir!
And he answereide, Y here; who art thou,
yrne sone? And Jacob seide, Y am Esau,19

x armur b. arwe Æ. Y a bowe b. £ knouest d. knew RFH. a Om. bedef. £ metis bdeh. e me
and bedef. d to wiln A pr. m.

1 armeres D pr. m. ek arewis FMD. m and arewe caas FMD. an arewe caas s. arewes caas L. a Om. bclin.
6 Om. 6. Y wole ete s. £ bryng it to me s. r that s. 7 go forth s. 8 that he schulle cp. pr. m. that
he s. u fulfile s. v heest s. w his s. x to me necnaswed. Om. m. Y shal ete k. 2 Om. m. £ smethe
other playe c. b shal touche or drawe me to him and fele me s. e Om. ks. d his s. e brouȝte it.
£ 3af it s. £ wolde hawe s. b wlapplide his s. i hondis aboute s. k nakidnes s. 1 his s. m to him the
seeew s. a him s. £ these metis s. 7 Jacob s.
Y haue do to thee as thou hast co-
mandide me; arys, sit, and cet of myn
huntyng, that thi soule blisse to me. Eft
Ysaac to his sone, How, he seith, so
soone fynde thow mytist, sone myne?
The which answeride, The wil of God
was, that soone it shulde come to me that
I wolde. And Ysaac seide, Come nerre
hider, that I towche thee, sone myn, and
proue whethir thow be my sone Esau, or
noon. He com nerre to the fader; and,
hym gropid, seide\(^{24}\) Ysaac, The vois for-
sothe is the vois of Jacob, but the hondis
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?
\(^{25}\) He answeride, I am. And he, Brynge
forth, he seide\(^{26}\) to me meetis of thin hun-
ting, sone myn, that my soule blisse to
thee. The which offryd, when he hadde
eet, also and wyn he offride, the which
drunkun, seide to hym, Come nerre to
me, and yyne to me a cosse, sone myn.
\(^{27}\) He com nerre, and cossyde hym; and
anoon that he felide the good smel of his clothis,
blyssynge to hym seith, Lo! the
smel of my sone as the smel of a ful
feeld, to the which the Lord blysside.
\(^{28}\) God yyne to thee of the dew of heuen,
and of\(^{29}\) fatnes\(^{b}\) of the erthe, plente of
wheat, and of wyn, and of oyle; and
to thee seruen puplis, and lowten thee
lynagis; be thow the lord of thi brij-
then, and the sonsy of thi moder be
thi bowid bifore thee; who shal curse
to thee, be he cursid\(^{31}\), and who shal blis
to thee, with blyssynge be he fulfillid.
\(^{30}\) Vneth Ysaac had fullifid the word, and
\(^{31}\) Jacob goon out, Esau com, and sothen
meetis of the huntyng broute yn to the
fader, seiyng, Aryse, fader myn, and ect
of the huntyng of thi sone, that thi soule

\(^{2} s.\) seyth d. \(^{7} s.\) seith e. \(^{5} s.\) Om. d. \(^{b} s.\) the fatnes BRDFN. \(^{22} s.\) acursid A pr. m. v.

\(^{2}\) bigotam t. \(^{24}\) commandist gkmmvpw. \(^{25}\) Om. qyt. \(^{26}\) thou vp and s. \(^{29}\) my verrle sone s.
\(^{30}\) and ef g. \(^{25}\) fynde reasone s. \(^{27}\) this thing s. \(^{26}\) whether elo sec m. s. \(^{31}\) he k. \(^{27}\) or hpp. \(^{31}\) and he k.
\(^{30}\) Jacob s. \(^{28}\) his s. \(^{31}\) Ysaac s. \(^{32}\) he s. \(^{30}\) shewide s. \(^{31}\) allere s. \(^{31}\) Jacob s. \(^{32}\) Om. s. \(^{31}\) broyte to him s.
\(^{30}\) Isam the wyn s. \(^{32}\) yyne thou r. \(^{32}\) seide s. \(^{31}\) good sasuere s. \(^{31}\) good saurer s. \(^{32}\) good sasure. \(^{31}\) feeld ful of flouris k pr. m.
\(^{30}\) plentynouse fethid s. \(^{31}\) brother w. \(^{32}\) acursid coqxt. \(^{31}\) curse t. \(^{32}\) he fildid s. \(^{30}\) he broyte s. \(^{31}\) as he
\(^{30}\) was beden s. \(^{31}\) his s. \(^{32}\) his s. \(^{31}\) fadris k. \(^{30}\) thou vp s. \(^{31}\) that that g.
32 blisse to me. And Ysaac seide, Who forsothe art thou? The which answereid, 33 Y am thi first getun sone Esau. Isaac weixe adred in a hidows stonyng, and more it may be leuyd wondryng, seith, Who is thanne he that now riȝt brouȝte to me huntyng takun, and Y ete of al biforn that thow com, and Y blissiside hym? and he shal be blissid.

34 Esau, the wordis of the fader herd, roride with a greet crye, and stonyed seith, 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 lo! anothir sithe; the riytis 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 thow hast not reservuyd, he seith, to me 37 thi blissyng? Ysaac answeryde, Thi lord I haue ordeynyde him, and alle his britheren I haue vndir ȝockid to the servyce of hym; with whee, and wyn, and oyle I haue stablid hym; and to thee, sone myn, after thesek over what shal Y doon?

38 To whom Esau seide, Whether oonlich o blissyng thow hast fader? And to me Y preie thee that thow bis; 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; thow shalt lyue in swerd, and to thi brother thow shalt serue, and tyme shal come whanne thow shalt shauk out, and lows the ȝok of hym of thi nollys.

41 Than Esau enuermore hatide Jacob for the blissyng that the fader blissid to hym, and seide in his herte, The dayes of weyllyng of my fader shal come, and I shal 42 sley Jacob, my brother. These thingis weren tolde to Rebecca, the which sendyng and clepynge hire1 sone Jacob, seide to hym, Loo! Esau, thi brother, thretith soule blisse mek. And Isaac seide, Who 32 forsothec art thou? Which answere, Y am Esau, thi firste gendridc sone. Isaac 33 drede bi a greet astonyingd; and he wonride more, than its mai be bline, and seide, Who therfor is he which a while ago brouȝte to me huntyngd takun, and Y ete of alle thingis bifor that thou canest1; and Y blesside him? and he schal be blessid.

Whanne the wordis of the fadir weren 34 herd, Esau rorid with a greet cry, and wask astonyng, and seide, My fadir, blesse thou also me. Which seide, Thy brother 35 cam prudenti, and took thi blessyng. And 36 Esau addide1, Justli his name is clepid Jacob, for lo! he supplauntide me another tyme; bifor he took awei 'my firste gendrid thigis', and now the secounde tyme he rauyshidepri eu my blessyng. And oft he9 seide to the9 fadir, Wher thoust hast not reserveda a9 blessyng also to me? Ysaac 37 answeryde,Y haue maad him12 thi lord, and Y haue maad suget alle his britheren to his seruage; Y haue stablisched him in whete, anda wyn, and oile; and, my sone, what schal Y do to thee after these thingis?

To whom Esau seide, Fadir, wher thoust hast oneli o blessyng? Y bisechev that also thou blesse mew. And whanne Esau wepte with greet ȝellying, Isaac was stird, and 39 seide to hym, Thi blessyng schal be in thex fatnesse of erthe, and in thef dew of heuene froa above; thou schalt lyue bi 39 swerd, and thou schalt serue thi brother, and tyme schal come whanne thou schalt shake awei, and vnbypde his jok fro thi nollis. Thervoir Esau hatide evera Jacob 41 for the blessyng bi which the fadir hadde blessid hym; and Esau seide in his herte, The daies of morenyng of my fadir schulen come, and Y schal sle Jacob, my brother. These thingis were tolde to Rebecca, and 42 sche sente, and clepide hir sone Jacob, and seide to hym, Lo! Esau, thi brother, ma-

naasith to sle thee; now therfor, my sone, 43

k this d. 1 his a.

b Om. g. c Om. da. d bigotun i. e with k. f stonyng s. g Om. s. h venyson s. i come k.
came L.P. j he was s. k addide to is. l Om. k. m my firste gotun things i. nyn eritage s. o hath
rauysche s. p Esau s. q his s. r kepste s. s oo s. t Jacob s. u Om. ELP. v biseche thee s.
w to me k sec. man. x Om. 1k. y Om. i. z Om. s. a euir more g.
GENESIS.

43 that he slee thee; now thanne, sone, here my vois, and aryssyng fle to Laban, my 44 brother, in Aran; and thou shalt dwelle with hym a fewe dayes, to the tymale that 45 the woodnes of thi brother reste, and the indignacioun of hym ceesse, and he for- 33 eete the thingis that thou hast doon to 34 hym. Afterward Y shal sende and lede thee fro thens hydrid. Whi shal Y be 46 pruned of either sone in o day? And Rebecca seide to Ysaac, It noith me of my liif for the dow3trys of Heth; if Jacob shal taak a wijf of the lynage of this loond, Y nyl not lyne.

CAP. XXVIII.

1 And so Ysaac clepide Jacob, and blissed hym, and commaundide hym, seyngye,Wole 3 thow not taak a wijf of the kynred of 2 Chanaan; but go, and forthpassede into Mesopotamy of Syry, to the hows of Batuel, the fader of thi moder, and taak to thee fro thens a wijf of the dow3trys of 3 of Laban, thin vnkle. God forsothe Almy3ti blisse to thee, and make thee growe, and multiplie, that thou be into the companyes of pupilis; and 3yue he to thee blissyngis of Abraham, and to thi seed aftir thee, that thou hace the loond of thi pilgrimage, the which he hath bihoct to thi graunsyre. And when Ysaac had laft hym, he forthpassid com into Mesopotamy of Syre, to Laban, the sone of Batuel Siry, the brother of Rebecca, his 6 moder. Seyngye forsothe Esau that his fader hadde blissed to Jacob, and hadde sent hym into Mesopotamy of Syry, that fro thens he shulde taak hym a wijf, and that aftir the blissyng he hadde comaundid hym, seyngye, Thow shalt not taak a wijf of the dow3trys3 of Canaan; 7 and that Jacob obeyedynge to his fader and moder shulde go9 into Syrye; and praynynge that his fader wolde not gladli 9 biholde the dow3trys of Chanaan, 3ede to Ysmael, and took a wijf, with out hem here thou my vois, and rise thou, and fle to Laban, my brother, in 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 foryte the thingis whiche thou hast doon aijens hym. Afterward Y schal sende, and Y schal brynge thee fro thens hidir. Whi schal Y be maad someles of euer eithir sone in o dai? And Rebecca seide to Isaac, It anoith me of my lijf for the dow3tries of Heth; if Jacob takith a wijf of the kynrede of this lond, Y nyle lyne.

CAP. XXVIII.

And so Isaac clepide Jacob, and blissed hym, and commaundide to hym, and seide, Nyle thou take a wijf of the kyn of Ca- naan; but go thou, and walke forth in to Mesopotamy of Siry, to the hows of Ba- tuel, fadir of thi moder, and take to thee of thens a wijf of the dow3tris of Lab- tan, thin vncele. Sotheli Ablyt God 3 blesse thee, and make thee to encreesse, and multiplie thee, that thou be in to cunpanyes of pupilis; and God 3yue to thee the blesseyngis of Abraham, and to thi seed aftir thee, that thou welde the lond of thi pilgrymage, which he bihiyte to thi graunte- sir. And whame Ysaac hadde left hym, he 9 3ede forth, and cam in to Mesopota- mye of Siry, to Laban, the sone of Ba- tuel of Siry, the brother of Rebecca, his modir. Forsothe Esau seij that his fadir 6 hadde blessee Jacob, and hadde sent him in to Mesopotamy of Siry, that he schulde wedde a wijf of thensum, and that aftir the blesseyng he commaundide to Jacob, and seide, Thou schalt not take a wijf of the dow3tris of Cannaen; and that Jacob obeiede 7 to his fadir 'and modir, and 3ede in to Siry; also Esau preyde that his fadir 8 biholde not gladli the dow3tries of Cannaen. And he 3ede to Ismael, and wedde a wijf, with out these which he hadde bi-

m in to bdefh. 9 om. bdef pr. h. 9 amoth bdefh. 9 nyle bdefh. 9 dou3tris bdefh. 99 om. d.

b thow vp s. 9 in to s. 9 take celpres. 9 kynredis a. 9 wile not i. 9 fro i. 9 om. mg. 9 blesede e.

k a cunpanye g. 9 blessinge s. 9 om. e. 9 Jacob s. 9 Jacob s. 9 wente s. 9 om. 6. 9 preyde therbi s. 9 Esau s.
that he hadde byfore, Melech, the douther of Ismael, some of Abraham, the sister of Nabioth. Thanne Jacob, goon out to Bersabee, 3ede to Aran. And whan he was comun to a maner place, and he wolde rest in it after the sunne goynge down, took of the stonys that lyen, and vnderputting to his heed, slipte in the same place. And he saw3 in his slepis a laddre stondynge vpon the erthe, and the heist of it towchynge heuen, and auangel forsothe of God steliynge vp and goynge down bi it, and the Lord cleuyng to the ladder, seiyng to hym, Y am the Lord God of Abraham, thi fader, and God of Ysaac; the loond in which thow slepit Y shal yuye to thee, and to thi seed. And thi seed shall be as the powdre of the erthe, thou shalt be sprad abrode8 to the est, and west, and north, and south; and alle lynagis of the erthe shulen be blissid in thee and thi9 seed. And Y shal be thi keper, whidir eruer thow gost; and Y shal brynge the a3eyn into this loond, ne Y shal not leene forto Y1 fulfille alle the thingis that Y seide. And when Jacob was wakun of the sleep, seide, Forsothe the Lord is in this place, and Y wiste not. And dreidynge seide, Howe feerful is this place! Here is neither3 but the hows of God, and the yaat of heuene. Arysynge thanne eerly, took the stoon, the which he hadde vnderput to his heed, and arcryde into a signe of worship, heeldynge oyle abone. And he clepyde the name of the cyte Bethel, that biforhnoond was clepid Luza. And he avowide a vowe, seiyng, If God were with me, and kepide me in the weye bi which Y goo, and ymeye me looues to etun, and clooth to be clothid, shal be turned a3eyn welsumly to the hows of my fader, the Lord shal be to me in God. And this stoon, that I haue arcryde into a signe of worship, forre, Melech, the douther of Ismael, some of Abraham, the sistir of Nabioth. Ther-10 for Jacob yede out of Bersabee, and yede to8 Aran. And whanne he hadde come to11 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-tide9 vndur his heed, and sletpe in the same place. And he seyde in sleep12 a lad-12 stondynge on the erthe, and the cop ther of touchynge heuen; and he sey3 Goddis auangel stiyng pe vp and goynge down ther bi, and the Lord fastned2 to the laddir, seiyng to hym, Y am the Lord God of Abraham, thi fadir, and God of Isaac; Y shal 3yue to thee and to thi seed the loond in which thou slepist. And thi seed schal be14 as the dust of erthe, thou schalt be alargid to the east, and west, and9 northb, and south; and alle lynagis10 of erthe schulen be blessid in thee and in thi seed. And Y15 shal be thi kepere, whidir euer thou schalt go; and Y schal lede thee a3en in to this lond, and Y schal not leene4 nor but Y16 schal fil1 alle thingis whiche Y seide5. And whanne Jacob hadde wakyd of sleep, he seide, Verili the Lord is in this place, and Y wiste not. Andb he seide dreidynge,17 Hou worshipful1 is this place! Here isk noon other thing no but the hows of God, and the yate of heuene. Therfor Jacob18 roos eerli, and took the stoon which he hadde put vndur his heed, and reiside1 in to a title19, and helde19 oile aboue. And he19 clepyde the name of that citee Bethel, which was clepid Lusa before. Also he20 anowide a vow, and seide, If God is with me, and keipeth me in the weie in which Y go, and yuemeth to me looues to ete, and clothis to be clothid, and Y turne a3en ine21 prosperite to5 the hows of my fadir, the Lord schal be in to God to me. And this22 stoon, which Y reiside in to a title4, schal be clepid the hows of God, and Y schal offre

7 o brood d. of brode e. s in thi 8 sec.m. 1 Om. d. 2 no ther REP. noon other DH. 2 I D.
8 in to s. 9 in to s. 10 putte s. 11 slepis A pr. m. et phures. his slepis s. 12 Om. phures.
13 fastede g. neiçide s. 14 Om. g. b to the north s. c the lynagis s. d leene thee k. 15 Om. REP.
16 fuilfille s. e haue seide s. h Om. s. i worschipful, that is, feerful cogux. feerful m. f. that is w. bin.
17 f. or w. s. k yis f. l reiside it s. 18 title other signe boinkxl. t. other a s. q. t. or e. x. f. t. either a
19 mark m. signe other title c. s. or t. s. or toke s. 20 helde out s. 21 Jacob s. 22 clothid with xax. 23 in
to ox pr.m. 24 in to s. 25 tokne s.
shalt be clepid the hows of God; and of alle thingis that thou shalt y Yue to me Y shalt offer dynes to thee.

CAP. XXIX.

1 Jacob thanne forth goon, cam into the west loond. And he saw a pit in the field, and thre flockis of sheep liggynghe bisidis it; for of it beestis weren wateryd, and the mouth of it was closid with a greet stoon. And the maner was, that alle the sheep gaderyd togidir, men shulden tune vp the stoon, and, the flockis fulfillid, eftsones thei shulden putte ypon the mouth of the pit. And he seide to the shepheardis, Bretheren, whens be ye? The whiche answeriden, Of Aram. Whom askynghe, Whethir, he seide, knowe ye Laban, the sone of Nachor? Thei seiden, 6 We han known. Whethir is he, he seith, hool? Thei seiden, He farith wel; and lo! Rachel, the dowzer of hym, com with his flok. And Jacob seide, Abone there is 3it myche of the day, ne tyne is that flockys ben ladde ayen to the foolidis; yueth before dryneke to the sheep, and so lede ye hem ayen to the pasture. The whiche answeriden, We moven not, to the tyne that alle beestis ben gaderyd togider, and we moven ayve the stoon fro the mouth of the pit, that we watren the flok. 3it thei spenen, and lo! Rachel com with the sheep of hir fader; for she fedde the flok. Whom whanne Jacob hadde seen, and wiste hir his vnikil dowzer, and the sheep of Laban his vnikle, he monede aywe the stoon with which the pit was closid; and the flok watered, he kiside hir, and with areryd voys she wepte. And he shewide to hir that he was the brother of hir fader, and the sone of Rebecca; and she hyrne tolede to hir fader. The which when hir hadde herd, Jacob, his sister sone, comen; 3ede ayen metynge with hym, and cliappynghe him, and fallynge in cossis, ladde hym with this to thee of alle thingis which thou shalt y Yue to me.

CAP. XXIX.

Therfor Jacob passide forth, and cam in to the east lond; and se3 a pit in the field, and thre flockis of sheep restynghe bisidis it, for whi sheep weren watrid therof, and the mouth therof was closid with a greet stoon. And the custom was that whanne alle sheep were gaderid togidire, thei schulden turne awei the stoon, and whanne the flockis weren fillidy thei schulden put it eft on the mouth of the pit. And Jacob seide to the shepheardis, Brithren, of whenmus ben ye? Whiche answeriden, Of Aram. And he axide hem and seide, Wher ye known Laban, the sone of Nachor? Thei seiden, We known. Jacob seide, Is he hool? Thei seiden, He is in good staat; and lo! Rachel, his dou3tir, cometh with his flok. And Jacob seide, 3it myche of the dai is to come, and it is not tyne that the flockis be led ayen to the foolidis; so theye yueth 3e drynke to the scheep, and so lede ye hem ayen to mete. Whiche answeriden, We moun not til alle scheep be gederid to gidere, and til we remoun the stoon fro the mouth of the pit to watir the flockis. 3it thei spaken, and lo! Rachel cam with the scheep of hir fadir. And whanne Jacob se3 hir, and 10 knewe the dou3tir of his modris brothir, and the scheep of Laban his vnkle, he reneuyde the stoon with which the pit was closid; and whanne the flok was watrid, 11 he kiside hir, and he wepte with 'vois reisd'. And he shewide to hir that he was the brothir of hir fadir, and the sone of Rebecca; and sche hastide, and telled to hir fadir. And whanne he hadde herd, 13 that Jacob, the sone of his sistir, cam, he ran ayens hym, and he bi3lippide Jacob and kiside hym, and ledde in to his hows. Forsothe whanne the causis of the

w no d. x flocc3 e.

1 the Lord s. u he se3 s. v Om. g. w Om. g. x the sheepe s. y watrid s. z Om. g. a in g.
1 b known him s. c The whiche 1. d the sheepe s. e Om. pluris. f Jacob s. g Rachel s. h she s. i hie vois s. k Om. r. Jacob s. l Laban s. m ledde him s.
into his haws. Forsothe the causis herd
of his weye, answeryde, My boon thow
art, and my fleish. And after that the
dayes of a\textsuperscript{7} moneth waren fulfillid, he
seide to hym, Whether for thow art my
brother, in veyn thow shalt servye to me?
Se what of meide thow shalt take. He
hadde forsothe two dowȝtrys\textsuperscript{9}, name of
the more Lyra, the lesse forsothe was
clepid Rachel; but Lyra was with blerid
eyen\textsuperscript{8}, Rachel fayer in face, and with
seemly biholdynge. Whom loundye Jac-
ob, seide, I shal servye to thee for Rachel,
thi lasse dowȝter, seuen ȝeer. Laban an-
sweryde, Betir is that Y yue hir to thee
than to another man, dwelle with me.
Thanne Jacob servide for Rachel seuen
ȝeer, and thei semeden to hym fewe dayes
for grevenes of lune. And he seide to
Laban, ȝyf to me my wiȝf, for the tymye
is fulfillid that Y shulde goo yn to hir.
The which, manye cumpanyes of his
frendis clepid to the feest, made the bry-
dalis, and at euen brouȝte yn to hym Lyra,
his dowȝter, ȝyngye an handmayden to
the dowȝter, Zelpha bi name. To whom
when after the maner Jacob was gooyn, 
the moritide doun, sawȝ Lyra, and seide
to his wyynes fader, What is that thow
woldist doun? whether for Rachel Y ser-
ued ne to thee? whi vndurputtist thou
Lyra to me? Laban answeryde, It is not
of custom in oure place, that the lesse bi-
fore we taken to sposeyls; fulfiul the wike
dayes of this cowple, and this forsothe
I shal yuwe to thee for the werk that thow
art to serue to me, seuen other ȝeries. He
assenteide gladli; and the wike ouerpassid,
he took Rachel to wiȝf; to whom the fa-
dir jaue a seruauet, Balam. And at the
laste he vside the desirid sposeyls, put
before to the rather the loue of hir that
com after, seruynge anentis hym seuen
other ȝeries\textsuperscript{b}. The Lord forsothe seyne
turney weren herd, Laban answeryde, Thou
art my boon and my fleisch. And after
that the daies of a\textsuperscript{7} moneth weren fillid\textsuperscript{9},
Laban seide to him\textsuperscript{p}, 'Whethir for thy art my brothir, thou schalt servye me frely?
seie thou what mede thou schalt take. For-
sothe Laban hadde twei douȝtiris, the name
of the more\textsuperscript{e} was Lya, sotheli the lesse\textsuperscript{e}
was clepid Rachel; but Lyra was blere 17
ijed, Rachel\textsuperscript{s} was of fair face, and semel\textsuperscript{a}
in siyt. And Jacob louede Rachel, and 18
seide, Y schal servye thee seuen ȝeere for
Rachel thi lesse\textsuperscript{e} douȝtir. Laban an-
sweride, It is betere that Y ȝyue hir to
thee than to anothir man; dwelle thou atw
me. Therfor Jacob seruwyde seyne ȝeere\textsuperscript{29}
for Rachel; and the daies seynyden fewe
for hym for the greetenesse of lune. And he 21
seide to Laban, ȝyue thou my wiȝf to me,
for the tymye is fillid\textsuperscript{a} that Y entre to hir.
And whanne manye cumpanyes of frendis\textsuperscript{22}
weren clepid to the feeste, he made wed-
dyngis, and in the euentid Laban brouȝte 23
yn\textsuperscript{o} to hym\textsuperscript{o} Lya his douȝtir, and ȝaf 24
handmaide, Seifa bi name, to the\textrm{a} douȝtir.
And whanne Jacob hadde enterid to hir bi
custom, whanne the moritewid was maad,
he seij Lya, and seide\textsuperscript{b} to his wyynes fadir, 25
What is it that thou woldist do? wher Y
seruede not thee for Rachel? whi hast
thon disseyved me\textsuperscript{f}? Laban answeryde, It
is not custom in oure place that we yuwe
first the lesse douȝtiris\textsuperscript{c} to weddyngis; fillid\textsuperscript{27}
thou thon wouke of daies of this\textsuperscript{e} couplyng,
ynd Y schal ȝyue to thee also this Rachel,
for the werk in thon schalt servye me bi\textsuperscript{b} ȝother seyne ȝeer. Jacob assenteide\textsuperscript{28}
to the covenauet, and whanne the wouke
was passid, he\textsuperscript{h} weddiide Rachel, to whom 29
the\textsuperscript{i} fadir hadde ȝoune Bala seuaunteesse\textsuperscript{m}.
And at the laste he\textsuperscript{h} vside the weddyngis 30
desirid, and setride the lune\textsuperscript{p} of the 'wiȝf
suynge\textsuperscript{a} before the former\textsuperscript{f}; and he\textsuperscript{e} seruede
at Laban seueu othere ȝeer. Forsothe the 31

\textit{Ye E.} * douȝtiren  bedefh.  a eyges  bedefh.  b  bedefh.

\textsuperscript{n} a b de.  f fulfillid s.  p Jacob s.  q wherefore eg.  s eldest s.  t uner s.  \textsuperscript{u} lonely kip.  v lyner s.  w with s.  x fulfillid s.  y om. en.  z Jacob s.  b he seide s.  c uner douȝter s.  d fulfiul s.  e thi eg.  f wedding s.  g and s.  h om. eg.  i answeryde s. k Jacob s.  l bir s.  m an hondmayde s.  n Jacob s.  o sette s.  p sone k.  q later wiȝf s.  r first s.  s Jacob s.  t om. s.
that he dispiside Lye, openyde the wombe of hir, hir sister bareyne dweelynge. The which a conseuyed some gat, and clepide the name of hym Ruben, seyngye, The Lord hath sey my mekenes, now my man shall love me. And etsonyes she conseuye, and bare a sone, and seide, For the Lord hath seen me ben had to dispity, hath yuuun also this to me; and she clepide the name of hym Symyon. And the thirde tyne she conseuye, and gat another sone, and seide, Now forsothe myn husboond shall be cowplid to me, therfor that I bere to hym thre sonys; and therfor she clepide the name of hym Leuy. The feth tyne she conseuye, 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 chylde.

**CAP. XXX.**

1 Scyngye forsothe Rachel that she was withouten fruyt of wombe, enuye to the sistir, and seide to the husboond, 3yf to me free childryn, ellis Y shal shal dye. To whom wrooth Jacob anserwede, Whether for a God Y am, the which haue priued thee the fruyt of thi wombe? And she, I haue, she seide, a seruanunt, Balam, goo yu to hir, that she bere vpon my kneen, and I haue of hir sones. And she 3aue to hym Balam into marygaye; the which, the man goon yu to hir, conseuye, and bare a sone. And Rachel seide, The Lord hath shewid me, and he hath herd my vois, yuuyngye to me a sone; and therfor she clepide the name of hym Dan. And etsones Bala conseuyngaye, bare another, for the which seide Rachel, The Lord hath comparisownd me with my sister, and I haue recouered; and she clepide hym Neptalym. Lye felynge that she had laft for to bere chylde, she took to the husboond Zelpha, hir handmayden.

Lord sey that he dispiside Lye y, and openyde hir wombe while the sistir dweyllide bareyn. And Lia childide a sone, conseuyed, and clepide his name Ruben, and seide, The Lord sey my mekenes; now myn hosebonde schal lone me. And ets sche conseuye, and childide a sone, and seide, For the Lord sey that Y was dispisid, he 3af also this to me; and sche clepide his name Symene. And sche conseuye the thirde tyne, and childide another sone, and she seide also, Now myn hosebonde schal be couplid to me, for Y childide thre sones to him; and therfor sche clepide his name Leuy. The fourth the tyne sche conseuye, and childide a sone, and seide, Now I schal knouleche to the Lord; and herfor she clepide his name Judas; and ceesside childide.

**CAP. XXX.**

Forsothe Rachel sey, that sche was vnfruyful, and hadde enuye to the sister, and seide to hir hosebonde, 3yue thou childide to children to me, ellis Y shal die. To whom Jacob was wrooth, and anserwede, Wher Y am for God, which haue priued thee fro the fruyt of thi wombe? And sche seide, Y haue a seruanntesse Bala, entre thou to hir that she childide on my knees, and that Y haue sones of hir. And sche 3af to hym Bala in to matrimony; and whom the hosebonde hadde entride to hir, sche conseuye, and childide a sone. And Rachel seide, the Lord demede me to me, and here my preier, and 3af a sone to me; and therfor sche clepide his name Dan. And ets Bala conseuye, and childide another sone, for whom Rachel seide, The Lord hath maad me lijk to my sistir, and Y wexide strong; and sche clepide hym Neptalym. Lya felynde that sche ceesside to bere child, and sche 3af Sefa, hir handmayde, to the hosebonde.
And whanne Sefla aftir conseuyng a child dide a sone, Ly3 seide, Blessidly; and therfor sche clepide his name Gad. Also Sefla childide another sone, and Lia seide, This is for my blis, for alle wymmen schulen seie me blessid; therfor sche clepide hym Aser. Forsothe Ruben 3ede out in to the feeld in the tyne of wheete heruest, and found mandraggis, which he brouȝte to Lya, his modir. And Rachel seide, 3yue thou to me a part of the mandragis of thi sone. Lya answeride, Whether it semeth liȝtli to thee, that thou hast raueschid the hosebonde fro me, no but thou take also the mandragis of my sone? Rachel seide, The hosebonde sleepe with thee in this nyȝt for the mandragis of thi sone. And whanne Jacob cam aȝen fro the feeld Lya was goon out into the aȝencomyng of hym, and seith, To me, she seith, thou shalt come yn, for thurȝ mede I have hyryde thee for the mandragis of my sone. He slepte with hir that nyȝt; and God herde the preiers of hir, and she conseuyede, and bare the fift sone; and seith, God hath seuen mede to me, for I haue ȝouȝtyn myn handemaiden to my man; and she clepide the name of hym Ysauke. Eftsonys Lya conseuyng bare the sixte sone, and seith, The Lord hath enrychide me with a good dower; also this while with me shal be myn houyntoun, thertuyȝ; that Y haue getun to hym sixe sones; and therfor she clepide the name of hym Zabulon. After whom she bare a dowȝtere, Dyna d bi name. And the Lord, recordid of Rachel, herde hir, and openyde the wonbe of hir. Which conseuyede, and bare a sone, seiyng, God hath doon awyȝ my reprofe; and she clepide the name of hym Joseph, seiyng, The Lord adde to me another sone. Joseph forsothe born, Jacob seide to his wyues fader, Lat me that Y go aȝen into my cuntre, and to my lond. 3yue to me

And whanne Sefla aftir conseuyng a child dide a sone, Ly3 seide, Blessidly; and therfor sche clepide his name Gad. Also Sefla childide another sone, and Lia seide, This is for my blis, for alle wymmen schulen seie me blessid; therfor sche clepide hym Aser. Forsothe Ruben 3ede out in to the feeld in the tyne of wheete heruest, and found mandraggis, which he brouȝte to Lya, his modir. And Rachel seide, 3yue thou to me a part of the mandragis of thi sone. Lya answeride, Whether it semeth liȝtli to thee, that thou hast raueschid the hosebonde fro me, no but thou take also the mandragis of my sone? Rachel seide, The hosebonde sleepe with thee in this nyȝt for the mandragis of thi sone. And whanne Jacob cam aȝen fro the feeld Lya was goon out into the aȝencomyng of hym, and seith, To me, she seith, thou shalt come yn, for thurȝ mede I have hyryde thee for the mandragis of my sone. He slepte with hir that nyȝt; and God herde the preiers of hir, and she conseuyede, and bare the fift sone; and seith, God hath seuen mede to me, for I haue ȝouȝtyn myn handemaiden to my man; and she clepide the name of hym Ysauke. Eftsonys Lya conseuyng bare the sixte sone, and seith, The Lord hath enrychide me with a good dower; also this while with me shal be myn houyntoun, thertuyȝ; that Y haue getun to hym sixe sones; and therfor she clepide the name of hym Zabulon. After whom she bare a dowȝtere, Dyna d bi name. And the Lord, recordid of Rachel, herde hir, and openyde the wonbe of hir. Which conseuyede, and bare a sone, seiyng, God hath doon awyȝ my reprofe; and she clepide the name of hym Joseph, seiyng, The Lord adde to me another sone. Joseph forsothe born, Jacob seide to his wyues fader, Lat me that Y go aȝen into my cuntre, and to my lond. 3yue to me

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\(e\) conseuyed \(f\) pr.m. \(d\) Didyn A.
wyues, and my free children, for the whiche I haue seruede thee, that I goo; thow forsothe hast knowe the seruys
that I haue servyde to thee. Laban seide to him, Shal I fynde grace in thi sijt, thur; experyens Y haue lernyd for God
hath blissid to me for thee; ordeyn thi mede that Y 3yue to thee. And he answeride, Thou hast knowe what maner
Y haue seruede to thee, and thi possession how myche was in myn hondis; a litil thow haddist bifoire that I com to
thee, and now thow art maed ryche, and God hath blissid to thee at myn ynceom-yng; thanne it is rjftful that sumtyne
also Y pursue to myn hows. And Laban seide, What shal Y 3yue to thee? And he seith, Y wolde nothing; but if thow
dost* that I aske, eft I shal feede and kepe thi beesteis. Turne abowt alle thi flockis, and seuerf alle thi speckid sheep,
and with speckyd flese, and what enere 3olow, and speckid, and dyuerse colourid were, as wel in sheep as in gety, shal be
my mede. And my rjftwises shal answer to morwe, whan tyne of plesaunce shal come bifoire thee; and alle that
weren not dyuerse, and speckidf, and 3alow, as wel in sheep as in gety, of theft thou shalt vndrynym me. And Laban
seide, Agreed Y haue that thow askist. And he seueredf that day the she gety, and the sheep, and the hye3 gety, and the wetheres, dyuerse and spottif. And al the floke of o colour, that is, of whyet orf of blak flese, he toke in
the hoond of his sones; and putte a space of three dailes wbye bitwix hem and hisf dow3tir husband, the whiche fedden
the other flockis of hym. Thanne Jacob takynge green popul jerdis, and of almanders, and of planes, a parti vrynynide
my wyues and fre" children for whiche Y seruedea thee, that Y go; forsothe thou knowist the seruyce bi which Y seruedea
thee. Laban seide to hym, Fynde Y grace in thi sijt, Y haue lerned bi experience that God blessidp me for thee;
ordyne thou the3 meede whichY schal 3yue to thee. And he8 answeride, Thou woost Y seruede4 thee, and hou greet
thi possession was in myn hondis; thow haddist litil bifoire that Y cam to thee, and now thou art maed riche, and the Lord
blesside thee at myn entryng; therfor it is just that Y purueye sum tyne also tob myn hows. And Laban seide, What schal Y
3yue to thee? And Jacob seide, Y wolde no thingf but if thouq doistw that that Y axe, eft Y schal fede and kepe thi sheep.
Cumpasse thouk alle thi flockis, and de-parte thou alle diuersef sheep and of spottidf flees,f and what euer thing schal
dee bunb, and spottid, and dyuersef, as wel in sheep as in geetf, ite schal be my medef. And my rjftfulnessse schal answerw
to me to morwe, whanne the tyne of coenuant schal come bifoire thee; and alle thatg ben not dyuerse and spottid and
dunef, as well in sheep as in geet, schuleni repreue me of theftef. And Laban seide, 34 Y have acceptable that that thou
exist. And hel departide in that dai theaz geet,35 and sheep, geet buckis, and rammes, dy-vuerse and spottidf. Sothely he bitok al
the floke of o colour, that is, of white and of blak flees ino the hond of his sones;
and he settideh the space of weie of thre35 dailes bitwixi hise sones and the hose-bonde of hise douxtris, that fedde otherepp
clokes' of hymf. Therfor Jacob took greene37 3erdis of popeleris, and off almandis, and of planes, and in parti dideg awei the
rynde5 of tho3, and waurne the ryndis

w my fre s. hae seruede s. o Jacob s. p hath blessid s. q thi EL.P. r what s. s Jacob s. 4 haue seruede s. u for s. v that thou k. w doo l. x go aboute s. y dyuerse coloured s. z the spottid f. 
2 fleeces s. b of dun hew s. c dyuerse of colour s. d geet that schal come forth of sheepe and geet of o colour c pr.m. e Om. extrxt. that now. f mede and al that schal he of o colour schal be thy com pr.m. g things that c pr.m. h binned s. i be foundun me thy com schulnit c pr.m. thou shalt phares. thi schulon x sup.ras. k. k thfe that is. jf any siche be with me founden s. l Laban s. m Om. s. n spot- tid; and putide in the houdis c pr.m. o in to s. p settc s. pp his other s. q Om. s. r Om. ex. s he dide s. f rindes g. u hem ns.
hem; and riendis drawen awel; in thilke that weren pilde semede whatynes, thilke forsothe that weren hool dwellten stil green, and so in this maner was maad of dyverse colour. And he putte hem in the water trowes, where the watyr was held out, that whanne the flockis weren comen to drynke, bifoire the eyen thei shulden han the jerdis, and in the sijt of hem thei shulden conseuye. And so it was doon thar in that heet of goyng and togidere the sheep shulden biholde the jerdis, and beere spotty, and speckid, and spreyned with dyuers colour. And Jacob dyuydide the flock, and putte the jerdis in the watyr trowis, bifoire the eyen of the rammys; forsothe alle the whyte and the blak weren of Laban, the tothere forsothe of Jacob, seneryd bitwix hem sif the flockis. Thanne whanne the first tyme the sheep weren steyed vp, Jacob putte the jerdis in the trowis of watrys, bifoire the eyen of rammys and of sheep, that in the sijt of hem thei shulden conseuye. Whanne forsothe the laest comyng togidere of beestis weren, and the last comyng tyme, he putte not hem. And thilke that weren of the later tyme ben maad of Laban, and theilke of the first tyme of Jacob. And the man is maad ryche wonder myche, and he hadde manye flockis, handmaydenys, and seruauntis, camels, and assis.

CAP. XXXI.

After that he herde the wordes of the sons of Laban, seyngye, Jacob hath takun alle that weren of oure fader, and of the faculte of hym richid is maad noble. And he took heede to the face of Laban, that it was not towards hym as gistirday and the thrid day hens, moost the Lord seyngye to hym, Turne anen into the lond of thi fadrys, and to thi kynred, and Y shal be with thee. And he sente, and clepide Raeren 'drawun awel', whitenesse apperide in these that weren maad bare; sothely tho that weren hool dwelliden grene, and bi this maner the colour was maad dyverse. And Jacob puttide tho jerdis in the trowis, where the watir was held out, that whanne the flockis schulden come to drynke, thei shulden haue the jerdis bifor the ijyn, and schulden conseuye in the sijt of the jerdis. And it was doon that in thilke heete of riding the sheep schulde biholde the jerdis, and that thei schulden brynyng forth spottie beestis, and dyverse, and bisprenyt with dyverse colour. And Jacob departide the flock, and puttide the jerdis in the trowis bifor the ijyn of the rammys. Sothely alle the white and blake weren Labans; sothely the other weren Jacobis; for the flockis weren departid bytwixe hem sif. Therfor whanne the sheep weren ridun in the firste tyme, Jacob puttide the jerdis in the 'tronjys of watir bifor the ijyn of rammys and of scheep', that thei schulden conseuye in the sijt of tho jerdis. Persothe whanne the laete medlyng and the laste coneyung weren, Jacob puttide not tho jerdis; and tho that were late, weren maad Labans, and tho that weren of the firste tyme weren Jacobis. And he was maad ful riche, and hadde manye flockis, handmaydis, and seruauntis, camels, and assis.

CAP. XXXI.

Aftir that Jacob herde the wordes of the sons of Laban, that seiden, Jacob hath take awel alle thingis that weren oure fadris, and of his catel Jacob is maad riche, and noble. Also Jacob perseyuede the face of Laban, that it was not anen hym as gistirday, and the thride dai agoon, moost for the Lord seide to hym, Turne anen into the lond of thi fadris, and to thi generacioun, and Y shal be with
chel and Lya into the feeld, where he
fellde the flockis, 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
with me. And he han knowen that with
alle my strengths Y han servyd to 3oure
7 fader; but and 3oure fader hath comen
aboute me, and chaungide my mede ten
sithis; and neuerthelere God hath not
letun hym that he shulde anoye to me.

If otherwile he seide, The dyuers co-
lourid shulen be thi medis, alle the sheep
beren conseuyng of dyuers colours;
whanne forsothe azenward he seith, Alle
the whyet thow shalt taak for thi mede,
alle the flockis beren whyet; and God
hath taak the substance of 3oure fader,
and 3euen to me. Forsothe biforn that
the tyme of conseuyng of sheep com, Y
heuende vp myn eyen, and saw3 in sleep
the malis steuyng vp, vpon femalis, varye,
and spottis, and of dyuerys colours. And
the angel of the Lord seide to me in
slephe, Jacob! and I answeride, Y am ny3.
The which seith, Rere up thin eyen, and
se alle the malis steuyng vp vpon the
femalis, varye, and sprynklid, and spottid;
forsothe Y have seen alle thingis that
Laban hath doon to thee; Y am God of
Bethel, where thow anoyentid the stoon,
and thow vowedist a nuowe to me. Now
thanne aryse, and goo out fro this loond,
turnyng azen into the loond of thi birth.

And Rachel and Lya answeryden, Whe-
ther han we eny thing of residewen in
faculites and eritage of the hows of 3oure
fader? Whether as aliens hath he not
holdun vs, and soold, and hath etun oure
pryis? But God hath takun the richessis
of oure fader, and 3euen hem to vs, and
to oure sonys; wherfor alle thingis that
God comandith to thee, do. Forsothe
Jacob aros, and the fre children and his
wyues put vpou camels, yede awy; and
thee. He wynte, and clepide Rachel, and
Lya, in to the feld, where he kepte flockis,
and he seide to hem, Y se the face of
3oure fader, that it xx is not azen me as
'tisterdae and the thridde dai agoon'; but
God of my fadir was with me. And 3e
witen that with alle my strengths Y ser-
uedex 3oure fadir; but and 3oure fadir dis-
seyuyde me, and chaungide my meede ten
sithis; and neethes God suffride not hym
to anoye me. If he seide any tyme, Dy-
urse colourid sheep schulen be thi medis,
alle sheep brou3ten forth dyuerys co-
lourid lambren; forsothe whanne he seid
azenward, Thou shaltake alle white for
medeb, alle the flockis brou3ten forth white
beestis; and God took a wyey the substance
of 3oure fadir, and 3afk to me. For affer
that the tyme of conseuyng of sheep cam,
Y reside myn yzen, and seiz in sleep malis
dyuerse, and spottid, and of dyuerys co-
loris, stiynge on femalis. And the aun-
gel of the Lord seide to me in sleep, Jacob!
and Y answeride, Y am redy. Which seide,
Reise thin yzen, and se alle malis
dyuerse, byspreynt, and dyuerse, stiynge
on femalis; for Y seiz alle thingis whiche
Laban dide to thee; Y am God of Bethel,
where thou anoyantid a stoon, and madist
nuow to me. Now therfore rise thou, and
go out of this lond, and turne azen in to
the lond of thi birthre. And Rachel and
Lya answeriden, Wher we han any thing
residue in the catels, and eritage of oure
fadir? Wher he 3aretidit not vs as vs alienis,
and selde, and eet oure prijs? But God
took awei the richessis of oure fadir, and
3af tho to vs, and to oure sones; wherfor
do thou alle thingis whiche God hath com-
maundide to thee. Forsothe Jacob roos,
and putide hir fre children and wyues
on camels, and yede forth; and he took al
his catel, flockis, and what ever thing he
hadde gone in Mesopotayme, and yede to
Isaac, his fadir, into the lond of Canaan.

PR. M. 9 colours d. 7 Om. DEXH. 8 Om. H. 2 splotty EK. 7 woldist F. 9 Om. D.

Jacob. 3 fader. 4 xx he A. 5 it was wone s. 6 have servide s. 7 hath discuyed s. 8 suf-
frith desp. 1 eyes s. d the sheep is. e Om. my pr. m. f that he s. g the white is. h thi mede gos.
1 Om. EL k 3af it s. I say s. v vp on s. n redy to heere s. o The which i. f or s. q vp on s. r have
sien s. s hath do s. t residue or left is. u arretid not or helde s. v Om. s. w Om. EL. x putte s.
took al his substance, flockis, and alle thingis that he hadde purchasid in Mesopotamy, goynge to Ysaac, his fader, in the loond of Chanaan. That tyne Laban was goon to the sheepe that shulden be clippid, and Rachel hadde stolne the mawmetis of hir fadir. And Jacob nolde knowleche to his wyues fader, that he wolde flee; and whanne he was goon, bothe he and alle thingis that were of his rjit, and the flode passid oner shulde go aphans the hil of Galaad, it was tolde to Laban, the thridde day, that Jacob fleci. The which, his britheren takun with hym, pursuede hym senen dayes, and overtook hym in the hil of Galaad. And he saw3 in his sleep the Lord seyynge to hym, Be war lest eny thing sharply thow speek aphans Jacob. And now Jacob hadde straucte a tabernacle in the hil; and when he hadde takun hym with his britheren, in the same hil of Galaad, he fischeide a tent; and he seide to Jacob, Whi didist thow thus, that bisyde me thow dryue aweye my dowtris7 as caytyues with swerde? Whi vuwitynge mo7 woldist thow fle, ne shewre to me, that Y my3te forth folwe thee with ioice, and songis, and tymphans, and harpis? Thow suffredist not that Y my3te kisse me sones and dowtris7; for lily thow hast wrou3t. And now forsothe myn honnd may yelde to thee yuel, but God of thi fader jistirday seide to me, Be war lest thow speek with Jacob eny thing harder. And if thow coveydist6 to7 goo to thine, and the hows of thi fadir was in desir3r to thee, whi hast thow stoln my goddis? Jacob answeride, That thus fro thee I am goon forth, Y drede lest violontli thow shuldist taak aweye thi dowtris7; that forsothe thow vndirynmist me of thefeste, anentist whom euer thow fyndist thi goddis, be he slayn bifor oure britheren; and serch what euer of thi thing8 anenists me thow fyndist4, and taak aweye.

In that tyne Laban 3ede7 to schere8 sheep, 19 and Rachel stal the idols of hir fadir. And 20 Jacob nolde9 knowleche to the fadir of his wiji9, that he wolde fle9; and whanne he10 hadde go5, as wel he as alle thingis that were of his rjit, and whanne he hadde passid the water, and he 3ede aphans the hil of Galaad, it was told to Laban, in the thridde dai, that Jacob fledde9. And La-23 ban took his britheren, and pursueide hym se7 senene daies, and tookan hym in the hil of Galaad. And Laban se3 in sleep the Lord seyynge to him, Be war that thou speke not ony thing sharpli aphans Jacob. And thanne Jacob hadde stretchid4 forth 25 the1 tabernacle in the hil; and whanne heman hadde seid Jacob with his britheren, he setteide6 tente in the same hil of Gla-26 laad; and he seide to Jacob, Whi hast 26 thon do so, that the while I wiste not thon woldist9 dryue away my dowtris as cautifs9 by swerd? Whi woldist thon fle 27 the while Y wiste not, nether woldist shewre to me, that Y shulde sue thee with ioice, and songis, and tymphans, and harpis? Thou suffrist not that Y schulde kisse 28 my sones and dowtris; thou hast wrou3t folilli. And now sotheli myn honn mai 29 zelde yuel to thee, but the God of thi fadir seide to me 3isterdai, Be war that thou speke not ony harder4 thing with Jacob. Suppose, if thou coueitidest 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 3ede31 forth while thon wistet not, Y drede lest thon woldist take away thi dowtris7 violentli; sotheli that thou repreeuest8 me of 32 thefeste, at whom euer thou fyndist thi goddis, be he slayn bifor oure britheren; seke thou, what euer thing of thine thou fyndist at me, and take3 awei. Jacob seide these thingis, and wiste not that Rachel stal9 the idols. And so Laban entrind33 into the tabernacle of Jacob, and of Lyaa,

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x ataken re\v. atake d. y dou3tren 3e\v. 7 y Om. b. z coue\v. A. a for to E. b dou3tren 3e\v. c thingis 3e\v. d ynde 3e\v.

\v. wente s. e clipe c. a wolle not r. b wyues s. c go thennes s. d Jacob s. e go forth s. f 3ede thennes s. g Jacob s. h ouertake s. i the sleep s. k strau\v. s. l a\v. m La\v. n La\v. sette a s. o woldist not L. p cautifs e\v. takun prisoneris 3e\v. q hard kns. r dou3tren fro me s. s repree\v. r 3e 1. t take it s. u hade stolne s.
XXXI. 33—44.

Thes thingis seynge, he kneve not that 33 Rachel hadde stoln the mawmetis. And 34 Laban, goon into the tabernacle of Jacob, and Lyne, and of either myne, fonde nought; and when he was goon yn to the 34 tentis of Rachel, she hyinge hidde the mawmetis vndur the lerying 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 bifoere thee, for after the vsage of wymmen now it is fallun to me; and 36 bigilid is the bisynese of hym sechinge.

And Jacob swellynge, seith with stryf, 36 And Jacob swellynyng, seith with stryf, For what my trespas, and for what my synne, hast thou thus fulbrent after me, 37 and hast enseryched alle my necessaries of hows? What hast thou foundun of any substantwne of thin hows? Putte that bifoere my britheren and toforn thei britheren, and deme thei bitwix me and thee. Was I with thee herfore twenti 38 zeer? Thi shep and greet weren not ba-reyn, Y eet not the rammes of thi flok, nether Y schewede to thee ony thing takun 39 of a beeste; Y yeilde to harm; what euor thing perischede bi thefie, thou axistid of me; Y was angwisched in dai and nyȝt 40 with heete and frost, and sleep sleeede fro myn ijen; so Y seruede thee bi twenti 41 zeer in thin hows, fouurteene 3 zeer for thi douxtris, and sixe zeer for thi flockis; and thou chauingist my mede ten sithis. If 42 God of my fader Abraham, and the drede of Isaac hadde not helped me, perauenter now thou haddist left me nakid; the Lord bihelde 43 me, and vndernam thee zisterday. Laban answeride to hym, My douxtris, and sones, and thi flockis, and alle that how biholist, ben myne, and what 44 do to my sones, and to my neces? Com thanne, and goo we into couenaut of pees, that witnesse be bitwix me and and of euer eithir meyne, and found not; and whanne Laban hadde entrid in to the tente of Rachel, sche hastide, and hidde

the idols vndur the strewynge of the camel, and sat aboue. And sche seide to Laban, seynge al the tente and fyndynge no thing, My lord, be not wrooth 38 that Y may not rise bifoere thee, for it bifoere now to me bi the custom of wymmen; so the bisynesse of the sekere was scorned. And Jacob bolnyde, and seide 36 with strijf, For what cause of me, and 39 for what synne of me, hast thou come so fersly after me, and hast souȝt al the por- 37 teneunce of myn hous? What hast thou foundid of a l catel of thin hows? Putte thou the bifoere my britheren and thi britheren, and deme thei betwix me and thee. Was I with thee herfore twenti 38 zeer? Thi shep and greet weren not ba-reyn, Y eet not the rammes of thi flok, nether Y schewede to thee ony thing takun 39 of a beeste; Y yeilde to harm; what euor thing perischede bi thefie, thou axistid of me; Y was angwisched in dai and nyȝt 40 with heete and frost, and sleep sleeede fro myn ijen; so Y seruede thee bi twenti 41 zeer in thin hows, fouurteene 3 zeer for thi douxtris, and sixe zeer for thi flockis; and thou chauingist my mede ten sithis. If God of my fader Abraham, and the drede of Isaac hadde not helped me, perauenter now thou haddist left me nakid; the Lord bihelde my tornentynge and the trayeul of myn hondis, and reprenyde thee jistir-dai. Laban answeride hym, The douxtris, and thi sones, and flockis, and alle thingis whiche thou seest, ben myne, what mai Y do to my sones, and to the sones of sones? Therfor come thou, and make we boond of pees, that it be witnessing bitwix me, and thee. And so Jacob took a stoon, and reisid it in a signe, and seide to his britheren, Brynge 3e 46
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 clepid the name of that 3 place Manaym, that is, tentis. And he sente forsothe messangeris biforn hym to Esau, his brother, into the lound of Seyr, 4 in the regioun of Edom; and he comaundide to hem, seiyngye, Thus spek ye stoonus⁸; whiche gadriden, and maden an heep, and eten on it. And Laban clepid 47 it the heep of witnesse⁹, and Jacob clepid it the heep of witnessyng; euer eithir clepid⁸ bi the³ proprete of his⁹ 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, the⁵ heep of witnesse. And Laban 49 addide⁴, The Lord biiholde, and dieme bitwixe vs, whanne we schulen go wai fro 3ow; if thou shalt turmente my dou³tris, 50 and if thou shalt⁹ bryngye yu other wyues on hem, noon is witnesse of oure word, outakun God, which is present, and bi- 51 holde. And eft he seide to Jacob, Lo! this hill- 52 lok, and the stoon that I have rerid bi- twixe me and thee, witnes schal be; this hill- 53 loc, and the stoon ben into witnessyng, if forsothe I shall passe it goyngye to thee, or thou ouerpasse⁴ yuel to me thenk- 53 ynge. God of Abraham, and God of Nachor, dieme bitvix vs, the God of the fader of hem. Thanne Jacob swore by 54 the drede of his fader Ysaac; and, ooffrid slayn sacrifice in the hil, he clepid his britheren that thei shulden ete breed, the whiche whanne thei hadden etun, 55 dwelen there. Laban forsothe at ny⁴t arsyngye, kiside the sones, and his dou⁴- 3ris⁵, and bliside to hem, turnyngye azen⁴ in to his place.

CAP. XXXII.

Forsythe Jacob wente forth in the weie in which he began, and the aungels of the Lord metten hym. And whanne he hadde 2 seyn hem, he seide, These ben the castels of God; and he clepid the name of that place Manaym, that is, castels. Sotheli 3 Jacob sente biforn him also messangeris to Esau, his brother, in to the lound of Seir, in the cuntrye of Edom; and comaundide⁶ to him, and seide, Thus speke ye to my
to my lord Esau, Thees thingis seith thy brother Jacob, At Laban I haue pylgrim-
agid, and was vnto the present day; I haue oxen, and assis, and sheep, and ser-
uaultis, and handmaydens, and I sende now a message to my lord, that Y fynde grace in thi sijt. And the messagers ben comun azen to Jacob, seiyng, We come to Esau, thy brother, and lo! he goth into thin azen-comyng, with foure hundrid men. Jacob ful myche dred, and afferd dyuydide his peple that with him was, the flockis forsothe, and sheep, and oxen, and camels dyuydide in two companyes; seiyng, If Esau come to the two companye, and smyte it, the tother companye that is lafte shal be sauyd. 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 I shal wel do to thy, Y am lasse than alle thi mercyes, and thi treuth that thow hast fullfilid to thi seruanunt; in my staf I haue passid this Jordan, and now with two companyes Y turne azen; delynier me of the loond of my brother Esau, for greely Y drede hym, lest peranen-
ture comynge he smyte the moderis with the children. Thow hast spokun that
thou shuldist wel do to me, and that thou shuldist sprede abrood my seed as the gruvel of the see, that for multitude may not be nombred. And whanne he hadde slept there that nynt, he seneride of that that he hadde giffys to Esau, his brother, she geyte two hundrid, hee geyte twenty, sheepe two hundrid, and wetheris twenti, camels fulle with her coltis thretti, kien fourti, and bullis twenti, she assis twenti, and the coltis of hem ten. And he sente bi the hondis of his seruanunt ecche oon after other the flockis aside; and he seide to his children, God se bifo-
me, and be there a space bitwixe lord Esau, Thi brothir Jacob seith these thingis, Y was at pylgryn at Laban,' and Y was 'til in to present' dai; Y haue oxun, and assis, and scheep, and ser-
uaultis, and hand maydis, and Y sende now a message to my lord, that Y fynde grace in thi sijt. And the messageris turned azen to Jacob, and seiden, We came to Esau, thy brother, and lo! he hastith in to thi comynge, with foure hundred men. Jacob drede greetli, and he was aferd, and departide the flockis, and scheep, and oxun, and camels, in to twee cumenynes; and seide, If Esau schal come to o cumeney, and schal smyte it, the tothir cumeney which is residue schal be sauned. And Jacob seide, A! God of my fader Abraham, and God of my fa-
dir Isaac, A! Lord, that seidist to me, Turne thou azen in to thi loud, and in the place of thi birthe, and Y schal do wel to thee, Y am lesse than alle thi merciful doyngis, and than thi treuth that thou hast fillid to thi seruanunt; with my staf Y passide this Jordan, and now Y go azen with twee companyes; delynere thou me fro the kond of my brothir Esau, for Y drede him greetli, lest he come and sele the modris with the sones. Thou spakist that thou shuldist do wel to me, and shuldist alarge my seed as the gruvel of the see, that mai not be nombred for mychinesse. And whanne Jacob hadde slept there in that nynt, he departide of tho thingis which he hadde giffis to Esau, his brother, two hundrid geet, and twenti buicks of geet, two hundrid scheep, and twenti rammys, camels fulle with her foolish thretti, fourti kyen, and twenti boolis, twenti sche assis, and ten foolish of hem. And he sente bi the hondis of his seruanunt alle flockis bi hem silf; and he seide to hise children, Go se bifo me, and a space be betwixe flock and flok. And
flok and flok. And he comaundide to the farther, seiyng, If thou mete my brother Esau, and he aske thee, whos art thou, or whidiir thou gost, or whos ben thys that thou folwist, thou shalt answere, Of thi servaunt Jacob, jifitis he hath sent to his lord Esau, and he cometh after vs. The same wyse he 3aue maundementis to the secondu, and the thirde, and to alle that folweden the flockis, seiyng, In the same wordis spek 3e to Esau, whanne 3e fynden hym, and 3e shulen adde. And he thi servaunt Jacob oure weie in folwith. He seide forsothe, Y shal plese hym with jifitis that goon bifoire, and afterward Y shal se hym; permaneture he shal be maad plesid to me.

And so bifoire 3eden the jifitis bifoire hym; he forsothe dwelte that ny3t in tentis.

And whanne sobirly he was arysun, he toke his two wyynes, and as feele servauntis with elleuen sones, and he overladdde alle thingis that to hym pertyneden. Eden, he dwelte aloon, and loo! a man passide the forth of Jaboth. And, overladdde alle thingis that to hym pertyned, he passide aloone, and anoon it wexe drye. And he seide to hym, Leewe me, forsothe now ypsteyeth the morwentide. He answereide, I shal not leewe thee, but if thou blisse to me. Thanhe seith, What is the name of thee? He answereide, Jacob.

And he, No more, he seith, Jacob shall be ceplid thi name, but Israel; for if anentis God thow hast ben strong, myche more anentis men thow shalt haue the maystri. Jacob askide hym, Seye to me what name art thou ceplid? He answereide, Wherto askist thou my name, that is merueilows? And he blisseide hym in the same place. And Jacob ceplid the name of that place Fanuel, seiyng, I I haue seen the Lord face to face, and my soule he comaundide to the formere, and seide, If thou schalt mete my brothir Esau, and he schal axe thee, whos man thou art, ether whidir thou gost, ether whos ben these thingis whichis thou suuest, thou schalt answere, Of thi servaunt Jacob, he hath sent jifitis to his lord Esau, and he cometh after vs. In lijk maner, he 3aif comaundementis to the secondu, and to the thirde, and to alle that suued flockis; and seide, Speke 3e bi the same wordis to Esau, whanne 3e fynden hym, and 3e schulen adde. Also Jacob hym sifl thi servaunt sueth oure weie. For Jacob seide, Y schal plese Esau with jifitis that goon bifoire, and afterward Y schal se hym; in hap he schal be merftul to me. And so the jifitis 3eden bifoire hym, sothel he dwellide in that ny3t in the tentis. And whanne Jacob hadde arisb anyssellis, he took lise twei wyynes, and so many servauntessis with elleuen sones, and passide the forthe of Jaboth. And whanne alle thingis that pertyneden to hym weren led ouer, he dwellide aloone, and, lo! a man passide with hym til to the morwentide. And whanne the man sei3 that he niijte not overcome Jacob, he touchide the seene of Jacobis hipe, and it dreide anoon. And he seide to Jacob, Leewe bi thou me, for the morewitid stieth now. Jacob answereide, Y schal not leewe thee, no but thou blesse me. Therfore he seide, What is the name is to thee? He answereide, Jacob. And the man seide, Thi name schal no more be ceplid Jacob, but Israel; for if thou were strong ayns God, hou miche more schalthe thou haue power ayns men. Jacob axide him, Seie thou to me bi what name thou art ceplid? He answereide, Whi axist thou my name, whichis is woordulif? And he blesst Jacobs in the same place. And Jacob ceplid the name of that place Fanuel, and seide, Y si3 the Lord face to face, and my lijf is maad saaf. And

Gen. XXXII. 17—30.
is maad saaf. And anoon is rysun to hym the sunne, after that he was ouerpassid Phanuel; he forsothe haltide with the too foote. For what cause the children of Israel eten not synwe, that wexe drie in the hipe of Jacob, unto the day that is now, therthurs he that tow hide the synwe of his hipe, and it was stoneyd.

CAP. XXXIII.

1 Jacob forsothe heuynge vp the eyn saw3 Esau conyngye, and with hym foure hundrid men; and he departide the sones of Ly, and of Rachel, and of both his seruauntis. And he9 putte either handmayden, and the fre children of hem, in the bigynynge; Ly forsothe in the seconde place, and the sones of hyr; Rachel 3and Joseph laste. And he bifo re goynge anouride bowide3 into the ethre sevensithes, to the tymne that the brother 'of hym' shulde neij3. And so Esau rennyngye to mete with his brother, cleppide hym, and streynynge hys necke and kissynge wepte. And the eyen heued vp, saw3 wymmen, and the children of hem, and seith, What to hem wile thes? and if thei perteynen to thee? He anweride, Lityl children thei ben, whom God hath 63ouun to me, thi seruaunt. And neijynge the handmaydens and the sones of hem, 7ben doun bowid. And Ly with hir children con nerre; and whanne the same maner thei hadden anourned, the laste 8Joseph and Rachel anowryden. And Esau seide, What forsothe thei bess companies that Y mette? He anweride, That I shulde fynde grace bifore my lord. And he seith, Y haue many thingis, brother 9in myne, ben thi thingis to thee. Jacob seide, Nyl thow so, Y preye, but if Y haue foundun grace in thin eyen, taak a litil jif of myn hoondis; so forsothe Y haue seyn thi face as Y se the chere of God; he thow 11to me benyengye, and taak the blissing that anoon the sunne roos to hym, after that he passide5 Fanuel; forsothe he6 haltide in the foot. For which cause the sones32 of Israel eten not 'til in to9 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 reiside3 hise ien, and seij3 Esau conyngye, and foure hundrid men with hym; and he departide the sones of Lia, and of Rachel, and of bothe seruauntessis. And he puttide3 euer either 2 handmaide, and the fre children of hem, in the bigynynge; sotheli he puttide5 Lia, and her sones, in the seconde place; forsothe he puttide9 Rachel and Joseph the laste. And Jacob seide bifo re, and wor-3 schipide lowli to4 ethre sevensithis, til his brothir neijede. And so5 Esau ran aijens 10his brothir, and collide hym, and Esau helde his necke, and kisside9, and wepte. And whanne the ien8 weren resiid6, he5 seij3 the wymmen, and the little children of hem, and seide, What wolent these to hem silf? and wher thei pertenen to thee? Jacob anweride, Thei ben the little children, whiche God hath 3oue to me, thi seruaunt. And the2 handmaydis8 and her6 sones neijeden, and weren bowid. Also7 Ly a neijede with hir fre children; and whanne thei hadden worschipid in lijken maner, Joseph and Rachel the6 laste worschipiden. And Esau seide, What bens6 these cumpanyes, whiche Y mette? Jacob5 anweride, That Y schulde fynde grace bi-fore my lord. And he seide, My brother,9 Y haue ful many thingis, thi thingis be to thee. And Jacob seide, Y bische4, nyle10 thoun so, but if Y found5 grace in thin ien, take thou a litil jifte of myn hoondis; for Y seij6 so6 thi face as I seij9 the cheer of God; he thow merciful to me, and res-11

Om. B. 1 redy e pr. man. 2 seunsithis bdeph. 3 Om. A. 4 Om. b. 5 redy e pr. man. 6 seunsithis bdeph. 7 Om. A. 8 redy e pr. man. 9 seunsithis bdeph.
Y have brouzt to thee, and that God de-
lyuerenge alle thingis hath soun to me. 
Vmeth, the brother compellynge, takynge
seith, Goo we togideres, and Y shal be
felowe of thi weye. And Jacob seyde,
My lord, thou hast knowyn that Y have
tender litil children, and sheep, and oxen 
ful wome with yne1, the whiche if more 
yn goyng Y do to trauayl, thei shulen o
day alle the flockis dyen; my lord go bi-
fore his seruaut, and Y shal folwe litil 
mele the steppis of hym, as Y se my litil 
children to mowen, to the tymere that Y 
come to my lord, in Seyr. Esau an-
sweride, Y preye thec, 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 
grace in thi sìt, lord myne. And so 
Esau is2 turned aızen that day in the 
weye that he come, into Seyr. And Jac-
ob com into Sachot, where a hows bíd3, 
and the tentis fychid, he clepide the 
name of that place Sachot, that is, taber-
naclis. And he passide forth into Salem, 
the cite of Sychymor, that is in the loond 
of Chanaan, aftir that he was turned aızen 
 fro Mesopotany of Syrye, and dwelleide 
biysidis the wallid town; and boust a 
parti of the feeld, in the which he fechide 
tabernaclis, of the sones of Emor, the 
fader of Sichym, with an hundrid lombs.
And there, an auter reydy, he inwardly 
elpide vpon the mooest strong God of 
Israel.

CAP. XXXIV.

1 Dyne4, the dowȝer of Lya, forsothe was 
goon ouȝte, that she myȝte se wymmen of 
that region. 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 
oppresside5 a mayden. And the soule of 
hym was glewid with hir, and hir sory

Y have brouzt to thee, and that God de-
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Vmeth, the brother compellynge, takynge
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grace in thi sìt, lord myne. And so 
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he swagide with softnessis. And he goynge to Emor, his fadir, Tak to me, he seith, this damysle to wijf. The which whanne Jacob hadde herd, absent the sones, and in the fode of the beestis occupied, he hecelde his pees, to the tyme thei comen azen. Emor forsothe, the fader of Sichem, goon oute, that he myzte speke to Jacob, loo! the sones of hym comen fro the feeld. And the thing herd that was fallun, thei weren ful wroth, therthur, that a fowle thing he hadde wrou3t in Israel, and the dow3t(er of Jacob defowlid, an vnleueful thing hadde a fullfid. And so Emor speke to hem, The soule of my sone Sichem hath clenet to 3oure dow3t(er, 3yneth hir wijf to hym, 3and ioyne we togidere maryagis; 3oure dow3tres 8 sif 3e to vs, and oure dow3tres 8 taak 3e, and dwel 3e with vs; the loond is in 3oure power, excersise 3e, chaffare 3e, 11 and haue 3e it. But and Sichem to the fader and to the bretheren of hir seith, Fynde Y grace bifor 30w, and what 12 thing 8 3e ordeyne Y shal 3yue; eche 3e dower, and aske 3e 3ifis, gladly Y shal 3yue that 3e asken; oonly 3yf 3e to me 13 this damesele to wijf. The sones of Jacob answeriden to Sichem and to the fader of hym in trechory, waxynge cruel for the stupre of the sister, We mowen not doon that 3e asken, ne 3yue oure sister to a man vncircumcidid, the which is vnleeful and wrongful anentis vs. But in that we mowen ben togidere boundun, if 3e wole be like vs, and al kynde of maal be circumcidid in 3ow, thanne we shulen 3yue and take togidere oure dow3tris 8 and 3ouren; and we shulen dwelle with 3ow, and we shulen be 6 peple. If forsothe 3e wolen not be circumcidid, we shulen take oure dow3tres 8, and goo awery. The profyre of hem pleside to Emor and to Si-

hir sory 6 with 4 flateringis. And he 3deo to Emor, his fadir, and seide, Take to me this damysel a wijf. And whanne Jacob hadde herd this thing, while the sones weren absent, and occupied in the fedyng of sheep, he was stille, til thei camen azen. Sotheli whanne Emor, the fadir of Sichem, 6 was gon out, that he schuwed 8 speke to Jacob, lo! his hym camen fro the feelde. 7 And whanne this thing that bifenide 8 was herd, thei weren wrooth the greedli; for he wrou3te a foul thing in Israel, and he 8 hadde doem a thing vnleeful in the defoulyng of the dow3t(er of Jacob. And so 8 Emor spak to hem, The soule of my sone Sichem eleuyde to 3oure dou3tir, 3ene 3e hir a wijf to hym, and ioyne we wed-9 dyngis to gidere; 3yne 8e 3oure dou3tris to vs, and take 3e oure dou3tris, and dwelle 10 3e with vs; the lound is in 3oure power, tilei 3e, make 3e 3e marchaundise, and welde 3e it. But also Sichem seide to the fadir 11 and bretheren of hir, Fynde Y grace bifor 30u, and what ener thingis 3e ordeynen Y schal 3yue; encreesise 3e the dower, and axe 12 3e 3ifis, Y schal 3yne wilfull that that 3e axen; oonli 3yne 3e this damysle a wijf to me. The sones of Jacob answeriden in 13 gile to Sichem and his fadir, and weren 7 feerce for the defoulyng of maidenhood 8 of the 3istir, We moun not doo this that 3e 14 axen, nether we moun 3yne oure sistir to a man vncircumcidid, which 8 thing is vnleeful and abhomynable anentis vs. But 15 in this we schulen moy boundun in pees, if 3e wole be lijk vs, and ech 16 of male kynde be circumcidid in 30u, thanne 16 we schulen 3yne and take togidere oure dou3tris and 3ouren; and we schulen dwelle with 30u, and we schulen be 6 puple. Fossothe if 3e nylen 17 be circumcidid, we 17 schulen take oure dou3tir, and schulden 17 go a wei. The profryng of hem pleside 18
Eomor and Sichem, his sone, and the 3ong wexynge man dilaiede not, that ne he fillide anoon that that was axid, for he lounede the damysle greefti, and he was noble in al 'the hous of his fadir'. And thei entriden in to the 3ate of the citee, and spaken to the puple, These men ben posible, and wolen dwelle with vs; chaffare thei in the loond, and excersise thei it, the which large and broode nedith tyliers; the dowztris of hem we shulen take wyues, and oure we shulen yyne to hem. O thing is that puttith off so myche good; if we circum-siden oure males, folwynge the ryte of the folk, and the substance of hem, and the beestis, and al that thei han shulen be ouren; oonli in that assent we, that dwellynge togidrys we maken o peple. And alle thei ben assentiden, alle the malis circum-sidid. And lo! the thridde day, whanne the sorwe of the wounded is moost greuows, the two sones of Jacob, Symyon and Leuy, the britheren of Dyne, drawn to her swordis, ben goon into the cyte tristiliche, and selyn alle the males; Eomor and Sichem togideres thei sleven, takynge Dyne, her sister, fro the hows of Sichem. The which goon oute, the tother sones of Jacob fallen vpon the slayn men, and thei distruyden the cyte, in to ven-geance of the stupre, the sheep of hem, drones, and assis, and alle thingis wast-ynge, that in the howsis and in the feeldis weren; the litil children forsothe, and the wyues of hem thei ladden cheytynes.

The whiche thingis ful doon hardilich, Jacob seyde to Symyon and Leuy, 3e han disturbid me, and 3e han maad me haatsun to Chananeis and Pharezeis, the dwellers of this loond; we ben feue, and thei gederyd togiderys shulen smyte me, and Y shall be doon awey and myn hows. 31 Thei answeriden, Whether as a strumpet thei shulden mysuse oure sistre?
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 wy alyen goddis, that ben in the mydil of sow, and be 3e clefsid, and chaunge 3e 3oure clothis; rise 3e, and steye we vp in to Bethel, that we maken there an autere to the Lord, the which hath herd me in the day of my tribu- lucioun, and was felaw of my weye. Thanne thei synen to hym alle alyen goddis that thei hadden, and the eer ryngis, that were in the erys of hem; and he indeluede hem vnndur an theribynyte, that is bihynye the cite of Sichem.

And whanne thei weren goon, feerde of God 3ede vpon alle the cytees by emyroun, and thei weren not hardi to pursue hem awy goyng. Thanne Jacob com to Luzam, that is in the loond of Channa, Bethel bi name, he and alle the peple with hym. And he bide there an autere, and clepid the name of that place The hows of God; there forsothe aperyde God to hym, whanne the shulde affle his brother. The same tyme was deed Delbora, the norisch of Rebecca, and was byried at the rooth of Bethel, vnndur an ook, and the name of the place is clepid The ook of weyping. God forsothe aperyde eftsones to Jacob, after that he was turnyd azen fro Mesopotamyn of Syrye, and com into Bethel, and blissid to hym, seiyng, Thou shalt no more be clepid Jacob, but Yrael shal be thi name. And he clepid hym Yrael, and seide to hym, Y God Almy3ti, grow, and be thou multiplied, folke of kynde and peplis of naciouuns of thee shulen ben, kyngis of thi 12leendid shulen goon ouute, the loond that Y hau synun to Abraham and Ysaaac, Y

CAP. XXXV.

Yn the mene tyme the Lord spak to Jacob, Ryse thou, and stie to Bethel, and dwelle thou there, and make thou an auter to the Lord, that apperide to thee whanne thou fleddist Esau, thi brother. Forsothe Jacob seide, whanne al his hous was clepid to gidere, Caste 3e a wei alien goddis, that ben 'in the myddis of 3ou, and be 3e clefsid, and chaunge 3e 3oure clothis; rise 3e, and stie we into Bethel, that we make there an auter to the Lord, which herde me in the dai of my tribulacioun, and was felowe of my weie. Therfor Jacob cam to Lusa, which is in the lond of Canaan, bi 'sire name Bethel, he and al his puple with hym. And he bilde there an auter to the Lord, and clepid the name of that place The hows of God, for God apporte there to hym, whanne he fredde his brothir. Delbora, the nurisc of Rebecca, die de in the same tyme, and seche was biried at the roote of Bethel, vnndur an ook, and the name of the place was clepid The ook of weyping. Forsothe God apperide eft to Jacob, aftir that he turnede azen fro Mesopotamyn of Sirie, and cam into Bethel, and blessid hym, and seide, Thou shalt no more be clepid Jacob, but Israel shal be thi name. And God clepid hym Israel, and seide to hym, Y am God Almy3ti, eucreesse thou, and be thou multiplied, folkis and puplis of a naciouuns shulen be of thee, kyngis shulen goe out of thi leendid; and Y shal synue to thee, and to

1 Om. defn.

x go vp 1. stie thou vp s. y sothli o. a amyddis 1. in the myddis s. b om. s. go 1. c we vp is.

4 the which 1. e om. elp. f jacob is. g the alien is. h her eris 1. i jacob is. k hem is. l therebynte tre 1. m that is. n the sire name 1. the name s. o of fyre Bethel s. p jacob is. q he clepid is.

r the weyping o. s he blessid is. t of o. u and n.
shal ye to thee, and to thii seed after thee. And he gede a way fro hym. He forsothe ariade a stonen signe of wor-
skip, in the place that God spake to hym, sacrificynge vpon it sacrifice of licowers, and heldyng oute oyle, and clepynge the name of that place Bethel. And he goon out thens, com in veer tyne to the loond that ledith to Effrataim, in the which
whanne Rachel shulde bere childe, for the hardnes of birth she biganne to perishe; and the medewijf seide to him, Wole thou not drede, for also and this thow shalt hauve a sone. The soul forsothe goyng oute for sorwe, and now deeth fallynge yune, 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 riȝt side. Thanne Rachel was deeed, and was bryed in the weye that ledith to Bethleem. And Jacob reyside a signe of preysing vpon the sepulcre of hir; this is the title of the monument of Rachel vnto the present day. He goon out thens fychide a taber-
nacle over the towre of the flock. And whanne he shulde dwelle in that region, Ruben gede, and slepte with Bala, the secondarye wijf of his fader, that to hym was not vawist. Forsothe the sones of Jacob weren twelue; the sones\(^{\text{a}}\) of Lia, the\(^{\text{b}}\) first gotun Ruben, and Symyon, and Leuy, and Judas, and Ysachar, and Zabu-
lon; the sones of Rachel, Joseph, and Beniamyn; the sones of Bale, the sern-
amunt of Rachel, Dan, and Neptalym; the sones of Zelphe, the handmayden of Lye, Gad, and Aser. Thes the sones of Jacob, which ben born to hym in Meso-
potanye of Syrye. He cam also to Ysaac, his faydr, into Mambre, the cyte of Ar-
bee, this is Ebron, in the which pil-

\(^{\text{a}}\) sone A. \(^{\text{b}}\) Om. A.

\(^{\text{v}}\) fro him, that is, gede out of his riȝt. BEGNOX. \(^{\text{w}}\) or ELPS. Om. plures. \(^{\text{x}}\) a memorial IMS. Om. plures.

\(^{\text{y}}\) vpon is. \(^{\text{z}}\) he clepide is. \(^{\text{a}}\) sotelye is. \(^{\text{b}}\) he cam is. \(^{\text{c}}\) to l. \(^{\text{d}}\) in to v. \(^{\text{e}}\) Om. s. \(^{\text{f}}\) Om. l. \(^{\text{g}}\) now have a. \(^{\text{h}}\) passide fro hir 1. \(^{\text{i}}\) his is. \(^{\text{j}}\) Om. s. \(^{\text{k}}\) that l. \(^{\text{l}}\) in memorial is. \(^{\text{m}}\) vpon is. \(^{\text{n}}\) memorial is.

\(^{\text{p}}\) the biered is. \(^{\text{q}}\) vnto this l. til in to this k pr. m. s. \(^{\text{r}}\) he sette is. \(^{\text{s}}\) a tabernacle XX sec. m. taber-
nacles is. \(^{\text{t}}\) the which l. \(^{\text{u}}\) bigotun l. \(^{\text{v}}\) Om. K. \(^{\text{w}}\) the handmayde is. \(^{\text{x}}\) and the is.
28 grimagid Abraham and Ysaac. And fulfilid ben the days of Ysaac an hundryd
29 and ei3ti of zeris; and endid thurf age is deed, and he is put to his peple, olde, and
ful of days; and biryeden hym Esau
and Jacob his sones.

CAP. XXXVI.
1 Thes forsothe ben the genericions of
2 Ysaau; he is Edom. Esau took wyues of
the dowtres of Chanaan, Ada, the dow‐
ter of Elom Ethie, and Oolibama, the
dowtyer of a sone of Sebeon Euehi, and
Bethsemath the dowtyer of Ismael, the
sistir of Nabioth. Ada forsothe bare
5 Eliphat; Bathsemath gat Rahuel; Ooli‐bama 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 dowytres, and al the soule of his
howes, and substance, and beestis, and al
that he my3te haue in the loond of Chanaan,
and jede into anothir regioun, and
7 wenete a wyee fro Jacob his brother; for‐
soto the rychi thei weren greerti, and to‐
gidere dwelten my3ten not, and the loond
of the pilgrimage of hem susteynede hem
not, for the multitude of flockis. And
Esau dwelte in the hil of Seyr; he is
9 Edom. Thes forsothe ben the generi‐
cions of Esau, fader of Edom, in the hil
10 of Seyr, and thes the names of the sones
of hym. Elipath, the sone of Ada, wijf
of Esau, and Rahuel, the sone of Bath‐
semath, wijf of hym. And the sones of
Elipath weren, Cheman, Emath, Sephu,
12 Gatana, Ceneth, and Chore. Tanna for‐
soto was the securdarie wijf of Elipath,
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, Semma, and Mera. Thes the sones
in to Manbre, a citan Arabee, this is
Ebron, in which Manbre Abraham 'and
Isaac was a pilygrym. And the daies of
Esau weren fulfillid an hundrid and foure
scoon of zeris; and he was wastid in age, 29
and dieide, and he was put to his puple,
and was eeld, and ful of daies; and Esau
and Jacob his sones bireiden hym.

CAP. XXXVI.
Forsothe these ben the genericions of
Esau; he is Edom. Esau took wyues of
the dowtris of Canaan, Ada, the dow‐
tir of Elom Ethie, and Oolibama, the
dowtyr of Ana, sone of Sebeon Euey;
also Bathsemath, the dowtyr of Ismael, the
sistir of Nabiioth. Forsothe Ada a
childide Elifath; Batsemath childide Rah‐
uel; Oolibama childide Hieu, and Hie‐
on, and Chore. These were the sones of
Esau, that weren born to hym in the
loond of Canaan. Sothelid Esau took hise
wyues, and sones, and dowtris, and ech
soule of his howes, and catel, and scheep,
and alle thingis whiche he 'my3te haue'
in the loond of Canaan, and jedee into
anothir cuntrey, and departide fro his brother J‐
acob; for thei weren ful riche, and thei
mi3ten not dwelle togidere, and the erthe
of her pilgrymage susteynede not hem,
for the multitude of flockis. And Esau dwelte
in the hil of Seir; he is Edom. Forsothe
these were the genericions of Esau, fa‐
der of Edom, in the hil of Seir, and these
weren the names of hise sones. Elifath's,
sone of Ada, 'wijf of Esau'; also Rahuel
sone of Bathsemath, 'wijf of hym'. And the
sones of Elifath weren, Theman, Emath,
Sephu, and Gathan, and Ceneth, and Chore.
Forsothe Tanna was the se‐
curdarie wijf of Elifath, 'sone of Esau',
whiche Tanna childide to hym Amalech.
These weren the sones of Ada, 'wijf of
Esau'. Forsothe the sones of Rahuel weren,
Naath, and Zara, and Semma, and

1 dou3tren BDEFH. k Om. E. l soules H. m Zara BDE. n Meza BDEFH.
2 the knowd. Arbee plores. of Arbee kmorswd. 3 Om. I. a pylgrym and Isaac.
4 ful‐fillid IS. c is clepid IS. d the sone IS. e also he took to wijf IS. f And IS. g And sothelid.
5 hishe sones IS. l li3f IS. m Om. monqett. and his s. n Iudide IS. o he jede IS. p is clepid IS.
q Om. H. q And Elifath G. r the sone IS. s Esau wijf IS. t the sone IS. u wijf of Esau IS. v wijf of Esau IS. w Esau wijf IS. x Om. K.
X 2
of Bathsemath, wifijf of Esau. And the
were the sones of Oolibama, doujer of
Aene, sone of Sebeon, wifijf of Esau, whom
she get to hym; Hyeus, and Hielon, and
Chore. Thes the dukis of the sones of
Esau; the sones of Ephlyath, the first
getun of Esau, duke Theman, duke Omar,
Shepha, duke Seneth, duke Chore,
duke Datan, duke Amelech. Thes the
sones of Eliphath, in the loond of Edom,
and the sones of Ade. And the
sones of Rahuel, sone of Esau, duke
Naath, duke Zara, duke Semma, duke
Mera; thes forsothe dukis of Rahuel, in
the loond of Edom. Thes the sones of
Bathsemath, wifijf of Esau. Thes forsothe
the sones of Oolibama, wifijf of Esau;
duke Hyeus, duke Hyelon, duke Chore;
thes the dukis of Oolibama, dowter of
Anee, wifijf of Esau. Thes ben the sones
of Esau, and thes the dukes of hem; he
is Edom. Thes ben the sones of Seyr
Horrey, the dwellers of the loond, Jo-
than, and Sobal, and Sebeon, and Anam,
and Dyson, and Eser, and Dysan; thes
the dukis of Horrei, sones of Seyr, in
the loond of Edom. The sones forsothe
of Jothan ben maad, Horrey, and Them-
man; forsothe the sister of Jothan was Thanna.
And thes the sones of Sobal; Aluan, and
Maneeth, and Ebal, Sephi, and Onam.
And thes the sones of Sebeon; Achaia,
and Ana; this is Ana, that fonde hoot
watris in wilderness, whanne he fedde the
she assis of Sebeon, his fadir; and he
hadde a sone Dysan, and a dowter Ooli-
bama. And thes the sones of Dysan;
Amdam, and Jesban, and Jetran, and
Charan. And thes the sones of Hesar;
Baalan, and Zaan, and Acham. And
Dysan hadde sones, Hus, and Haran.
Thes the dukis of Horreis; duke Jothan,
duke Sobal, duke Sebeon, Ana, duke
Dyson, duke Heser, duke Dysan; thers
the dukis of Horreis, thes commaundeden
Meza. Thes were the sones of Bathsem-
math, 'wifijf of Esau'. And thes were
thes sones of Oolibama, doujer of Ana,
sone of Sebeon, 'wifijf of Esau', whiche sche
childide to hym; Hieu, and Hielon, and
Chore. Thes were the dukis of the sones of
Esau; the sones of Eliath first
gendrid of Esau, duk Theman, duky
Omar, duk Sephua, duky Ceneth, duky
Chore, duk Dathan, duky Amalech.
These were the sones of Eliphath, in the
loond of Edom, and these were the sones
of Ada. Also these were the sones of
Rahuel, 'sone of Esau', duky Naath, duky
Zara, duky Senna, duky Meza; forsothe
thes dukis were of Rahuel in the
loond of Edom. These were the sones of Bath-
semath, 'wifijf of Esau'. Forsothe these
were the sones of Oolibama, 'wifijf of
Esau'; duky Hieu, duky Hyelon, duky
Chore; these were dukis of Oolibama,
dou3tir of Ana, 'wifijf of Esau'. These
were the sones of Esau, and thes
were dukis of hem; he is Edom.
These were the sones of Seir Horrei,
enhabiteris of the loond; Jothan, and So-
al, and Sebeon, and Anam, and Dysan,
and Eser, and Disan; these dukis were
of Horrey, sone of Seir, in the loond
of Edom. Forsothe the sones of Jothan
were maad, Horrey, and Them-
man; solthe the sistir of Jothan was Thanna.
And these were the sones of Sobal; Aluan,
and Maneeth, and Ebal, Sephi, and Onam.
And these were the sones of Sebeon; Achaia,
and Ana; this is Ana that fonde
hoote watris in wilderness, whanne he
kepte the assis of Sebeon, his fadir; and
he hadde a sone Disan, and a dou3tir
Oolibama. And these were the sones of Sebeon;
Achaia, and Ana; this is Ana that fonde
hoote watris in wilderness, whanne he
kepte the assis of Sebeon, his fadir; and
he hadde a sone Disan, and a dou3tir
Oolibama. And these were the sones of Sebeon;
Disan; Amadan, and Jesban, and Jetran,
and Charan. Also these were the sones of
Hesar; Baalan, and Zaan, and Acham.
And Disan hadde sones, Hus, and Haran.
These were the dukis of Horreis; duky
XXXVI. 31—XXXVII. 3.

In the loond of Seyr. The kyngis forsothe that regneden in the loond of Edom, or that the children of Yneal hadden a kyng, weren thes; Balach, the sone of Beor, and the name of his cyte Denaba. Balach forsothe died, and for hym regned Jobab, the sone of Zare of Bosra. And whanne Jobab was deed, regnede for hym 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 the cite of hym Abyuth. And whanne Adad was deed, regnede for hym Semla of Masarech. And this deed, regnede for hym Saul of the flood of Robooth. And whanne this was deed, folwide into the kyngdom Balanaan, the sone of Achobor. And this deed, regnede for hym Adad, and the name of the cite of hym Phoa, and the wijd of hym was clepid Mesabel, the dow3ter of Mathret, dow3ter of Mesab. Thes thanne the names of the dukis of Esau, in kynerdis, and places, and her names; the duke Thanna, the duke Alua, the duke Jezeth, the duke Oolibama, duke Ela, duke Phynon, duke Zeneth, duke Theman, duke Mabsar, duke Madiel, duke Yrann; thes the dukys of Edom, the dwellers in the loond of his empire; he is Esau, the fader of Ydumeis. Jacob forsothe dwelte in the loond of Chanaan, in the which his fader pilgimage; and thes ben the genericious of hym.

CAP. XXXVII.

Joseph whanne he was of sextene yeer 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 Heser, duyk Di-
san; these weren the duykis of Horreis, that weren lordis in the loond of Seir. For
sothe kyngis that regneden in the loond of Edom, biorfe that the sones of Israel hadden a kyng, weren thes; Balach, the sone of Beor, and the name of his citee was Deneba. Forsothe Balach dieide, and Jo-
jobab, sone of Sara of Bosra, regnede for hym. And whanne Jobab was deed, Hu-
sam of the loond of Themayns regnede for hym. And whanne he was deed, Adad, the sone of Badady, that smoot Madian in the loond of Moab, and the name of his citee was Abyuth, 'regnede for him'. And whanne Adad was deed, Semla of Maseracha regnede for hym. And whanne he was deed, Saul of the flood Robooth regnede for hym. And whanne he was deed, Balanaan, the sone of Achobor, was successour in to the rewme. And whanne this was deed, Adad regnede for hym, and the name of the citee of Adad was Phan, and the name of his wijd was clepid Mesabel, the dow3ter of Mathret, dow3ter of Mesab. Therfor these weren the names of dukys of Esau, in her kynerdis, and places, and her names; duyk Thanna, duyk Alua, duyk Jtech, duyk Oolibama, duyk Ela, duyk Phinou, duyk Cenith, duyk Theman, duyk Mabsar, duyk Madiel, duyk Iran; these weren the dukys of Edom, dwelleris in the loond of hys lordeschip; he was Esau, the fadir of Ydumeis. For sothe Jacob dwelde in the loond of Ca-
naan, in which his fadir was a pilgym; and these weren the genericious of hym.

8 Om. d.def pr.m. 9 in to d.def.

a Om. k.  v Om. a.  w the sone 13.  x Om. b acc.m.  y whanne he 1.  z this king 5.  a Om. ks.
b the doughter 1.  c the dukis 18.  d dwelleyng 18.  e he this 18.  f Om. 18.  g which loud 18.  h he was s.  i the wyues 18.  k her 18.


GENESIS.

XXXVII. 3—15.

Yrael forsothe loued Joseph ouer alle his sones, therthry that in elde he hadde getun hym; and he made hym a coote of dynerse colours. And the bretheren of hym seyne that of the fader more than alle the sones was louned, hatiden hym, and myysten not to hym euy thing pesebl spoken. And it felle, that a seen sweuene he tolde to his bretheren, the which cause was seed of more haat. And Joseph seide to his bretheren, Here seide, I wenede vs to byzuden hondfullis in the feele, and myn hondful as to ryse, and stonde, and youre hondfullis stondynge al aboute to loute hym hondful.

And the bretheren of hym answeriden: Whether thou shalt be oure kyng, either we shall be vudirloute to thi bidding? This thanme cause of sweuenes and of wordis mynystre nepheyne of enue of haate. And another seen sweu he sawy, that tellynge to his bretheren, seith, I sawe bi dreem as the sunne, and the mone, and the eliene sterris to lowtune me. That whan to his fader and bretheren he hadde tolde, blamede hym his fader, and seide, What to it siff wolde this sweuen that thou hast seen? Whether Y, and thi moder, and thi bretheren shulden lowt thee upon erthe? Thanme enunyeden to hym his bretheren. The fader forsothe the thing stilli bihelde, and whanne the bretheren of hym in the flockis of the fader to ben fede dwelliden in Sichem, Yrael seide to hym, Thi bretheren feden sheep in Sichemys; come, Y shal sende thee to hem. Who answerynge, Y am redi, he seith, Go, and se if alle thingis be welsum anentis thi bretheren, and besists, and ayn tel thou to me what is doon. He, sent fro the valey of Ebron, cam into Sichyn; and a man fonde hym worste synne. Forsothe Israel louyde Jo-sepheuer alle bise sones, for he hadde gendrid hym in eelde; and he made to Joseph a cote of many colours. For sothe his bretheren sien that he was louned of the fader more than alle, and thei hatiden hym, and mystene not speke ony thing pesebl to hym. And it bifelde that he telde to his bretheren a sweuene seyn, which cause was 'the seed' of more haatre. And Joseph seide to his bretheren, Here seide, I sawe vs to byzuden hondfullis, and that as myn hondful roos, and stood, and that youre hondfullis stoden aboute and worschipiden myn hondful. Hise bretheren answeriden, Whether thou shalt be oure kyng, ethir we shalben maad syn for to thi lordship? Therfor this cause of sweuenys and wordis mynystrde the nyslynynge of enue, and of haatre. Also Joseph seide another sweuene, which he telde to the bretheren, and seide, Y sei3 bi a sweuene that as the sunne, and mone, and enuynest sieris worschipiden me. And whanne he hadde telled this sweuene to his fadir, and bretheren, his fadir blamyde him, and seide, What wolde this sweuene to it siff! which thou hast seyn? Whether Y and thi modir, and thi bretheren schullen worschip thee on erthe? Therfor his bretheren hadde enuyte to hym. Forsothe the fadir bihelde pruyely the thing, and whanne his bretheren dwelliden in Sichem, iden in Sicheym, aboute flockis of the fadir 'to be kepby, Yrael seide to Joseph, Thi bretheren kepen scheep in Sichynmys; come thou, Y schal sende thee to hem. And whanne Joseph answerede, Y am redi, Israel seide, Go thou, and se whether alle thingis ben esiti anentis thi bretheren, and scheep; and telle thou to me what is doon. He was sent fro the valey of E-

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1 ful wicked
2 abone
3 getun
4 hi eelde
5 dynerse
6 alle hise sones
7 alle thei
8 Om. i.
9 sei3
10 seyn of hym
11 the which
12 a sowyng
13 seed or enchescoun
14 y scheues or handfuls
15 roos vp
16 a dremes
17 his gs
18 Om. is.
19 dreem
20 the moone
21 the eneuyn
22 dreem
23 his bretheren
24 dreme mene

---

* suett 3DEPH.
in the seele errynge, and askeide, what he
16 souyte. And he asweride, My brotheren
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 seyng, Go we into
Dothaym. And Joseph 3ede after his bro-
18 theren, and fonde hem in Dothaym. The
whiche whanne thei seyen hym 'a ferre',
or he nei3ede to hem, thou3ten to slean
19 hym, and togidere thei spenen, Loo! the
dremer cometh, go we, and sle we hym,
and putte we hym in an olde sistern, and
we shulen seye, The werst wylede beest
hath defoulid 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, Sle we not the lijf of
hym, ne shede we blood, but throw 3e
him into the olde sisterne, that is in wil-
23 dernes, and kepe 3e 3oure hondes vngi-
This forsothe he seide, wilnynge to de-
24 lyuer hym fro the hondes of hem, and to
3elde to his fader. Thanne anoon as he
25 cam to his brotheren, thei nakiden hym
to the side coote to the hele, and of manye
26 colowrs, and puttiden into an olde sis-
terne, that hadde no watyr. And sit-
tyng for to eet breed, thei seen Ysmael-
itis weiegoers to komen fros Galaad, and
28 and the marchauntes Madyanyles goynte
bides, thei, drawyng hym oute of the sis-
terne, selden hym to Ysmaelitis for thretti
silver pens; the whiche ladden hym into
29 Egipte. And Ruben turned a3en to the
bron, and cam into Sichem; and a man
3 encome hym errynge in the seele, and to the
man axide, what he souyte. And he an-
sweride, Y seke my brotheren, schewe thou
to me where thei kepent the flockis. And
37 the man seide to hym, Thei 3eden awel
fro this place; forsothe Y herde hem
seyng, Go we into Dothaym. And Joseph
39 3ede after his brotheren, and fonde hem in Dothaym. And whanne thei had-
den seyn hym afer, bifor that he nei3ede
to hem, thei thou3ten to sle hym, and 19
spaken to guderte, Lo! the dremer cometh,
come 3e, sle we hym, and sende we into
3 an eld sisterne, and we schulen seie, A
wielde beeste ful wickid hath defoulid
hym; and thanne it schal appere what his
dremes profiten to hym. Sotheli Ruben
21 herde this, and enforside to delyuere hym
3 fro her hondis, and seide, Sle we not the 22
lijf of hym, nether schede we out his
blood, but caste 3e hym into an eel
isterne, which is in the wildernesse, and
kepe 3e 3oure hondis gitlees. Forsothe he
seide this, willynge to delyuere hym fro
her hondis, and to 3elde to his fader.
Therfor anoon as Joseph cam to his eier-
theren, thei dispuylden hym of the coote,
doun to the heele, and of manye colowrs,
and senten into the eel sisterne, that
31 hadde no water. And thei saten to eet
and bred; and thei sien that Ismaelitis we-
goers camen fro Galaad, and that her
camels baren swete smellynge spiceries, and
34 rosyne, and stacten, into Egipte. Therfor
26 Judas seide to his brotheren, What schal
it profite to vs, if we schulen sle oure
brother, and schulen hide his blood? It is 27
betere that he be seeld to Ismaelitis, and
oure hondis ben not defoulid; for-
28 the brotheren assentiden to thes wordes;
and the marchauntes Madyanyles goynge
bides, thei, drawyng hym oute of the sis-
terne, selden hym to Ysmaelitis for thretti
silver pens; the whiche ladden hym into

4 o ferre dih. Om. debh.

m goyne hym ams 1. a he k. a axe hym aiks. a kepne agaisw. a her flockis. a Joseph is.
3 wente is. t Om. k pr. m. u thei spaken is. y putte is. w we him 1ks. x enforside him is. y Joseph
18 is. z we 1. s in is. b that i. c Om. cr. d wilnyng s. e seld hem is. f his eklp. e coote
ajd is. h senten him k. thei puttiden him is. putten m. i in is. k an is. l and eeten b. that thei
schulden eet e pr. m. = Om. b. o oure fleisch is. o His is. a ther forth is. q Joseph is. r twenty a pr. m.
rtolopw. xx. fl.
30. sisterne, fonde not the child; and the clothis to-rent goynghe 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 steyned; the which sendynghe shulden bere to fader, and
33. seyn, This we han foundun, loke whethere
34. the coote of thi sone it be or nooov. The which whanne the fader knowith, seith, The coote of my sone it is, the moost yuel wiyld beest hath etun hym, a beest
35. hath denowrid Joseph. And the clothis to-rent, was clothid with an heyr, well-
36. ynge his sone myche tyne. And alle his free children gedered togideres, that thei
37. mysten swage the sorrow of the fader, he noide commorteung take, but seith, Y shal descendhe to my sone weilynge into helle. And hym stedfastide dwellynge in
38. wepyng, Madenytis selden Joseph in E-
39. genpte, to Putiphar, the geldynge of Pha-
40. rao, the mayster of chynualrye.

CAP. XXXVIII.

1. Judas descendynge the same tyne fro his bretheren, turnede to a man Odolla-
2. yte, Hyram bi name; and he saw there the dowjeter of a Chananay man, Sue bi name. And a wijf, the which conseuyde, and bare a childe, and celpide the name of hym Her.

3. And eftsones conceuyed the kynde, she
4. nemmyde the born sone Onam. And the thridde child she bare, whom she cempide Sela, the which born, seeside to more bere childe. Judas forsothe 3aue a wijf to his first getun Her, Thamar bi name.

5. And Her, the first getun of Jude, waswickid in the sijt of the Lord, and ther-
6. 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 aen to the 29
isterne, and fownd not the child; and he 30
to-rente his closis, and he 3ede to his bretheren, and seide, The child apperith not, and whidir schal Y go? Forsothea
4. thei token his coote, and dippiden in the blood of a kide, which thei hadden slayn;

9. and senten men that baren® to the® fadir, 32
4. and seiden, We han founde this coote, se®, whether it is the coote of thi sone, ether® na. And whanne the fader hadde 33
knowe it, he® seide, It is the coote of my sone, a wileeste ful wicked hath ete
hym, a beeste hath denowrid® Joseph. And 34
he to-rente his clothis, and he was clothid with an heire, and biweilide his sone in myche tyne. Sothele whanne hisse free® children weren gederid to gidere, that thei
4. schuldhen peese® the sorewe of the® fadir, he noide take compfort, but seide, Y schal
go doun in to helle, and schal® biweile my sone. And the® while Jacob contynude in wepyng, Madianytis seelden Joseph into® Egipt to Putifar, chast® and onest® ser-
4. nant of Farao, maistir® of the® chyn-

CAP. XXXVIII.

Yn the same tyne Judas 3ede doun fro his bretheren, and turnede® to a man of Odolla, Hiram bi name; and he si® ther® a doustir of a man of Canaan, Sue®
name. And whanne he hadde takun hir to wijf, he entride to hir, and sche con-
4. seyuide, and childide a sone, and celpide his name Her. And eft whanne a® child
2. was conseuyed, sche nemyd® the child borun Onam. And sche chidide the® thridde sone, whom sche cempide Cela, and
7. whanne he was borun, sche ceeside to bere child more. Forsothe® Judas 3af a®
3. wijf, Thamar bi name®, to his firste gen-
drid® sone Her. And Her, the firste gen-
4. drid® sone of Judas, was weiward in the sijt of the Lord, and therfor he was slayn

* dippliden it®. 1 thiat®. 7 baren® it®. 1 her®. 3 se thou®. 2 or ELF. 2 and he®. 3 denowrid him®. 1 prese®. 5 her®. 4 Y schal® a pr. m. et places. 1 Om. 1. 2 in places. 1 chast®. 1 Om. 1. 1 the mayster®. 1 his®. 1 he turnede®. 1 an obde®. 1 occupied omw. 1 Sotheli®. 7 that biste Thamar®. 1 bigetun®.
wif of thi brother, and be thaw felawshipte to hir, that thaw rese seed to thi brother. He wytynges sones to be born not to hym, goyng to the wifj of his brother, shede the seed into the ethe, lest fre children weren born in name of the brother; and tholved the Lord smote hym, therthur; that a cursid thing he dide. Wherfore Judas seide to Thamar, the wifj of his sone, Be thaw 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 of hym. The which yede, and dwele in the hows of hir fader. And manye yerys ouergoon, diede Sue, the wifj of Jude, the which after weilyng counfort takun, steiede vp to the shephersdis of his sheep, he and Yras, the shepher of the flok, Odollamyte, in Tampnas. And it was told to Thamar, that hir housbonde fader steiede vp into Tampnas, to the shep that shulden be clippid. The which, the clothis of widewed dow ondown, toke to a roket, and the abite chaungid, sat in the place of two weyes that ledeth to Tampnam; therthur; that Sela was growen, and she hadde not takun hym to housbonde. Whom whanne Judas hadde seen, he trawide hir to ben a strumpet; she forsotothe hadde couerede hir chore, lest she were knowun. And he yngoynge to hir, seith, Lat me, that Y goo togidere with thee; forsothe he wiste not that she was the wifj of his sone. The which answerynge, What shal thow syye me, that thow vse me with liggyng? he seide, Y shal sende to thee a kidde fro the flockis. And eft she seiynge, I shal suffre that thow wolt, if thow syye to me a wedde, to the tyme that thow sende that thow bihost. Judas seith, What to thee wolt thow be souun for a wedde? She answeryde, Thi rynge, and thin arm of the Lord. Therfor Judas seide to Onam, his sone, Entre thou to the wifj of thi brothir, and be thou felouschipid to hir, that thou reise seed to thi brothir. And he wisteth that sones schulden not be born to him, and he entride to the wifj of his brother, and schedde seed in to the ethe, lest the fre children schulden be born bi the name of the brother; and therfor the Lord smoot hym, for he dide abhominable thing. Wherfor Judas seide to Thamar, 'wifj of his sone', Be thou widwe in the hous of thi fadir, til Sela my sone wexe, for he drede lest also he schulde die as hise britheren. And sche yede, and dwelide in the hous of hir fadir. Forsothe whanne many yeeres weren passid, the douxter of Sue, 'the wifj of Juda', dide, and whanne counfort was takun after morenyng, he stiede to the scherises of hise sheep, he and Iras of Odolla, that was kepere of the flok, stieden in to Thampnas. And it was told to Thamar, that 'the fadir of hir hosebonde stiede to Thampnas, to schere sheep. And sche dide awei the clothis of widewed hod, and sche took a roket, 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 housbonde. And whanne Judas hadde seyn hir, he supposide hir to be an hoore, for sche hadde hildid hir face, lest sche were knowun. And Judas entride to hir, and seide, Suffre me that Y ligge with thee; for he wiste not that sche was the wifj of his sone. And whanne sche answerede, What schalt thou syye me to me, that thou ligge bi me? he seide, Y schal sende to thee a kide of the flockis. And eft whanne sche seide, Y schal suffre that that thow wolt, if then schalt syye to me a wedde, til thou sendist that that thou bihost. Ju das seide, What wolt thou that be souun

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a brother b. brother n. b lypparis e. bb Om. a pr.m.

and for s. a knoyyng e. 1 Om. 1. b his seed is. v Om. ap. c deel brothir is. d his sones wijf e. his sone wyf is. f a widwe is. g hise L. a while a. b Judas wijf is. c Judas is. d stiede vp is. e and n. f wenten vp is. g hir hosebonde fader went in is. h her hosebonde fadir stide in is. h roket cloth with many wrynclis c pr.m. roket vp on hir is. i in to is. k with k. l sende eilps. m behihte eilp.
sercle, and the staf that thow holdist in thin hoon. Thanne at oon togiders
19 goynge the womman conceuyede, and
arysyng, she 3ede a way; and the abite
doon don that she toke, she is clothid
20 with the clothis of widwhod. Judas
forsothe sente a kidde bi his sheepherd
Odollomyte, that he shulde take a\(^e\) wedde
that he 3ane 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 a\(^en\)
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\(^c\) strumpet. Judas seith, Hane she
to hir sylf, certis of lesyng vndurnym vs
she may not; I haue sene a kydde that
24 Y biih\(j\)te, and thow hast not foundun
hir. Loo! forsothe after three monethis
men tolden to Jude, seyngye, Thamar, thi
sones\(^d\) wijf, hath doon fornyacioun, and
the wombe of hir is seen to weex 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\(^e\) housbond fader, seyngye, Of the man
whos thes ben Y haue conseuyed; know
thow whos is the ryng, and the arm
26 sercle, and the staf? The which, the jiftis
knowun, seith, She is more riytwise than
Y, for I haue not takun hin to Sela, my
sone; and neuerthereler onder that tyne
27 he knewe hir not. Forsothe instondyng
the beryng, gemels apereden in the wombe,
and in that heelidynge out of the children,
the toon putte forth an hoond, in the
which the medewife bonde a reed threid,
28 seyngye, This shal goon rather out. He
forsothe drawynge a\(^en\) the hoond, 3ede
out the tother, and the womman seide,
Whi is the wal for thee dyuydyd? And
for that cause she cleipde the name of
to thee for a wed? She answeride, Thi
ryng, and thi bie of the arm, and the staf
which thou holdist in the\(^e\) hond. Therfor
the womman conseuyede at o liggyng bi,
and sche roos, and 3ede; and whanne the
219 cloth was 'put awei\(^a\) which sche hadde
take\(^b\), sche was clothid in the clothis of
widwhod. Forsothe Judas sente a kidde
20 bi his scheepherde of\(^a\) Odolla, that he
schulde resseyue the wed which\(^a\) he hadde
3oue to the womman; and whanne he\(^e\)
hadde not founde hir\(^b\), 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 a\(^en\) to Judas, and seide to
22 hym, Y found not hir, but also men\(^u\) of
that place seiden\(^v\) to me, that an hoore sa
neuer there. Judas seide, Haue sche to 23
hir sylf\(^w\), certis sche may not repreue vs
of a leesynge; Y sente the\(^x\) kyde which Y
biih\(j\)te, and thou foundist not hir. Lo! 24
sotheli affir three monethis thei telden to
Judas, and seiden, Thamar, 'wijf of thi
sone\(^z\)', hath do fornyacioun, and hir womb
semeth to weex greet. Judas seide, Bryngye
25 hir forth, that sche be brent. And 25
whanne sche was led to peyne\(^a\), sche sente
to 'the fadir of hir hosebonde\(^b\)', and seide,
Y haue conseuyed of the man, whose these
thynge ben; knowe thou whose is the
ryng, and bie\(^e\) of the arm, and staf\(^d\)? And 26
whanne the jiftis were known, he\(^e\) seide,
Sche is more inst than Y, for Y 3af not hir
to Sela, my sone; netheles Judas knewe
hir no more fleischli. Sotheli whanne the 27
childberyng neijede, twochiildren apperiden
in the wombe, and in that birthe
of children\(^l\), oon brout\(^e\) forth the hoond,
in which\(^b\) the mydwijf boonde a reed
threid, and seide, This sechal go out 'the 28
formere\(^l\). Sotheli while he withdrewe the 29
hond, the tother 3ede out, and the womman
seide, Whi was the skyn in which the
child lay in the wombe departid for\(^l\) thee?

\(^{c}\) the b<em>DEFH. \(^{cc}\) Om. a pr. m. \(^{d}\) sone e. \(^{e}\) his l.

\(^{a}\) thin is. \(^{o}\) don off is. \(^{p}\) don on is. \(^{q}\) Om. a sec. m. is. \(^{r}\) that is. \(^{s}\) Odolla is. \(^{t}\) the womman is.

\(^{u}\) the men is. \(^{v}\) tolden l. \(^{w}\) hirsiff, that we be not dispuis is. \(^{x}\) hirsiff that thing is. \(^{y}\) a e. \(^{z}\) thi sonis
wijf is. \(^{a}\) Om. l. \(^{b}\) hir peyne is. \(^{b}\) hir husbandes fadir. \(^{s}\) hir husbonds f. s. \(^{c}\) the bie 13k. \(^{d}\) the
staf ris. \(^{e}\) Judas is. \(^{f}\) the children is. \(^{g}\) put is. \(^{h}\) whiche head is. \(^{i}\) before is. \(^{j}\) fro expnsx.
30 hym Phares. Afterwarde 3ede out the brother of hym, in whos hoond was the reed threed, whom she clepyde Zaram.

CAP. XXXIX.

1 Thanne Joseph was lad into Egepte, and bouȝt hym Putiphar, the geldyng of Pharao, the prince of his oost Egipcien, fro the hondis* of Ismaelitis, of whiche\(^b\) he was br0ȝt. And the Lord was with him, and he was a man in alle thingis welsumly doynge. And he dwellide in the hows of his lord, the which aither best knewe the Lord to be with hym, and alle thingis that he shulde doon, of hym to be grethid in the howd of hym. 2 And Joseph fonde grace bifoire his lord, and mynystride to hym, of whom bifoire putte to alle thingis, gouernede the hows takun to hym, and alle thingis that to hym weren bitauȝt. And the Lord blisside to the hows of the Egipcyen for Joseph, and multipledie, as wel in howsy as in feeldis, al the substanse of hym; ne eny thing other knewe but the breed that he eete. And Joseph was fayr in face, and seemly in siȝt. And so after many daies the ladi keste hir eyen in Joseph, and seith, Sleep with me; the which not assentynge to the shrewid dede, seide to hir, Loo! my lord alle thingis to me takun, vnknowith what he 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 wiff of hym; how thanne may Y that yuel don, and synne in my God? With siche maner wordis bi alle daies thei spaken, and the womman was greuyd to the yonge man, and he\(^k\) refuseide the hordom. It felle forsothe a day, that Joseph shulde goo into the hows, and sumwhat of werk he shulde do with outen witnessis. And for this cause sche clepyde his name Fares. Afterward his brothir 3ede\(^a\) out, 30 in whos hond was the reed threed, whom sche clepyde Zaram.

CAP. XXXIX.

Therfor Joseph was led in to Egipt, and Putifar, 'chast and onest seruanunt\(^a\) of Farao, prince of the oost, a man of Egipt, bouȝt hym of the hondis\(^o\) of Ismaelitis, of which he was br0ȝt. And the Lord was with hym, and he was a man doynge with prosperite in alle thingis. And Joseph dwellide in 'the hows of his lord\(^i\), which knew best' that the Lord was with Joseph, and that alle thingis whiche he dide, weren dressid of the Lord in 'the hond of hym'. And Joseph fonde grace \(^4\) bifoire his lord, and 'myныstride to hym, of whom Joseph was maad souereyn of alle thingis, and gouerned\(^a\) the hows bitaken to hym, and alle thingis\(^x\) that weren bitakun to hym. And the Lord blesside the 'howes of Egipcian\(^x\)' for Joseph, and multipledie al his catel, as wel in howsis as in feeldis; nether he\(^s\) knew ony other thing no\(^x\) but 'breed\(^x\)' which\(^x\) he eete. Forsothe Joseph was fair\(^a\) in face, and schapli in siȝt. And so after many daies the ladi\(^j\) castide\(^k\) hir iȝen in to Joseph, and seide, Slepe thou with me; which assentide not to the vnleueful werk, and seide to hir, Lo! while alle thingis ben bitakun to me, my lord woot not what he hath in his hows, nether ony thing is, which is not in my power, ether which 'he hath' not bitake to me, outakun thee, which art his wiff; how therfore\(^d\) may Y do this yuel, and do synne agens my lord? Thei spaken siche\(^t\) wordis 'bi alle daies', and the womman was diseseful to the yonge waxynge\(^x\) man, and he forsook aonuorie\(^x\). Forsothe it bi-\(^e\) felde in a dni, that Joseph entride in to the hows, and dide sum werk\(^b\) with out

\(^f\) bouȝt a.  \(^g\) hondi bead. \(^h\) the which beard. \(^i\) bouȝt a.  \(^k\) Om. ii.

\(^m\) wente i.  \(^n\) a geldyng i.  \(^o\) a gelding, the chast honest seruanunt s.  \(^p\) hond i8.  \(^q\) bouȝt

\(^t\) thidir i8.  \(^u\) his lordis hous i8.  \(^v\) ful wel i.  \(^w\) his hond i8.  \(^x\) he servyde i8.  \(^y\) he gouvyned i8.

\(^a\) that the hows of the Egipcien m.  \(^b\) the hows of the Egipcien hous i.  \(^c\) his lord i8.  \(^d\) Om. og.

\(^e\) the breed that is.  \(^f\) ful fair d.  \(^g\) keste i8.  \(^h\) is e.  \(^i\) Om. e.  \(^j\) longe tyne i8.  \(^k\) Om. 18.

\(^l\) the aonuorie iks.  \(^m\) preue werk faltynge to his office is.
she, the hemne takun of the clothing of hym, shulde seye, Slepe with me; the which, forsakun the mantil in the honde
12 of hir, fleiʒ, and 3ede oute. And whanne
the womman hadde seen the cloth in hir
hondes, and hir to be dispisid, clepide to
hir men of hir hows, and seide to hem, Loo! he hath broustå 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 haide vnder-
cried, and he herde my voys, he forsoke
the mantil that I heelede, and fleiʒ out.

Thanne in argument of bileue, the holdun
mantil she shewide to the houbonde
turnyngge a3en hoom. And1 seith, To me
is comun yn an Ebrew seruaunt, whom
thow hidir brouståt, that he shulde bigil
me; and whanne he hadde seen me to
crye, he forsoke the mantil that I heelede,
and fleiʒ out. Thees thingis herd, and
the lord to mych leueful to the wordis of
the wiȝf, was ful wroth; and toke Joseph
to the prisoun, where the gyued men
of the kyng weren keppt, and he was there
closid. The Lord forsothe was with Jose-
eph, and haunyngg rewe of hym, saue
to hym grace in the siȝt of the prince of
22 the prisoun, the which toke in the hond
of him alle the gyued men that weren
holdun in kepypg, and what thing was
doon was vnidar 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 Egipte, and the baker, to her lord.
2 And Pharao wroth ayens hem, for the
tother was bifer to botlers, and the
tother to bakers, putte hem into the pri-

witnesses. And schek took 'the hem of 12
his cloth', and sche₃ seide, Slepe thou
with me; and he lefte the mentil in hir
hoond, and he fledde, and 3ede out₃. And 13
whanne the womman hadde seyne the
cloth in₃ hir hondis, and that sche was
dispisid₁, sche clepide to hir the men of 14
hir hows, and seide to hem, Lo! my lord
hath broustå in an Ebrew man, that he
shulde scorne vs; he entride to me to' do
leccherie with me, and whanne Y cryde,
and he herde my vois, he lefte the mentil 15
which Y helde, and he fledde out. Ther-
for in to the prayerng of trouthe, sche
schewide the mantil, holdun' to the hose-
bonde turnyngge a3en hoom. And she₇
seide, The Ebrew seruaunt, whom thou
brouståt, entride to me to' scorne me;
and whanne he sīȝ me crye, he lefte the 18
mentil which Y helde, and he fledde out.
And whanne these thingis weren herd, 19
the lord bilewyde ouer myche to the wordis
of the wiȝf, and was₉ ful wrooth; and he 20
bitook Joseph in to prisoun, where the₉
bonden ment₉ of the kyng weren keppt,
and he was closid there. Forsothe the Lord 21
was with Joseph, and hadde mercy on
hym, and 3af₄ grace to hym in the siȝt
of the prince of the prisoun, which bitook 22
in the hond of Joseph alle prisoneris that
weren holdun in kepypg, and what eny
thing was doon, it was₇ vnidar Joseph,
nethir the prince knewe eny 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 6o₈,₁
it bifelde that twei geldyngis, the botler
and the baker 'of the kyng of Egipte', syn-
nneden to her lord. And Farao was wrooth 2
ayen hem, for the toon₉ was 'souereyn
to boteleris', the₇ tother was₉ 'souereyn to

1 Om. AFBU.  m Om. BDEFH.
2 Om. AFBU.  m Om. BDEFH.
3 Om. AFBU.  m Om. BDEFH.
4 Om. AFBU.  m Om. BDEFH.
5 Om. AFBU.  m Om. BDEFH.
6 Om. AFBU.  m Om. BDEFH.
7 Om. AFBU.  m Om. BDEFH.
8 Om. AFBU.  m Om. BDEFH.
9 Om. AFBU.  m Om. BDEFH.
10 Om. AFBU.  m Om. BDEFH.
11 Om. AFBU.  m Om. BDEFH.
12 Om. AFBU.  m Om. BDEFH.
13 Om. AFBU.  m Om. BDEFH.
14 Om. AFBU.  m Om. BDEFH.
15 Om. AFBU.  m Om. BDEFH.
16 Om. AFBU.  m Om. BDEFH.
17 Om. AFBU.  m Om. BDEFH.
18 Om. AFBU.  m Om. BDEFH.
19 Om. AFBU.  m Om. BDEFH.
20 Om. AFBU.  m Om. BDEFH.
21 Om. AFBU.  m Om. BDEFH.
22 Om. AFBU.  m Om. BDEFH.
23 Om. AFBU.  m Om. BDEFH.
24 Om. AFBU.  m Om. BDEFH.
25 Om. AFBU.  m Om. BDEFH.
26 Om. AFBU.  m Om. BDEFH.
27 Om. AFBU.  m Om. BDEFH.
28 Om. AFBU.  m Om. BDEFH.
29 Om. AFBU.  m Om. BDEFH.
30 Om. AFBU.  m Om. BDEFH.
31 Om. AFBU.  m Om. BDEFH.
32 Om. AFBU.  m Om. BDEFH.
33 Om. AFBU.  m Om. BDEFH.
34 Om. AFBU.  m Om. BDEFH.
35 Om. AFBU.  m Om. BDEFH.
36 Om. AFBU.  m Om. BDEFH.
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43 Om. AFBU.  m Om. BDEFH.
44 Om. AFBU.  m Om. BDEFH.
45 Om. AFBU.  m Om. BDEFH.
46 Om. AFBU.  m Om. BDEFH.
47 Om. AFBU.  m Om. BDEFH.
48 Om. AFBU.  m Om. BDEFH.
soun of the prince of knytis, in the
which and Joseph was gyued. And the
ekere of the prison tok hem to Joseph,
the which and mynystryde to hem. A
litil of tymé 3ede bitwixe, and thei in
skeiping weren holdun, and both seen a
sweuen oon nyt, aftar couenable vndoyn
g to hem. To whom whanne Joseph cam
yn eerly, and saw hem drerey, askide
hem, seigyme, Whi dretery is 3oue face
to day than it was wonyte? The which
answeryden, A sweuen we han seen, and
er ther is not that wol vndo it vs. And
Joseph seide to hem, Whether not of God
is the vndoyn? Telle 3e to me what 3e
han seen. And the proest of botelers
bifore tolde his sweuen; I saw3 bifore
10 me a vyne, in the which weren thre
braunchis growun litil mele into clustris,
and after floure the grapes to vxe rijp,
11 and the chalice of Pharao in myn hoon;
thanne I toke grapes, and wrong into the
chalise that Y heilde, and toke drynyke to
12 Pharao. Joseph answeyde, This is the
vndoyn of the sweuen; thre braunches
thre 3it daies ben, after whiche Pharao
shal record of th3i seruyc, and shal re-
store thee to the bifo the had gree, and
thow shalt yuye to hym a chalice, after
thin office, as thow were wonyte to do bifore.
13 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 theuclieh Y am had a wy
er the loond of Hebrew, and here an
16 ymnocent Y am sent into a launk. Seyng
the mayster of bakers that he hadde vndo
wiseli the sweuen, Seith, And I saw3 a
sweuen, that I hadde three basketics of
17 melow vpon myn heed, and yn the o
basket, that was heijer, Y trowide me to
bere al maner metis that ben made with
bakers craft, and bryddis to eet therof.

bakers\textsuperscript{5}. And he sente hem in to the\textsuperscript{8} pri-3
season of the\textsuperscript{4} prince of knytis, in which\textsuperscript{7} also Joseph was boundun. And the keper\textsuperscript{4}
of the prison bittok hem to Joseph, which
also 'mynystryde to hem\textsuperscript{4}'. Sundel\textsuperscript{1} of tymé passide, and thei weren holdun in kep-
yng, and bothe sien\textsuperscript{a} n\textsuperscript{v} dreem in o nyt,\textsuperscript{5} bicouenable expownyng to hem. And\textsuperscript{6}
whanne Joseph hadde entrid to hem eerli,
and hadde seyn hem sorri, he axide hem,7
and seide, Whi is 3oure 'face soriere\textsuperscript{w}' to
dai than it ys\textsuperscript{x} wonyt? Whiche answeriden,8
We seijen a dreem, and 'noon is\textsuperscript{y}' that ex-
powneth\textsuperscript{z} to vs. And Joseph seide to hem,
Whether\textsuperscript{a} expownyng\textsuperscript{b} is not of God? Telle
3e to me what 3e han seyn. The 'souereyn\textsuperscript{\textsuperscript{9}}
of botelers\textsuperscript{c} telde first his dreem; Y seijd
that a vyne bifo me, in the which weren\textsuperscript{10}
thre sionys, wexide\textsuperscript{d} litil and litil in to
buriounnyng\textsuperscript{e}, and that aftir flouris\textsuperscript{h}
grapsys\textsuperscript{i} wexiden ripe, and the cuppe of\textsuperscript{11}
Faraowas in myn hond; therfor Y took
the grapis, and presside\textsuperscript{k} out in to
the cuppe which\textsuperscript{1} Y\textsuperscript{m} helde, and Y 3af drynk

to Faraow. Joseph answeerde, This is the\textsuperscript{12}
expownyng\textsuperscript{e} of the dreem; thre sionys ben
3it thre daies, aftir whiche Faraow schal\textsuperscript{13}
haue mynde of thi servyce, and he schal
restore thee in to the firste degree, and
thow schal yuye to hym the cuppe, bi thin
office, as thou were wonyte to do bifore.
Oneli haue thou mynde of\textsuperscript{14} me, whanne it
is wel to thec, and thou schalt do merci
with me, that thou make suggestioun to
Faraow, that he lede me out of this
prison; for theuclieh Y am takun aw\textsuperscript{15}
the lord of Ebrues\textsuperscript{f}, and here Y am sent
innocent\textsuperscript{g} in to prisoun. The 'maister of\textsuperscript{16}
bakers\textsuperscript{h} seije that Joseph hadde expown-
ed\textsuperscript{\textsuperscript{d}} prudentli the dreem, and\textsuperscript{17}
he seide, And\textsuperscript{a} Y seij3 a dreem, that Y hadde thre
panyceris\textsuperscript{v} of mele on myn heed, and Y\textsuperscript{17}
gesside that Y bar in o panyere\textsuperscript{w}, that
was heijere\textsuperscript{x}, alle metis that ben maad bi

\textsuperscript{\textit{in to BDEFII.}}  \textsuperscript{\textit{o that d.}}
And Joseph answered, This is the vision of the sweuen; thre basketis thre days ben, after whom Pharaoh shal take a wey thin heed, and shal honge thee in the crosse, and fowlis shulen teere thi flesh. And fro thens the thridde day was the birth day of Pharaoh, the which makynge a greet feeste to his children, recordid amonge the meetis of the mays-ter of botelers, and of the prince of bakers; and restoryde the tother into his place, that he brynge forth drynke to the kyng, the tother he hongide in a gibite, that the sothnes of the remener were prouned. And neuerthelater after fallynge welsum thingis, the pronest of botelers foryte of his dreem redar.

CAP. XLI.

1 After two yeer Pharaoh sawe a sweuen; he trowed him to stonde vpon a flood, of the which steyden vp seuen sevare oxen and ful fatte, and thei weren fed in mershi places; and other seuen ouer come of the flood, fowle and al overcomen with leenesse, and thei weren fedel in the brone of the flood, in moost plentuous grene places; and thei deuouriden hem of whom was meruelous fayrnes and prosperitees, of the craft of bakers, and that briddis eeten thereof. Joseph answered, This is the ex-powninge of the dreem; thre panyers ben sit thre daies, after whiche Farao schal take awei thin heed, and he schal hange thee in a croes, and briddis schulen to-drawe thi fleischis. Fro thennus the thridde dai was the dai of birth of Farao, which made a greet feeste to hise children, and hadde mynde among metis the maistir of botelers, and on the prince of bakers; and he restoride the oon in to his place, that he schulde dresse cuppe to 'the kyng, and he hangeide 'the tothir in a gebat, that the treuth of 'the expownere schulde be preued. And neetheles whanne prosperitees bifelden, the soureyn of botelers forat 'his expownere.

CAP. XLI.

Aftir twee yeer Farao seij a dreem; he gesside that he stood on a flood, fro which seuen seuirys kyen and ful fatte stieden, and weren fed in the places of marcis; and other seuen, foule and leene, camen out of the flood, and weren fed in thilke brone of the watre, in grene places; and thof deuouriden thilke kien of whiche the fairnesse and comelynesse of bodies was wonderful. Farao wakide, and slepte eft, and seij another dreem; seuen eeres of corn ful and faire camen forth in o stakke, and othere as many eeres of corn thine and Smytyn with corrupcion of brennyng wynd, camen forth, deouerynge the fairesnesse of the firste. Farao wakide aftir reste, and whanne morewtid was maad, he was aferd bi inward drede, and he sente to alle the expownen of Egypt, and to alle wise men; and whanne thei weren clepid, he telde the dreem, and noon was that expownede. Thanne at

\[1^\circ\] Josep \(A\). \[2^\circ\] that BDEFH. \[3^\circ\] wakynde BDEHN.

\(1^\circ\) the craft \(B\), \(2^\circ\) decranye \(B\) is. \(3^\circ\) basketis \(A\). \(4^\circ\) the whiche \(B\). \(5^\circ\) flesh FLS. \(6^\circ\) the birthe \(B\). \(7^\circ\) children ether sagatis AWOXQCH. ch. or sagatis ELF. \(8^\circ\) and he RL. \(9^\circ\) the meetis \(B\). \(10^\circ\) of DIS. \(11^\circ\) boteleris \(B\). of D. \(12^\circ\) that B. \(13^\circ\) toon INS. \(14^\circ\) office is. \(15^\circ\) bryng \(B\). \(16^\circ\) fower \(B\). \(17^\circ\) the cuppe ether drinke x sec.m. \(18^\circ\) drinke is. \(19^\circ\) him is. \(20^\circ\) that oother L. \(21^\circ\) Joseph declarynge the drenes is. \(22^\circ\) to the is. \(23^\circ\) maistir boteler is. \(24^\circ\) he forat is. \(25^\circ\) Joseph that declard his dreem is. \(26^\circ\) riner M. \(27^\circ\) ful faire GN. \(28^\circ\) wenten vp 1. yeden vp s. \(29^\circ\) riner M. \(30^\circ\) the grene E. \(31^\circ\) tho kyen is. \(32^\circ\) weren is. \(33^\circ\) he seij is. \(34^\circ\) corn eeres is. \(35^\circ\) Om. \(A\). \(36^\circ\) his reste is. \(37^\circ\) the morewtide is. \(38^\circ\) tis \(B\). \(39^\circ\) the wise is. \(40^\circ\) noon of hem s. \(41^\circ\) ex- pownede it is.
maister of botlers remembrynge, seith, I
knoweche my syne; the king wroth
to his servauntis, and me the mayster
of bakers comandid to be put in prison
of the prince of knyfis, where either o
nyt3 seen a sweuen, before shewynge of
thingsis that ben to commun. There was 'a
servaunt, Hebrew childe, of the same duke
of knyfis, to whom tellynge the sweuenes,
we herden ale thingis that afterward the
oute comynge of the thing proued; forsothe
I am 3olden azen to myn office,
and he was hongid in the crosse. Anoon
thei doddid5 Joseph lad out of the pri-
soun, to the maundement of the kyng,
and with chaungid clothing offerden to
hyrn. To whom he seith, I saw3 sweuenes,
ne there is that opnith, the which I haue
herd the moost wiseli to caste. Joseph
answere, God with outen me shal an-
swere weusyn thingis to Pharao. Thanne
Pharao tolde that he saw3; I wende me
to stonde wpon the bryuk of the flood,
and seuen oxen fro the flood toqideres
steyden vp, ful greetli fayr and thun3 oute
with fatt fleisch, the whiche in the pasture
of meshe the grene leswis cheseden;
and lo! thes folweden other seuen oxen,
in as myche defourne and leene, that
neuer siche in the loond of Egipte Y
saw3; the whiche the rather denowrid
and wastid, no merke of fulfelyng 3oun,
but with the same leenesse and founles
dhe dwelten. A wakynge, estsons born
down with sleepe, I saw3 a sweuen; se-
uen eris buriounde in o stalk, ful and
inost fayr, and other seuen, thinne and
smytynw with a brennyngge blaste, groviden
of the stalk, the whiche denowreden the
25 fayrnes of the rather. I haue tolde to
the reders the swenen, and no man is
that out openith. Joseph answere, The
the las ten the maistir 'of boteleris" bi-
thonste, and seide, Y knoweche my
syne; the kyng was wrooth to hise ser-
uauntis, and comandide me and thes
maister 'of bakeris' to be cast down in to
the prison of the prince of knyfis, where
we bothe sain a dreem in o ny3, before-
shewynge of thingis to comynge. An 12
Ebrew child, servaunt of the same duk
of knyfis was there, to whom we5 telden5
the drenes, and herden5 what eu3 thing
13 the biffallyng of thing5 preuade afterward;
for Y am restorid to myn office, and he6
was hangid in a croes. Anoon at the co-
14 maundement5 of the kyng thei polliden
Joseph led out of prison5, and whanne
'the clooth5 was chaungid, thei brou3ten
Joseph5 to the kyng. To whom the kyng15
seide, Y sej3 dreemes, and noon is that
expowneth the thingis that Y seij, I haue
herd that thou expownest5 moost5 pru-
dentii. Joseph answere, With out me,16
God schal answere prosperites to Pharao.
Therfor Pharao tolde that that he seij; Y17
gesside that Y stood on the breuke of the
flood, and seuen kiyn, ful faire and5 with18
fleische5 able to etynge, stieden5 fro the
watre, whiche kiyn gaderiden5 grene seggis
in the5 pasture5 of the5 marres; and lo!19
seuene othere kiyn, so foule and leene,
stedin these, that Y seij neure siche in
the loond of Egipte; and whanne the for-
20 mere kiyn weren denowrid and wastid5,
the5 secounde5 zauen no steppe5 of ful;21
nesse, but weren slowe5 bi lijk leenesse
and palenesse. I wakide, and etf Y was
opressid bi sleep, and Y seij a dreem;22
seuene eris of corn, ful and faireste5, camen
forth inx o stalke, and othere seuene,23
thinne and smytynw with 'corruption of24
brennyngge wynd', camen forth of the stobil,
whiche denowriden the fairenesse of the 24

99 in to e.  t one Hebrw chylde, servaunt BFFH.  * thing BFFH.  * diden 5. doddid d. clyp-
piden 3 pr. m. Doddynn sec.m.  " the meshe BFFH.

soun 18.  * his clothing 5. Joseph clothinge 5.  * brou3ten vM.  * Om. EPLP. him 18.  * Om. 5.  * ex-
* gaderen s.  * tho d.  * pasturis t.  * Om. N.  * wastid of the leene kepyn 5. w. of the leene kepyn s
* y Om. 13.
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 holdoun; and the seuen oxen thynne and leene, the whiche steydlen after hem, and seuen eerys thynne and semytun with a breynynge wynde, seuen 3eris ben of hungur to comen, the 28 whiche bi this ordre shulen be fulfilid.
29 Loo! seuen 3eres\(^v\) shulen come of greet 30 plente\(^w\) in al the loond of Egipte, whom shulen folwe other seuen 3eer of as greet bareynes, that to forgetynge be takun al the bihynd plentethnes\(^x\); forsothe to 31 waste is hungur al the erthe, and the greetnes of mysey\(^y\) is to spille the greet-32 nes of plentith. That forsothe thow hast seyn secondeli a sweuen pertyennyng to the same thing, shewyng is of fast-nesse\(^z\), therthyr; that the word of God 33 be doon, and swiftloker be fulfild. Now thanne puruey the kyng a wise man and a\(^a\) redi, and bifo re makyng hym to the loond 34 of Egipte, the which ordeyn prowestis\(^b\) thury\(^s\) out alle regiouns, and the fiftie part of fruytis thury\(^s\) out the seuen 3eer of 35 plenteth, that now ben to comen, now ge-der he in to the beernes; and al the wheel be leide vnnder the power of Pharao, and 36 be kepte in the cytee\(^c\), and be bifo re 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 counsell pleside to Pharao, and to 38 alle the mynystris of hym, and he speke to hem, We mowen not fynde such a man the hehe be fyl 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\(^d\) lyk to thee 40 fynde Y may? Thow shalt be vpon myn hows, and at the maundement of thi formere; Y telde the\(^z\) dreem to expowneris,\(^25\) and no man is\(^a\) that expowneth.\(^b\) Joseph answerwe, The dreem of the king is oon\(^c\); God schewide\(^d\) to Farao what thingis he schal do. Seuene faire kyyn, and seuene\(^36\) ful eerys of corn, ben seuene 3eeris of plentee, and the\(^e\) comprehendhen the same\(^f\) strengthe of dreem\(^f\); and seuene kyyn\(^27\) thynne and leene, that stieden\(^b\) aftir tho, and seuene\(^m\) thynne eerys of corn and semytun with breynynge wynde, ben seuene 3eer\(^g\) of hungur to comynge, which schulen be fillid\(^h\) bi this ordre. Lo! seuene 3eer\(^9\) of greet plente in\(^b\) al the loond of Egipt schulen\(^9\) come, and seuene other 3eer\(^9\) of so 30 greet barynesne schulen sue tho, that al the abundance bifo re be\(^a\) soonn to forgetyng; for the\(^i\) hungur schal waste al the loond, and the greetnesse of pouert\(^a\) schal\(^j\) leese\(^k\) the greetnesse of plente. Forsothe\(^2\) this that thon siyste the secunde tyme a dreem, pertyennyng to the same thing, is a\(^l\) 'shewynge of sadnesse\(^x\), for the word of God schal be doon, and\(^\ell\) schal be fillid ful swifthy. Now therfor puruey the kyng\(^a\) wijs man and a redi, and make the kyng hym sooreyn to the loond of Egipt, which\(^34\) man ordeyne\(^e\) gouernouris bi alle cuntres, and gadere he in to bernys the fyuthe part of fruytis bi seuene 3eer\(^a\) of plente, that 35 schulen\(^b\) come now; and al the wheel be kept vnnder the power of Farao\(^\dagger\), and be it kept in citeis, and be it maad redi to 36 the hungur to comynge of seuene 3eer that schal oppresse Egipt, and the loond be not wastid bi\(^d\) pouert. The counsell\(^e\) pleside\(^37\) Farao, and alle his mynystris\(^b\), and he spak\(^38\) to hem, Wher we mowen fynde sich\(^g\) a man\(^h\) which is ful of Goddis spirit? Therfor 39 Farao seide to Joseph, For God hath schewid to thee alle thingis which thou hast spoke, wher Y mai fynde a wisere man\(^b\) and lyk\(^b\) thee? Therfor thou schalt 40

\(^v\) 3eer\(^e\) bdefh. \(^w\) plente\(^e\) bdefh. \(^x\) plentence\(^e\). \(^y\) mysey\(^d\). \(^z\) fatnes\(^a\). \(^a\) bpro-\(^\text{om.}\) ne\(^e\). \(^b\) cytees bdefh. \(^d\) Om. b.

\(^2\) this is. \(^a\) there is is. \(^b\) expowneth it 18. \(^c\) al oon is. \(^d\) hath shewid 18. \(^e\) the same thingis 1. 
\(^f\) the dreem 18. \(^g\) stieden vp 18. \(^h\) the faire kyyn 18. \(^i\) the seuene 18.
\(^g\) 3eer\(^e\) g. \(^h\) fulfild 18. \(^i\) in 18. \(^j\) schal 18.
\(^x\) nedynesse 18. \(^y\) waste 18.
\(^a\) Om. 18. \(^e\) sch. of sadn. 18. \(^b\) that is, consernyng of the firste 1.

\(^z\) ordeyne hym b pr. m. \(^a\) 3eer\(^e\) is. \(^b\) shal elp. \(^c\) the seuene 18. \(^d\) with 18.

\(^f\) servauntis 18. \(^e\) Om. 18. \(^a\) man lihe Joseph 18.

\(^d\) that is, not bi violence therder. \(^b\) bi fre yfte, but bi biynge and payying of pryse

\(^b\) nex.
mouth at the puple shal obeishe; in o thing ouen in dignyte of the rewe stehe
41 Y shal go bifoare. And eft Pharo seide to Joseph, LoI Y haue ordeynyte thee
42 vp on al the loond of Egipte. And he took a ryng of his hoond, and yane hym in his
hoond, and he clotilde hym a stool of biys, and putte aboute his necke a goldun
beeje, and made him ste1 vpon his seconde chaar, criyng a bedel, that alle men
shulden bifoare 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 Pharo, with outen thi maundement shal not eny man meuc hoond or foot in
45 the loond of Egipte. And he turnede the name of hym, and he clepide hym in
Egician tunge, the sauere of the world;
and he yane to hym a wijf, Asenech, the
dowster 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 siȝt of kyng Pha-
raro, and he yede aboute alle the regions
47 of Egipte. And plentithes cam of the
seuen year, and the cornes maad into
handfulis ben gederyd into beernes of
Egipte, and al the plentith of fruytis in
48 alle the cites was leide to kepe, and the
plentith of wheet was so myche, that to
the gruel of the see it was mesurid euen,
and the plentith passide mesure. To Jo-
49 seph forsothe weren borne two sones bifoare
that the hunger cam, whom to him bare
Asenech, the dowster of Putifar, preest
50 of Helyopoleos. And he clepide the
name of the firste gotun Manasses, seynege, God
hath maad me to forjete alle my traynals,
and the hows of my fader; and the name of
51 the seconde he clepide Efraym, seynege,
God hath maad me growe in the
loond of my pornes. Thanne ouerpassed seuen year of plentith that were in E-
52 be ouer myn hous, and al the puple shal
obie to the comauement1 of thi mouth;
Y shal passe thee onely by o trone of the
rewme. And eft Farao seide to Joseph,41
LoI Y haue ordeyned thee on2 al the lon-
d of Egipte. And Farao took the ryng fro2
his hoond, and saf it in the hoond of Joseph,
and he clotilde Joseph with a stoole of
53 biys, and puttide3 a goldun wrethe aboute
the necke; and Farao made Joseph to43
'stie on5 his seconde charle, while a bidele
criede, that alle men schulden knele5 bifoare
hym5, and schulden knowe that he was
sonereyn of al the lon of Egipte. And 44
the kyng seide to Joseph, Y am Farao,
without thi comauement no man shal
55 stire honde ether foot in al the lon of
Egipte. And he5 turnede the name of Jo-43
seph, and clepide5 him bi Egipcian lan-
gage, the sanyour of the world; and he
56 saf to Joseph a wijf, Asenech, the dow-
ter of Putifar, preest5 of Helyopoleos.5 And
so Joseph yede out5 to the lon of Egipte.
Forsothe Joseph was of thritti year, whanne 46
he stode in the siȝt of kyng Farao, and
cumpasside alle the cuntreis of Egipte. And 47
the plente of seuen year, and ripe corn
weren bounden into handfulis, and
weren gaderid into the bernys of Egipte,
also al the aboundaunce of cornes weren48
kept in alle cites, and so greet abound40
anuce was of wheete, that it was maad49
seuen to the gruel of the see, and the
plente passide mesure. Sothelie twei sones
were born to Joseph bifoar that the hungr
came, whiche Asenech, douhti of Putifar,
preest of Heliopoleos, childide to hym.
And he5 clepide the name of the firste
51 gendrid9 sone, Manasses, and seide, God
hath maad me to forjete alle my tranelis,
and the anom of my fadir; and he clepide the
52 name of the secunde sone Efraym, and
seide, God hath maad me to encreese

1 heest is. 2 vpon is. 3 biys ether of whyt selk meag. b. or of w. s. elp. b. ether red silk k. 4 he
putte is. 5 his is. 6 gon vpon 1. stie vp vpon s. 7 the e. 8 bowed c pr. m. 9 Joseph is. 10 heest is.
11 nether bis. or elp. 12 ether foot, that is, do any notable thing meag. x Pharo is. 13 he clepide is.
14 the Egipcian p. 15 a preest is. 16 Heliopoleos, that is, the cite of the same meag. 17 forth is.
18 the kyng s. his kyng s. 19 cornes ceteri owen. 20 schewes l. 21 om. 11. 22 om. 1 l. 23 ripe cornes c pr. m.
24 was places. 25 cuntreis a pr. m. 26 maad or agyned is. 27 with is. 28 om. l. 29 the
20 whyche 1. 30 the
douhtir is. 31 a preest is. 32 Joseph is. 33 bigeten i.
54 EGIPT, bigunne to come to& thee seuen eere of mesesesb, whom Joseph seye before, and in al the world hungre wax greet; also in al the land of Egipte was hung;

the which hungre, the peple crye to Pharao, askynge lyuelod, to whom he answeride, Goth to Joseph, and what eere he shal seye to 3ow, doth. Forsothe ech day hungre encrestide in al the leond, and Joseph openyde alle the beernes, and solde to Ecipycens, for and hem oppreside hungur; and alle the prouynce camen into Egipte, that thei mye&ten bigge meete and the yuel of myseis swagen.

CAP. XLII.

1 Jacob forsothe herynge that lyuelodes weren solde in Egipte, seide to his sones, 2 Whi ben ye negligent? I have herd that wheet is solde in Egipte, descende ye, and biggrith to vs nedeful thingis, that we moweyn lyue, and we ben not consumed with myseis. Thanne descendynge the ten britheren of Joseph that thei mye&ten bigge whete in Egipte, Beniamyn witholdun at home of Jacob, the which seide to the britheren of hym, Lest peraurent in the weye eny thing he sufre of yuel. 5 Thei ben goon into the leond of Egipte, with other that seden to bigge; forsothe there was hungur in the leond of Canaan. And Joseph was prince of Egipte, and at his bikenynge whete cornes weren solde to the pepils. And whanne his bri&theren hadden lowtid him, and he knewe hem, as to aliens harder he spak, askynge hem, Whens cam ye? The which answeriden, Fro the loond of Canaan, that we biggen nedeful thingis to oure lyuelod. And neuertherelhe he the britheren knowinge is not knowen of hem, and re-

in the land of my powert. Therfor whanne seuene eere of plente that weren in Egipte weren passid, seuene eere of powert bi&gunnen to come, whiche& Joseph bifoire seide, and hungur hadde thee maistri in al the world; also hungur was in al the land of Egipte; and whanne that lond hungride, the puple crye to Farao, and axide metis; to whiche& he answeride, Go 3e to Joseph, and do 3e what euer thing he seith to you. Forsothe hungur encrestide ech dai in al the lond, and Joseph openyde alle the bernys, and seide to Ecipycians, for also hungur oppreside hem; and alle prouynce camen in to Egipte to bie metis, and to abate the yuel of nedynesse.

CAP. XLII.

Forsothe Jacob herde that foodis weren seeld in Egipte, and he seide to his sones, Whi ben ye negligent? Y herde that wheete is seeld in Egipte, go 3e doun, and bie 3e necessaries to vs, that we mowen lyue, and be not wastid by nefyndes. Therfor ten britheren of Joseph seden doun to bie wheete in Egipte, and Beniamyn was witholden of Jacob at hoome, that seide to his& britheren, Lest peraurent in the weye he sufere ony yuel. Sotheren thei entriden in to the lond of Egipte, with other men that seden to bie; forsothe hungur was in the lond of Canaan. And Joseph was prince of Egipte, and at his wille whetis weren seeld to pepils. And whanne hisse britheren hadden worschipid hym, and he hadde knowe hem, he spak harder as to aliens, and axide hem, Fro whennus camen ye? Whiche answeriden, Fro the lond of Canaan, that we bie necessaries to lyefode. And netheles he knewe the britheren, and he was not knowun of hem, and he bitho&te on the dremys whiche he seij sumtyme.

f Om. DEH.  g Om. e.  h meseses d.  i Om. e.  j mesesis d.  k suffrid pr. m.

a the whiche r.  b Om. prov.  c whom is.  d soldes cornes r.  e solde corn s.  f to the r.  g whi r.  h and s.  i had oppressid t.  b cornes r.  c with k.  d that thei schul pr. man. e witholden d.  f the whiche Jacob t.  g the whiche Jacob s.  h the i.  Beniamyn s.  b britheren of Beniamyn i.  i yuel, be he at hoome t.  j taken thider s.  k bie corn s.  l the prince s.  m hardere to hem t.  h. thingis to hem s.

o oure lyefode r.  p his r.  q the whiche o.  r that is.
And he seide to hem, 3e ben aspieris, 3e camen to se the febler thingis of the lond. Whiche seiden, Lord, it is not so, but thi 10 seruauentis camen to bie metis; alle we ben 11 the 8 sones of o man, we comen\textsuperscript{m} pesible, and thi seruauentis ymaginen not ony yuel. To whiche he\textsuperscript{h} answeride, It is in 12 other maner, 3e camen\textsuperscript{z} to se the feble thingis of the lond. And thei seiden, 13 'We twelue brotheren, thi seruauentis, ben\textsuperscript{a} sones\textsuperscript{b} of o man in the lond of Canaan; the leeste\textsuperscript{c} is with oure fadir, an other is not 'on erthe\textsuperscript{d}. This it is, he seide, that Y\textsuperscript{14} spak to 3ou, 3e\textsuperscript{e} ben aspieris, riȝt now Y\textsuperscript{15} schal take experience\textsuperscript{e} of 3ou\textsuperscript{b}, bi the helthe of Farao 3e schulen not go frouk hennus, til 3oure leeste\textsuperscript{1} brother come\textsuperscript{m}; sende 3e oon of 3ou, that he brynge hym, 16 forsothe 3e schulen be in boondis, til tho thingis that 3e seiden\textsuperscript{u} ben proued, whether\textsuperscript{w} tho\textsuperscript{b} ben false ether\textsuperscript{e} trewe; ellis, bi the helthe of Farao, 3e ben aspieris. Ther\textsuperscript{17} for he\textsuperscript{b} bitook hem to kepyn\textsuperscript{b} three daies; sothei in the thridde dai, whanne thei\textsuperscript{8} weren led out of prisoun\textsuperscript{p}, he\textsuperscript{w} seide, Do 3e that that Y seide, and 3e schulen lyue, for Y drede God; if 3e ben pesible, 0 bra 19 ther of 3ou be boundun in prisoun; forsothe go 3e, and bere\textsuperscript{w} wheelis, whiche 3e bousten, in to 3oure houis, and brynge 20 3oure leeste\textsuperscript{e} brother to me, that Y may preue 3oure wordis, and 3e die not. Thei diden as he seide, and thei spaken togidere, 21 Skilfuli\textsuperscript{b} we suffren these thingis, for we synneden a3ens\textsuperscript{c} ouru brother, and we seyen the anguysh of his soule, while he preide vs, and we herden\textsuperscript{d} not; herfore\textsuperscript{c} this tribulacioun cometh on vs. Of which oon, 22 Ruben, seide, Whether\textsuperscript{f} Y seide not to 3ow, Nyle 3e do\textsuperscript{f} syrne a3ens the child, and 3e herden not me? lo! his blood is souþt. Sotheli thei wisten not that Joseph vn3i disqualified 23 stood, for he spak to hem by interpretour\textsuperscript{g}. 

\textsuperscript{1} sweuenes \textit{BDNF}. \textsuperscript{m} ben comen \textit{BDNF}.

\textsuperscript{a} aspies 18. \textsuperscript{b} that 3e schul c \textit{pr. man.} \textsuperscript{u} The whiche 1. \textsuperscript{w} Om. 1. \textsuperscript{v} camen \textit{hidir} 1. \textit{comen} \textit{hidir} s. \textsuperscript{x} ymagyn \textit{DAG}. \textsuperscript{y} whom Joseph 18. \textsuperscript{z} comen. \textsuperscript{w} We thi seruauentis ben twelue brethren 18. \textsuperscript{h} the sones 18. \textsuperscript{i} jeungest 18. \textsuperscript{j} alyue 18. \textsuperscript{k} that 3e f \textit{sec. m.} \textsuperscript{l} Om. 18. \textsuperscript{m} verrey knowyng 18. \textsuperscript{n} 3ou, 3e ben aspieris 1, 3ou, 3e ben aspies s. \textsuperscript{o} Om. s. \textsuperscript{p} Om. FM. \textsuperscript{q} thetse l. \textsuperscript{r} comen \textit{hidir} s. \textsuperscript{s} ban seid 18. \textsuperscript{t} wher \textit{BoG}. \textsuperscript{u} 3e 18. \textsuperscript{v} other n. or L.P. \textsuperscript{w} aspies 18. \textsuperscript{x} Joseph 18. \textsuperscript{y} the white 18. \textsuperscript{z} ban bouȝt 18. \textsuperscript{a} yougynste 18. \textsuperscript{b} worthily 1. \textsuperscript{c} aȝyn 1. \textsuperscript{d} herden him 18. \textsuperscript{e} wherfore s. \textsuperscript{f} wher \textit{cateri omnes}. \textsuperscript{g} Om. 18. \textsuperscript{h} now out souȝt 18. \textsuperscript{i} vn3i understood 18. \textsuperscript{k} interpretour \textit{other expowmre BCGKNQX. an expowner 18}.
And he turnede a wey hym sylf a litel and 24 wepte; and he turnede azen, and spak to hem. And he took Symeon, and boond23 hym, while thei weren present; and he commaundide the mynystris36, that thei schulden fille her sackis with whete, and that thei schulden putte thea money of alle in her buggis, and oner this synue9 metis9 in the weie; which diden so. And 29 thei 'baren wets4 on4 her assis, and yeden forth, and whanne the sak of oon4 was 27 opened that he schulde synye meete to the werk beeste in the yu, he bilelde the money in the mouth of the bagge, and 28 seide9 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 came to Jacob, her 29 fadir, in the loond of Canaan, and telden to hym alle thingis that was fallen to hem, seyngne, The lord of the loond hard spake to vs, and he wenide 31 vs to be spie of the prouynce; to whom we answerden, We ben pessibe, ne we ben 32 not aboute eny spie; twelne britheren of o fadir getun we ben, the oon9 is not aboue, the leest with the fadir dweilith 33 in the loond of Canaan. The which seith to vs, So I shal prone that ze ben pessible; joure o brother leene ze9 anentis9 me, and meetics to joure housis nedeful 34 take ze, and goth, and joure leest brother ledith to me, that Y knowe that ze ben not aspyes, and this that is holdun in boondis ze mowen resseyue, and therafar of biggyng that ze wolen9 ze han lene. 35 Thes thngis seid, whanne eche heelden out whete, thei founden in the mouth of the sackis boundun moneys. And alle

not me? loo! the blood of hym is out 23 souyt. Thei wisten not forsothe that Joseph shulde vndurstonde, therthur3 that bi a mene persone vndoynge both the land 24 gage he spak to hem. And he turnyde hym sylf awaye a litel, and he wepte, and 25 turned azen he spak to hem; and takyngne Symeon, and byndynghe 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, 3eun over meetis 26 in the weie; the whiche diden so. And thei berynge9 the whete in her assis 3eden 27 thurth, and the sak of oon openyd, that he mynt yeue to his best meete in an inturinyng place to reste, biholde the 28 money in the mouth of the sak, seide to his britheren, To me is 3oldun my money, loo! it is had in the sak; and thei stonyed 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, seyngne, The lord of the loond hard spake to vs, and he wenide 31 vs to be spie of the prouynce; to whom we answerde, We ben pessible, ne we ben 32 not aboute eny spie; twelne britheren of o fader getun we ben, the oon9 is not aboue, the leest with the fadir dweilith 33 in the loond of Chanaan. The which seith to vs, So I shal prone that ze ben pessible; joure o brother leene ze9 anentis9 me, and meetics to joure housis nedeful 34 take ze, and goth, and joure leest brother ledith to me, that Y knowe that ze ben not aspyes, and this that is holdun in boondis ze mowen resseyue, and therafar of biggyng that ze wolen9 ze han lene. 35 Thes thingis seid, whanne eche heelden out whete, thei founden in the mouth of the sackis boundun moneys. And alle
CAP. XLIII.

1 The meene tyme hungur al the loond
greethly bare doun; and, the meetes brouȝt
to ende, that fro Egipte thei hadden
brouȝt, Jacob seide to his sones, Turne 3e
azen, and bigge 3e to vs a lilit of meetes.
3 Judas answerede, Thilke man denounside
vs vndur witnessynge of otue, seiyngye, 3e
shulen not se my face, but 3oure leest bro-
ther 3e bryngen with 30w; if thanne thow
voit sende hym with vs, we shulen goon
togidere, and to thee we shulen bye ned-
ful thingis; if forsothe thou voit not, we
wolen not goon; the man forsothe, as we
han ofte seide, denounside to vs, seiyngye,
3e shulen not se my face with outen 3oure
leest brother. And Israel seide, This 3e
han doon in to my wrecchidnes, that 3e
wolden shewe to hym and another 30w to
7 han a brother. And thei answereden, The
man aske vs bi ordre ooure progenye, if
the fader lyued, if we hadden a brother;
and we answereden to hym sewyngly,
aftir that he askeide; whether we
myȝten wite that he was to seyn, Bryngith
with 30w 3oure brother? And Judas seide
to his fader, Send me child with me,
that we goon forth, and we mowen lyue,
9 lest dien we and ooure children; I take
schulen take away fro me Beniamyn; alle
these ynels felder in me. To whom Ru-
37 ben answere, Sle thou my twee sones, if
Y shal not brynge hym azen to thee; take
thou hym in myn hoon, and Y schal re-
store hym to thee. And Jacob seide, My 3e
sone schal not go doun with 3ou; his bro-
ther is deed, he aloon is left; if any ad-
versite schal bifarile 'to hym" in the lond
to which 3e schulen go, 3e schulen lede
forth myn hoore heeris with sorowe to
hellis."

CAP. XLIII.

In the meene tyme hungur oppresside
greethly al the lond; and whanne the meetes
weren wastid, whiche thei brouȝten fro
Egipt, Jacob seide to his sones, Turne
3e azen, and bie 3e a lilit of meetes to
vs. Judas answereide, The ilke man de-
3e nownside to vs vndir witnessynge of an
oth, and seide, 3e schulen not se my face,
if 3e schulen not brynge with 3ou 3oure
leeste brother; therfor if thou wolst sende
hym with vs, we schulen go togidere,
and we schulen bie necessaries to thee;
ellis if thou wolst not, we schulen not go;
for as we seiden ofte, the man denounside
of vs, and seide, 3e schulen not se my face
with out 3oure leeste brother. Forsothe Israel
seide to hem, 3e diden this in to my
wrechidnesse, that 3e schewiden to hym,
that 3e hadden also another brother. And
thei answereden, The man axide vs bi ordre
oure generacieun, if the fader lyued,
if we hadden a brother; and we answeriden
suyngli to hym, bi that that he axide:
whether we myȝten wite that he wolde
seie, Brynge 3e 3oure brother with you?
And Judas seide to his fadir, Send the
child with me, that we go, and mowen lyue,
lest we dien, and ooure little children; Y
2 3e f. 4 abeyd brefly. a in A.
5 also B. 6 han falle vs. b Beniamyn 18. 5 Om. s. 7 helle. 8 schewide vs. *Om. plures. * face p.
9 wit IL. 10 han seid 1. b denounside or schewide vs. c suereden L. d ooure 18. e anothur a. f sende
30 PM.
the child, of myn hoond azen aske hym; but if I come azen and take hym to thee, Y shal be gilti of synne in thee al tyne; if tariyng hadde not falle bitwix, now effsones we hadden komen. 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 vesssils, and berith 3ifis to the man, a littil of precious licoure of sweete gumme, and of hony, and of licourae of the tree of storax, and of stactes, the licoure of myrre tree, and of therebynt, and of almaundis; and dowble money bere 3e with 30w, and that that 3e hain foundin in the shecks bere 3e azen, lest peraumenture thury errour it be.

Thanne the men token 3ifis, and dowble money, and Beniamyn, and descendiden into Egipte, and stoden b4 before Joseph. Whom whanne he hadde seen, and Beniamyn togiderhe, he comandaide to the dispensatowr of his hows, seiynge, Lede yn the men hoon, and slee the beestis of sacrifice, and ordeyne a feeste; for with me thei ben to etun to day. And he dide as it was comandaide, and brouyte in the men hoon; and there thei agast seiden togideres, For the money that we brouytin before in our sackes we ben lad yn, that chalengyn he turne in vs, and violenty sugette to thraldom and vs and our assis. Wherfore in thilke jatis goynge to, spoken to the dispensatour, Syre, we preyen thee, that thou here vs; now before we descenden that we biggen metis; the whiche bouyt, whanne we comen to the place of turn-
take the child, require thou hym of myn hoond; if Y schal not brynge azen, and bitake hym to thee, Y schal be gilti of synne azens thee in al tyne; if delai hadde not be, we hadden come 3 now another tyne. Therfor Israel, 'the farid of 30 hem,' seide to hem, If it is nede so, do 3e that that 3e wolen; 'take 3e of the beste fruytis of the land in 3oure vesssils, and 'bere 3o 3ifis to the man, a littil of gumme, and of hony, and of storax,' and of mirre, and of therebynt, and of alemaundis; and 3e bere 3w with 30 double money, and 'bere 3e azen that money which 3e founden in baggis,' lest peraumenture it be doon bi errour2; but also take 3e 3oure brother, and 3o 3e to the man; forsothe my God Almyty mak him pesible to you, and sende he azen 3oure brother, whom he holdith in boondis, and a this Beniamyn; forsothe Y schal be as maad bare without sones. Therfor the men token 3ifis, and double 3e monei, and Beniamyn; and thei 3eden doun in to Egipte, and stoden before Joseph. And whanne he hadde seyn 'hem 36 and a Beniamyn togiderhe, he comandaide the dispenderhe 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 comandaide, and ledde the men in to the hows; and there thei weren aferd, and 3o seiden togiderhe, We ben brouyt in for the 3e monei which we baren azen b4ore in our sackis, that he putte challenge 'in to 31 vs, and make suget bi violence to seruage bothe vs and our assis. Wherfor thei neiieden in the 'jatis, and spaken to the dispenderhe, Lord, we preien that thou 3o here vs; we camen doun now b4ore that we schulden bie metis; whanne tho weren 31 brouyt, whanne we camen to the yrne, we openeden our baggis, and we founden

\* brynge brynh. P the lycoure brynh. \* stonden d. \* descendeden brynh.
GENESIS.

yng into reste, we opynyen oure sackis,
and we fonden money in the mouth of
the sackis, that now in the same weyte
we han broyn3 ægen; but and other money
we han broyn, that we biggen thilke
thingis, that ben necessarie to vs; it ys
not in oure conscience, who it putte in
oure bagges. And he answerde, Pees
with 30w, wole 3e not drede; 3oure God
and the God of 3oure fader hath 3yue
to 30w tresours in 3oure sackis; for
the money that 3e 3yuen to me, I have it
aproued4. And he ladde out to hem Sy-
meon; and thei in lad hoom, broyn wa-
tir, and thei wescen her feet, and he
3aun foder to the asses of hem. Thei
forsote greithiendis jifis to the tymne that
Joseph shulde come yn at mydday, they
daden herde forsote, that there thei
weren to etun breed. Thanne Joseph
cam into his hows, and thei holdynge
jifis in her hondis, offerden to hym, and
lowtiden bowid into the erthe. And he
goodly hem ægen salutid, askide hem, sei-
yng, Whether 3oure oold fader is saaf,
of whom 3e spaken to me? jit lyueth
he? The whiche answerden, He ys al hool,
thei sernuunt oure fader hit lyueth; and
thei bowid lowtiden hym. And Joseph
heuyng vp the eyen, saw3 Beniamyn,
his brother of 30 wome, and seith, This
is 3oure litil brother, of whom 3e speken
to me? And eft, God, he seith, haue
30 mercy of thee, some myne. And he
hijede into the hows, for the enstryls
of hym wereuen moned vp his brother,
and teeris bristen oute, and he, glynge in to
31 the bed place, wepte. And eft his face
waishun, goon oute, stillide hym self, and
32 seith, Sgettith loones. The whiche seth
forth, Joseph bi hym self, and the brie-
theren bi hem seluen, and the Egipcians
togideres6 eutn bi hem seluen; forsote
it is vnleuful to Egipcians to etun with
money7 in the mouth of sackis8, which9
money10 we han broyn3 ægen now in the
same weyte; but also we han broyn11 other siluer, that we bie the thingis that
ben nedeful to vs; it is not in oure con-
science12, who puttieth the money in oure
purxis. And he answerde, Pees be to 30n,13
nyle 3e drede; 3oure God and God of 3oure
fadir 3af to 30n tresouris in 3oure baggis;
for I have the monie preued, which14 3e
3auen to me. And he ledde out Synec
hoen to hem; and whanne thei weren15 broyn16
in to the hows, he broyn teatir, and thei
waischen her feet, and he 3af 'meetis to
her assis17. Sotheli thei maden redi jifis18
vtil Joseph entride at myd day, for thei
hadden herd that thei schulden ete breed
there. Therfor Joseph entride in to his19
hows, and thei offerde10 jifis to hym, and
helden in thie11 hondis, and worschipiden
lowe to erthe12. And he grette hem ægen21
mckeli; and he axide hem, and seide,
Whether 3oure fadir, the elde man, is saaf,
of whom 3e seiden to me? lyueth he 3it?
Whiche answerden, He is hool, thei ser-22
uanut oure fadire lyueth 3it; and thei
weren bowid, and worschipiden hym. For23
sothe Joseph reyside hise ægen, and sij
Beniamyn his brother of the same wombe,
and seide6, Is this 3oure litil1 brother, of
whom 3e seiden to me? And eft Joseph
seide, My sone, God haue merci of8 thee.
And Joseph hastid4 in to the8 hous, for30
his entrysilis weren moned on his brother,
and teeris brasten8 out, and he entride into
a closet, and wepte. And eft whanne the31
face was waischen, he 3ede out, and re-
freynede hym silf5, and seide, Sette 3e5
loous. 'And whanne32 the6 werden set8 to32
Joseph by hym silf, and to the8 brifferen
bi hem silf, and to Egipyans9 that eeten
to gidre by hem silf; for it is vnleuful
eto Egipcians to ete with Ebrewis, and
that gessen6 sich a feeste vnhooli. Therfor33

* Om. BDEF sec. ii. " pr. m. that to githers BDEF.

\[a\] the money is. \[b\] the sackis is. oure s. l. \[c\] the which l. \[d\] Om. places. \[e\] knowyng t. \[f\] putte is.
[\[g\] that is. \[h\] Om. b. \[i\] her assis mete is. \[j\] the jifis is. \[k\] profride pr. m. \[l\] helden hem is.
[\[m\] her is. \[n\] the erthe BDEF sec. m. \[o\] he seide is. \[p\] young 3. \[q\] on des. \[r\] hastide him is. \[s\] an is.
[\[t\] barsten places. \[u\] his is. \[v\] hymsilf fro weping is. \[w\] 3e forthe is. \[x\] Om. is. \[y\] thei p. whiche is.
[\[z\] set forth is. \[{\[\}h\] his l. \[\[i\] the Egipyans BDEF. \[\[j\] gessen 6.
Ebrews, and a fowle thing thei wen en
as siche a manere feeste. Thei setten before
hym the first geten, aftir the rijtis\textsuperscript{a} of
his first getyng, and the leeste aftir his
3\textsuperscript{a} age; and thei wondreden mych, the par-
tise takun that thei token of hym, and
the more party cam to Beniamin, so that
bi fyue partis he passide; and thei
drunken, and ben fulfillid with hym.

CAP. XLIV.

1 Joseph forsothe commaundide to the dis-
ensatour of his hous, seiynge, Fille the
sackis of hem with whete, as myche as
thei mowen take, and ley the money
of the eche in the cop of her sak; my silueren
forsothe coppe, and the prise of whete
that he sa\textsuperscript{b} putte in the mouth of the sak
3\textsuperscript{c} of the zonger; and it is do so. And
the morwetyde sproungun, thei ben lete go
with her assis. And now the cyte thei
3\textsuperscript{d}onden oute, and forth 3\textsuperscript{d}eden a littil; also
Joseph, the dispensatour of his hous
chleid, seith, Ayrse, he seith, pursue the
men, and hem takun sey thou, Whi han
3\textsuperscript{e}jooldun yuel for good? The coppe that
3\textsuperscript{e}han stoln, it is in the which my lord
drynkith, and in the which he is wonte
to dyuyne; the most yuel thing 3\textsuperscript{e}han
6\textsuperscript{f} do. He dide as he commaundide, and, hem
7\textsuperscript{g}takun, bi ordre spak. The whiche an-
swerden, Whi thus spekith oare lord, that
thei seruauntis so meche of wickidnes
6\textsuperscript{h}shulden han doon? The money that we
founden in the cop of the sackis we han
brouyt a\textsuperscript{e}zen to thee fro the loond of Cha-
nan, and what maner is it folwyngne that
we shulden haue stolne fro the hows of
9\textsuperscript{i}thei lord gold or siluer? Anentys whom
euere of thi seruauntis it were foundun
that thou sekest, be he deed, and we the
10\textsuperscript{j}seruauntis shulden be of oare lord. The
which seide to hem, Be it doon after joure
sentens; anentis whom it be foundun,
be he my seruaunt; 3\textsuperscript{k}forsosothe shulen
thei\textsuperscript{l} saten before hym, the firste gendrid\textsuperscript{m}
b the\textsuperscript{n} rite of his\textsuperscript{p} firste gendryng\textsuperscript{q}, and
the leeste\textsuperscript{r} bi his age; and thei wondriden
greetli, whanne the partis weren takun\textsuperscript{s}
whiche thei hadden resseyued of hym, and
the more part cam to Beniamyn, so that
it passide in fyue partis; and thei drunken,
and weren filild with him.

CAP. XLIV.

Forsothe Joseph commaundid the dispense-
dere of his hous, and seide, Fille thou her
sackis with wheete, as myche as tho\textsuperscript{a} moun
take, and putte thou the money of ech in
the h\textsuperscript{b}nesse\textsuperscript{c} of the sak; forsothe put thou
2 in the mouth of the sak\textsuperscript{d} of the jongere\textsuperscript{e}
my silieren\textsuperscript{f} cuppe, and the prijs of wheete\textsuperscript{g}
which he sa\textsuperscript{h}; and it was doon so. And
3 whanne the morewtid roos, thei weren
dleyuered with her assis. And now thei had-4
den go out of the citee, and hadden go
f orth a littil; thanne Joseph seide, whanne
the dispender of his hous was clepid,
Rise thou, pursue\textsuperscript{i} the men, and seye thou
whanne thei ben takun, Whi han 3\textsuperscript{e}jolde
yuel for good? The cuppe, which 3\textsuperscript{e}han
5 stole, is thilk in which my lord drynkith,
and in which he is wont to dyuyne; 3\textsuperscript{e}
han do a fulf\textsuperscript{j} wickid thing. He dide as 8\textsuperscript{k}
Joseph commaundid, and whanne thei weren
takun, he spak bi ordre. Whiche\textsuperscript{l} answer-7
iden, Whi spekith oare lord so, that thi
seruauntis han do so greet trespas\textsuperscript{m}? We 8
brouyt a\textsuperscript{e}zen to thee fro the lord of Cha-
nan the monei which\textsuperscript{n} we founden in
the h\textsuperscript{b}nesse\textsuperscript{o} of sackis\textsuperscript{p}, and hon is it syngye
that we han stole fro 'the hows of thi
lord\textsuperscript{q} gold ether\textsuperscript{r} siluer? At whom euere9
of thi seruauntis this that thou sekest is
foundun, die he, and we schulen be ser-
uauntis of my lord. Which seide to hem,10
Be it doon bi joure sentence; at whom it
is foundun, be he my seruaunt; forsothe
3\textsuperscript{e} schulen be gilteles. And so thei diden11

\footnote{\textsuperscript{a} the britheren of Joseph 18. \textsuperscript{b} bigetn 1. \textsuperscript{u} Om. \textsuperscript{k}MS. \textsuperscript{v} the 18. \textsuperscript{w} bigetun 1. \textsuperscript{x} youngest 18. \textsuperscript{y} thei 18. \textsuperscript{z} heijthe 18. \textsuperscript{a} mouth do. sackis mouth 1. sak mouth 8. \textsuperscript{b} youngest 18. \textsuperscript{c} siluer dis. \textsuperscript{d} the wheete 1. \textsuperscript{e} and pursue dis. \textsuperscript{f} Om. \textsuperscript{k} \textsuperscript{g} these thingis; the whiche 1. these thingis; which 8. \textsuperscript{h} a trespass do\textsuperscript{k}nt. trespassis k. \textsuperscript{i} that 18. \textsuperscript{k} heijte 18. \textsuperscript{l}oure sackis 18. \textsuperscript{m} thi lordis hous 18. \textsuperscript{n} or ilps.}
be giltles. And so blyue doyynge down
into the erthe the sackis, eche oonynge;
the which aserchinge, bigynnynge fro
the more vnto the leeste, fonde the coppe
in the sak of Benjamin. And thei the
cloths to-rent, and eft chargid the assis,
ben turned azen into the wallid town.
And Juda the firste with the brethren
gone in to Joseph; ne forsothe 3it fro
the place he hadde goon; and alle to the
erthe togidere fallen. To whom he seith,
Whi thus wolden 3e doon? whethir 3e
vknoven, that there is noon lijk me in
kunnyng of dyuyynge? To whom Juda,
What, he seith, shulen we answer
unto my lord, or what shulen we spek, or riȝt-
wisely we mowen azen striue? God hath
founnd the wicldynes of thi seruauntis;
loo! alle seruauntis we ben of my lord,
and we and anentis whom the coppe is
founnd. Joseph answerde, Fer be it fro
me, that Y thus do; he that hath stoine
the cuppe be my seruaunt; 3e forsothe
goth awei free to 3oure 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
Pharao, my lord. Thow askidist bifo
thi seruauntis, Haue 3e a fader or bro-
ther? And we anwerden to thee, my
lord, There is to vs a fader oold, and a
litil child, the which in celd of hyrn is
born, whos brother of o womb is deed,
and him oonli hath his moder; the fader
forsothe tenderli louneth him. And thow
seidist to thi seruauntis, Bryngith hyrn
to me, and Y shal putte myn eyen upon
hyrn. We meueuden to thee, my lord, the
child may not leue his fader; if forsothe
he leue hyrn, he shal dye. And thow
seidist to thi seruauntis, But 3oure leeste
brother come to vs, 3e shulen no more
doun hastili theo sackis on ertheo, and alle
openyden tho whiche he souethe; and 12
bigan at the moreu til to the leeste, and
foonuy the cuppe in the sak of Benjamin
w. And whanne thei hadden to-rent thei
her cloths, and hadden chargid eft the assis,
thei turneden azen in to the cite.
And Judas entride the firste with bri-
thren to Joseph; for he hadde not go 3it
fro the place; and alle felden togidere on
erthe before hyrn. To whiche he seide, 15
Whi wolden 3e do so? whethir 3e witen
not, that noon is lijk me in the kunnyng
of dyuyning? To whom Judas seide, 16
What schulen we answere to my lord,
ether what schulen we speke, ether
mounl rustli ayseneie? God hath founnd the wickid-
nesse of thi seruauntis; lo! alle we ben
the seruauntis of my lord, bothe we and
he at whom the cuppe is founnd. Joseph 17
answeryde, Fer be it fro me, that Y do so;
he be my seruaunt that stal the cuppe;
forsothe go 3e fre to 3oure fadir. Sothel 18
Judas neijede neer, and seide tristili, My
lord; Y preye, thi seruaunt speke a
word in thin eeris, and be thon not wrooth
thi seruaunt; for aftir Farao thou art
my lord. Thou axidist first thi seruauntis, 19
Han 3e a fadir, ether a brother? And we
answeryden to thee, 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 hyrn
aloone; forsothe his fadir loueth hyrn ten-
diri. And thou seidist to thi seruauntis, 21
Bryngye 3e hyrn to me, and Y schal sette
myn iegen on hyrn. We maden suggestion
to thee, my lord, the child may not forsake
his fadir; for if he schal leue the he
schal die. And thou seidist to thi seruauntis, If
3oure leeste brother not come with you, 3e schulen no more se
my face. Therfor whanne we hadden
24 se my face. Thanne whanne we hadden steyed vp to oure fader, thi seruaunt, we tolden hym alle thingis that my lord spak; and oure fader seide, Turne 3e ažen, and bie 3e to you a litil of wheete; to whom we seiden, We mowen not goon; if oure leeste brother shul descende with vs, we shulen go togidere; ellis, hym absent, we dorun not se the face of the lord. And he answere, 3e witen that two children gat to me my wijf; the oon is goon oute, and 3e seiden, a beest hath deuowryd hym, and hit hidir to he aperyde not; and if I take this, and eny thing to hym shal fallve in the weye, 3e shulen don lede myn hoore heeris with mournyng to helle. Thanne if I shal goo to thi seruaunt, oure fader, and the child were thens, sith the lijf of hym hongith of the lijf of this, and se hym not be with vs, he shal dye, and thi seruauntis shulen down lede the hoore heeris of hym with sorwe to helle. Be I propirli thi seruaunt, the which haue resseyued this into my feith, and haue bibeote, seiynghe, But I brynge ažen hym, Y shal be gilti of symne 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 ascend with his britheren; forsoth Y may not turne ažen to my fader, the child absent, lest a witnes I stonde to of mysefch, that is to oppresse my fader.

CAP. XLV.

Joseph myȝte no ferthere with holde hym self, many biforn stondynge nyʒ; wherfor he comandide that alle men shulden goon out, and noon alien were amonge to the knowying togidere. And he ariered a voys with wepyng, that Egipecyens herden, and al the hows of Pharao. And he seide to his brethenere, I am Joseph; hit my fader lyueth? The brethenere myȝten not answere, for ful myche drede stied to thi seruaunt, oure fadir, we telden to hym alle thingis whiche my lord spak; and oure fadir seide, Turne 3e ažen, and bie 3e to you a litil of wheete; to whom we seiden, We mowen not go; if oure leeste brother schal go downe with vs, we schulen go forth togidere; ellis, if he is absent, we doren not se the 'face of the lord'. To 27 whiche thingis the x fadir answereide, 3e witen that my wiȝf childide twei sones to me; oon 3eje oute, and 3e seiden, a beeste deuoureide hym, and hidir to he apperith not; if 3e taken also this sone, and ony 29 thing bifallith to hym in the weye, 3e schulen lede forth myn hoore heeris with moreynyg to hellis. Therfor if Y enter to 30 thi seruaunt, oure fadir, and the child faile, sithen his lijf hangith of the lijf of the child, and he se that the 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 uant, which resseyuede this child on my feith, and bihiȝte, and seide, If Y schal not brynge ažen hym, Y schal be gilti of synne ažen 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 stiȝ with his brethernere; for Y may not 34 go ažen to my fadir, if the child is absent, lest Y stonde aȝ witnesse of the wretchedness that schal oppresse my fadir.
afeerd. To whom he goodliche, Comezner, he seide, to me. And whanne thei weren comun ny3, Y am, he seith, Joseph 3oure brother, whom 3e selden in to Egipte; wole 3e not dred, ne seme it to 30w to be harde, that 3e han soold me in thes regionis; forsothe for 3oure helthe God hath sent me biore 30w into Egipte.
6 Two 3eer it ys that hungur began to be in the loond, 3it fyue 3eers leeuens, in the whiche it may not be cерid, ne ropun;
7 and God hath biore sente me, that 3e ben kepte vpon erthe, and meetis to lyue han 3e mowen. Not thurz 3oure counsel, but thury the wil of God Y am sent hydir, the which hath maed me as the fader of Pharaao, and lord of al the haws of hym, and prince in al the loond of Egipte.
8 Hye 3e, and styze 3e vp to my fader, and 3e shulen seye to hym, This bidith thi sone Joseph; God me hath maad lord of al the loond of Egipte; descende to me,
9 ne abide thou, and dwel in the loond of Gessen; and thou shalt be bide me, thou, and thi sones, and the sones of thi sones, thy sheep, and thi droues, and al
10 that thou hast, and there Y shal fede thee; 3it forsothe fyue 3eer ben leuued of hungur, lest and thou persie, and thin
12 haws, and al that thou hast. Loo! 3oure eyen, and the eyen of my brother Beniamyn seen, that my mouth spekith to 30w;
13 tellith to my fader al my glorie, and alle thingis that 3e han seen in Egipte; hye
14 3e, and bryng 3e hym to me. And whanne cleppid hadde thrist to hym the necke of Beniamyn, his brother, he wepte, and hym wepynge also vpon the necke of
15 hym. And Joseph kisside alle his britheren, and wepte vpon echone; aftir that
16 thei weren hardi to speke to him. And it is herd, and with solempe word pupplishid in the halle of the kyng, The britheren of Joseph ben comun. And Pha-
swere, and weren agast bi’ ful myche dred. To whiche he seide mekeli, Neihe 3e to me. And whanne thei hadden neijed ny3, he seide, Y am Joseph 3oure brother, whom 3e selden in to Egipt; nyle 3e dred,5 nether seme it to be hard to 3ou, that 3e sendien me in to these cuntreis; for God hath sent me biore 3ou in to Egipt for 3oure helthe. For it is twei 3eer thata6 hungur bigan ’to be’ in thew fond, 3it fyue 3eer suen, in whiche me7 schal not8 mow9 ere*, netherb repe; and God bifer sente me, 7 that 3e be reservedc on erthe, and moun haue metis to lyue. Y was sent hidur notb bi 3oure counsel, but bi Goddis willed, which made me as the fadir of Farao, and thef lord of al his hows, and prince in al the fond of Egipt. Haste 3e, and 9 ’stie 3e6 to my fadir, and 3e schulen seie to hym, Thi sone Joseph sendith these thingisb; God hath maed me lord of al the fond of Egipt; come doun1 me, to me, and tarie not, and dwelle in the fond of Ges-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 Y11 schal fede thee; for 3it fyue 3eer of hungur ben residueh, lest bothe thou perische, and thin hows, and alle thingis whiche thou weldist. Lo! 3oure ijem, and the ijem12 of my brother Beniamyn seenc, that my mouth spekith to 3ou; telle 3e to my fadir13 al my glorie, and alle thingis whiche 3e sien in Egipt; haste 3e, and bryngye 3em hymn to me. And whanne hee hadde bi-14 clippid, and haddeg feldi in to the necke of Beniamyn, his brother, he wepte, the while also Benjamin wepte in lijk manerc on thee necke of Josephf. And Joseph15 kisside alle his britheren, and wepte on allea; aftir whiche b thingis thei weren hardi to speke to hym. And it was herd,16 and pupplischid bi famouse word in the
And he seide to Joseph, that he shulde come and seynge, Chargynge the beestis goth into the loond of Chanaan, and takith fro thens your fader, and kynrede, and cometh to me, and I shal 3yme to 3ow al the goodis of Egipte, that 3e eeten the marie of the loond. Comaunde also, that thei taken the waynes of Egipte to the karying of her children, and wiues, and sey thow, Takith your fader, and anoone as ye mouwen comynge makith redi, ne leue 3e not eny thing of eny purtenaunce to your howsliow, for al the ryches of Egipte shulen be 3ouren. The children of Yracl diden, as it was bodun to hem; to whom Joseph 3af waynes, after the heeste of Pharao, and metis in the weye; and to echone he comauonde to be brouzt forth two stolys; forsothe to Beniamyn he 3af thre hundryd silueren pens, with fyue the best stolis; as feele of money and of clothing seendynge to his fader, addynge to hem ten hec assis, that shulden karye of alle the richessis of Egipte, and as feele she assis, whete in the weye, and breed berynge. Thanne he luffte his britheren, and to hem forth goynge seith, Ne wrathethe 3e in the weye. The whiche steyynge vp fro Egipte camen into the loond of Chanaan, to her fader Jacob; and tolden to hym, seynge, Joseph, thi sone, lyueth, and he is lufft in al the loond of Egipte. The whiche herde, Jacob as of a greeet sleep awakynge; neuer-thelether he trowe not hem. Thei azenward talden al the ordre of the thing; and whanne he hadde seyn the caryagis, and al that he hadde sent, azen quyckened the spiryt of hym, and seith, It suuffith to me, if 3it Joseph my sone lyueth, I shal go and shal se hym or Y dye.

halle of the kynge, The britheren of Joseph ben commun. And Pharao ioiede, and al his meyne; and Pharao seide to Joseph, that he shulde come unde his brothere, and seie, Charge your beestis, and go 3e in to the loond of Canaan, and take 3e fro themus your fader, and kynrede, and come 3e to me; and Y schal 3yme to 3ou alle the goodis of Egipt, that 3e ete the merow of the loond. Comaunde thou also, that thei take waynes of the loond of Egipt to the cariage of her little children, and wyues; and seie thou, 'Take 3e your fader, and haste 3e comynge soone, nether leue 3e ony thing of the purtenaunce of 3oure hows, for alle the richessis of Egipt schulen be your. The sones of Israel diden, as it was commaundid to hem; to whiche Joseph 3af waynes, bi the commaundement of Pharao, and metis in the weie; and he commaundide twi stoolis to be brouzt forth to ech; forsothe he 3af to Beniamyn thre hundryd platis of siluer, with fyue the beste stoolis; and sente to his fadir so myche of siluer, and of cloothis, and he addide to hem ten male assis, that schulden bere of alle richessis of Egipt, and so many femal assis, berynge wheete and looutes in the weie. Therfor he lefte his brothere, and seide to hem goynge forth, Be 3e not wrooth in the weie. Whiche stieden fro Egipte, and camen in to the loond of Canaan, to her fadir Jacob; and telden to hym, and seiden, Joseph, thi sone, lyueth, and he is lufft in al the loond of Egipt. And whanne this was herd, Jacob wakide as of a greene sleep; netheles he bilynyde not to hem. Thei azenward telden al the ordre of the thing; and whanne Jacob hadde seyn the waynes, and alle thingis whiche Joseph hadde sent, his spirit lyuede azen, and he seide, It suuffith to me, if Joseph my sone lyueth, Y schal go and Y schal se hym biore that Y die.
CAP. XLVI.

And Israel sene forth with all things: that he hadde, cam to the pit of ooth; and whanne sacrifices weren slayn there to God of his fadir Isaac, he herde 3 God bi a visioun in that ny3t clepynge hym, and seinya to hym, Jacob! Jacob! To whom answerede, Lo! I am ny3. God seith to hym, Y am the stronge God of thi fader; ny1 thou not drede, descend into Egipte, for into a greet folk of kynde Y shal make thee there; I shal desende with thee thidir, and Y shal thems lede thee cownyng y3en, and Joseph shal leye his honden vpon thin eyen. Jacob aros fro the pit of ooth, and his sones token hym, with the children, and his wyues, in the waynes that Pharoa sente to bere 6 the oald man, and al that he hadde in the loond of Chanaan; and he cam into 7 Egipte with al his seed, and the sons token hym, and cowynge, dowteres, and al the progenye togideres. Thes ben forsothe the names of the sons of Yrael, the whiche ben goon into Egipte; he with his free children. The firste getum Ruben; 9 the sons of Ruben, Enoch, and Phallu, 10 and Esrom, and Carmi. The sons of Symyon, Jemuel, and Jamyn, and Japheth, and Jacob, and Sab, and Saber, 11 and Saul, the son of Chanyntidis. The sons of Leuy, Gerson, Caath, and Merary. 12 The sons 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 sons 13 of Phares, Esrom, and Amul. The sons of Ysachar, Thola, and Phua, and Jobab, 14 and Semron. The sons of Zabulon, Sared, and Thelom, and Jahelel. Thes the sons of Lyce, that she bat in Mesopotamye of Syrie, with Dyna his dowter; alle the soulis of the sons of her and of doutrytres, three and thirte. The sons of Gad, Sephyn, and Aggy, Suny, and Hesebon, 17 Hery, and Arodi, and Arely. The sons

CAP. XLVI.

And Yrael sene forth with all that he hadde, cam to the pit of ooth; and whanne sacrifices weren slayn there to God of his fadir Isaac, he herde: God bi a visioun in that ny3t clepynge hym, and seinya to hym, Jacob! Jacob! To whom he answeride, Lo! I am ny3. God seith to hym, Y am the stronge God of thi fadir; ny1 thou not drede, descend into Egipte, for Y shal make thee there in to a greet folk; Y shal goe doun thidir with thee, and Y shal brynge thee turnyng y3en fro themus, and Joseph schal sette his honde on thin eyen. Jacob roos fro the pit of ooth, and the sons token him, with her little children, and wyues, in the waynes whiche Farao hadde sente to bere the eld man, and alle thingis whiche he woldide in the loond of Canaan; and he cam in to Egipte with his seed, his sons, and her sons, and doutrytres, and al the generacioun togidere. Forsothe thes ben the names of the sons of Israel, that entriden in to Egipte; he with his fre children. The firste gendrid Ruben; the sons of Ruhen, Enoch, and Fallu, and Esrom, and Carmi. The sons of Sylene, Jemuel, and Jamyn, and Ahoth, and Jacobyn, and Sab, and Saber, and Saul, the son of a womman of Canaan. The sons of Leuy, Gerson, Caath, and Merarie. The sons of Juda, Her and Onam, and Sela, and Fares, and Zara. Forsothe Her and Onam dieden in the loond of Canaan; and the sons of Fares weren born, Esrom, and Amul. The sons of Isaacar, Thola, and Fua, and Jobab, and Semron. The sons of Zabulon, Sared, and Thelom, and Jahelel. These ben the sons of Lia, which scheidide in Mesopotamye of Siric, with Dyna, his dowter; alle the soulis of his sons and of doutrytres, thire and thirte. The sons of Gad, Sevon, and Aggi, Suny, and Hesebon, Heri, and Arodi, and Areli. The 17

\* in the sec. 4 Om. 408. 5 doutrytre 408 E. Methary 3. 6 doutrytre 408 E. 7 in Ruben 18. 8 Om. F.
of Asar, Jamne, and Jesua, and Jesuy, and Berya; and Sara, the dougter of hem. The sones of Berya, Heber, and Melchiel. 
18 Thes the sones of Zelphe, whom Laban zaf to Ly e, his dougter, and ths 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 
21 Asenech, the doughter of Putyphar, of the preest of Helipooleos, Manasses, and Ef- 
22 fraym. The sones of Beniamyn, Bela, and Becor, and Asbelgorn, and Naaman, 
23 and Jethi, and Resemophym, and Ophym, 
24 and Ared. Thes the sones of Rachel, the 
25 which gat Jacob; alle the soules four-
tene. The sones of Dan, Vsym. The 
26 sones of Neptalym, Jasyl, and Guny, 
27 and Jeser, and Salem. Thes the sones of 
28 Bale, whom zaf Laban to Rachel, his 
29 dougter. Thes gat Jacob, alle the soules seuen. And alle the soules that ben goon 
30 with Jacob into Egipte, and goon out of the leende of hym, with oute wyues of 
31 his children, sexti and sexe. The sones 
32 forsothe of Joseph, that ben born to hym in the loond of Egipte, soules two. Alle 
33 the soules of the hows of Jacob, that ben 
34 goon into Egipte, weren senenty. Jacob 
35 forsothe sente Juda before hym to Joseph, that he shulde telle to hym, and he 
36 shulde azen come into Gessen. Whider 
37 whanne he was comun, Joseph, ioynd his 
38 char, stiede vp to mete with his fader 
39 at the same place. And seynge hym, felle 
40 vpon the nek of hym, and bitwix the 
41 clippyngis wepte. And the fader seide 
42 to Joseph, Now glad Y shal shal dye, for I 
43 haue seen thi face, and at thin aboue thee 
44 Y leue. And he spak to his brethren; and 
45 to al the hows of his fader, Y shal steye,
46 and telle to Pharao, and Y shal 
47 seie to hym, My brethren, and the shal 
48 sones of Aser, Jamne, and Jesua, and Je-
49 su, and Beria; and Sara, the sister of 
50 hem. The sones of Beria, Heber and 
51 Melchiel. These weren the sones of Zel-
52 fa, whom Laban zaf to Lia, his dougter, 
53 and Jacob gendryd these sixtene per-
54 sones. The sones of Rachel, 'wijf of Ja-
55 cob', weren Joseph and Beniamyn. And 
56 sones\(^b\) weren born to Joseph in the loond 
57 of Egipte, Manasses and Effraym, which\(^b\) 
58 Asenech, 'doughtir of Puti\(\)f\(\)r', preest\(^d\) of 
59 Helipooleos, childide to hym. The sones of 
60 Beniamin weren Bela, and Becor, and As-
bel, Gera, and Naaman, and Jechi, 'Ros, 
61 and Mofym', and Ofym\(\), and Ared. These 
62 weren the sones of Rachel, which\(^e\) Jacob 
63 gendrider\(^b\); alle the\(^\)IJ personas weren four-
tene. The sone\(^a\) of Dan, Vsym. The sones\(^a\) 
64 of Neptalym, Jasyl, and Guny, and Jeser, 
65 and Salem. These weren 'the sones of 
66 Balal, whom Laban zaf to Rachel his doug-
tir. And Jacob gendride\(^a\) these; alle the 
67 soules\(^a\) weren seueny. And alle the men 
68 that entrieden with Jacob in to Egipte, and 
69 eden out of his thiy, with out 'the wyues 
70 of his sones', weren sixti and sixe. For 
71 sothe the sones of Joseph, that weren born to 
72 hym 'in the loond of Egipte', weren two 
73 men. Alle the souls of 'the hows of Ja-
74 cob', that entried in to Egipte, weren 
75 seunti. Forsothe Jacob sente Judas bi-
76 fore hym to Joseph, that he schulde telle 
77 to hym, and he schulder 'come in to Gessen. 
78 And whanne Jacob hadde come thi-
79 dir, Joseph stiede\(^a\) in his char to mete 
80 his fadir at the same place. And he si3 
81 Jacob, and felde on 'his nekke\(^b\), and wepte 
82 bitwixe collyngis\(^b\). And the fadir seide to 
83 Joseph, Now Y shal die ioiful, for Y si3 
84 thi face, and Y leue thee luyynge. And 31 
85 Joseph spak to his brithren, and to al 
86 the hows of his fadir\(^b\), I shal stie\(^b\), and 
87 'Y shal' telle to Farao, and Y shal 
88 seie to 

\(^{b}\) steupp BDEFH.
of my fader, the whyche weren in the 32 loond of Chanaan, ben comen to me, and ben men kepere of sheep, and han bisynes of flockys to ben fede; her beestis, and her drones, and al that thei mowen haue, 33 thei brouthe with her. And whanne he shal clewen 3ou, and seie, What is youre 34 werke? 3e shulen answere, Men shepherdes we ben, thi servauntis, fro ooure childishd unto the tyne that is now, and we and ooure faders. Thes thingis forsothe 3e shulde seye, that 3e mowen dwelle in the loond of Gessen, for alle Egipcyens hatten ale shepherdes of sheep.

CAP. XLVII.
1 Joseph thanne goyn yn tolde to Pharaoh, seiynge, My fader and bretheren, the sheep of hem, and drones, 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 fye men, the last of his bretheren, he settte bfore the 3 kyng, wom he askide, What han 3e of werke? Thei1 answerwen, Shepherdes of sheep we ben, thi servauntis, and we and 4 our faders; to pilgrimage into thi loond we ben comen, for there is noon eere to the flockis of thi servauntis; hungr1 meche wexyng greuows in the loond of Chanaan, and we axen that thow comande vs to be thi servauntis 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 mastrys 7 of my beestis. After thes thingis Joseph ladde yn his fader to the kyng, and sette hym befor hym, the which blesynghe to 8 hym, and askyde of hym, How feele ben 9 the dayes of the yeris of thi lijf? He answere. The dayes of the pilgrimage hym, My bretheren, and the hows of my fadar, that weren in the loond of Chanaan, ben comon to me, and thei ben men kepere 32 of sheepe, and han bisynesse of flockys to be fed; thei brouthe with hem her sheepe and grete beestis, and alle thingis whiche thei mituen haue. And whaune Farao schal 33 clewen 3ou, and schal seie, What is youre werk? 3e schulen answere, We ben thi serv 34 unts, men shepherdis, fro ooure children til in to presente4 tyne, bothe we and ooure fadris. Sotheli 3e schulen seye these thingis, that 3e mowen dwelle in the loond of Gessen, for Egipcyens witten alle keperis of sheepe.

CAP. XLVII.
 Therfor Joseph entride, and telde to 1 Farao, and seide, My fadar and bretheren, the5 sheepe and grete6 beestis of hem, and alle thingis whiche7 thei welden, camen8 fro the loond of Chanaan; and loo! thei stonden in the loond of Gessen. And he9 ordeynele fyeue, the laste10 men of his bretheren, bfore11 the kyng, which he axide12, 3 What werke han 3e? Thei answeriden, We thi servannts ben kepere of sheepe, bothe we and ooure faderis; we camen in to thi 116 loond to be pilgrimys13, for noo gras is to the9 flockis of thi servaunts; hungr14 wexith greouse in the loond of Canaan, and we axen that thon commende vs thi servauntis to be in the loond of Gessen. And so15 the kyng seide to Joseph, Thi fadar and thi bretheren camen16 to thee; the loond of Egip is in thi sijt, make thon hem to dwelle in the beste place, and 3yue thon to hem the loond of Gessen; that if17 thon woost that witti men ben in hem, ordeyne thon14 hem mastrys of my beestis. After these thingis Joseph brouthe in his7 fader to the king, and settide18 him bfore the king, which19 blesse the king; and he was axid of the king, Hou many ben the daies of the yeris of thi lijf? And he20 answeride, The daies of the pilgrimage of my

1 the A. 1 hungur A. 2 Om. bdefh.
3 this present 18. 4 Om. lkm once av. 5 the grete elp. 8 that 18. 6 han nowe 1. 7 Joseph is.
8 laste or mekeste 18. 9 to come bfore 18. 10 whom 1. 11 axide hem elp. 12 pilgrymes, that is, to dwelle 13 for a tyne to 18. 14 for hungur b. 15 to elp. 16 han nowe 1. 16 Om. kls. 17 sette egil. 18 aw. 9 and he is.
of my lijf ben of an hundred and threttie
zeer, litil and yuel, and thei comen not
vnto the dayes of my fadris, in the whiche
thei han pilgrimagid. And the kyng
blisid, he 3ede oute. Joseph forsothe to
the fader and to his brethern s[3af] possess-
syon in Egipte, in the best soyl of
the loond of Ramasses, as commaundyde Pha-
rao; and he fede hem, and al the haws
of his fader, 3yuge meetis to eche oon.
Forsothe in al the world breed lackide,
and hungur oppressideb the erthe, moost
of Egipte and of Chanaan; of the whiche
al the money he gederyde togider for the
selyling of whete, and putte it to 10 the tre-
sorie of the kyng. And whanne to the
biggerys fylynde prijs, cam al Egipte to
Joseph, seyng ye, s[3if] to vs breed; whi
dien we before thee, fylynde money? To
whom he answeride, Bryngyth 3oure beestis, and Y shal 3yue to 30w for hem
meetis, if prijs 3e han not. The whiche,
whanne thei hadden brount, he s[3af] to
hem foode for horris, and sheep, and oxen,
and assis; and he susteynde hem that
3eer for chaungynge of beestis. And thei
camen the secounde 3eer, and seiden to
hym, We hiden not to oure lord, that
faylynde the money and the beestis to-
gideres han failid, ne it is priue fro thee,
that with ouen bodies and loond we han
not; whi thanne shulen we dye, thee se-
ynge? and we and oure loond of thee
shulen ben, bie vs in to the kyngis thrall-
dom, and s[3if] vs seedes, lest peryshynde
the tilyer, the loond be turned azen into
wildernes. Thanne Joseph bouyte al the
loond of Egipte, echoon selynyge his pos-
sessionis, for the greetenes of hungur;
and he sugettide it to Pharao, and al
the pupilis of it, fro the laste termes of
Egipte vnto the vvttmostc 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
lyf, ben feewe and yule, of an hundrid
andd threttie 3eer, and the 'camen note f' tiiff
to the daies of my fadris, in which thei
weren pilgrymes. And whanne hee hadde
blessid the kyng, he 3ede out. Forsothe 11
Joseph s[3af] to hise fadir and brethern pos-
sessionis in Egipt, in Ramasses, the beste
soile of erthe, as Farao commaundide; and
he fede hem, and al the haws of his fadir,
and 3af metis to alle. For breed failide 13
in al the world, and hungur oppresse
the lond, moost of Egipt and of Canaan;
of whiche londis hee gaderide al the money
for the s[3ilyng of wheete, and brouyte it
in to the 'tresorie of the kyng'. And
whanne prijs failide to the biersis, al E-
gipt cam to Joseph, and seide, 3yue thou
'loounes to vs'; whi shulen we die before
thee, while monei failith? To whiche he
answeride, Bryngye 3e 3oure beestis, and Y
schal 3yue to 3o metis for tho, if 3e han
not prijs. And whanne thei hadden brouyt 17
tho, he s[3af] to 3e metis for horris, and
sheep, and oxun, and assis; and he sus-
steynede hem in that 3eer for the chaun-
gynge of beestis. And thei came in the 18
secunde 3eer, and seiden to hym, We
helen not fro oure lord, that the while
monei failith, also beestis failiden togider,
nether it is hid fro thee, that with out
bodies and lond we han no thing; whi 19
therfor shulen we die, while thou seest? bothe we and oure lond schulen be thine,
bie thou vs in to the kyngis seruage, and
3yue thou seedis, lest the 20 while the tillere
perischith, the lond be turned in to wil-
diness. Therfor Joseph bouyte al the 20
lond of Egipt, while all men seelden her
possessions, for the greetenes of hungur;
and he made it and alle pupilis therof 21
suget to Farao, fro the laste termes of
Egipt til to the laste endis thereof, outakun 22
the lond of prestis, that was 3oou of the
kyng to hem, to whiche 23 prestis also metis
weren 3oou of the 24 comon bernys, and
weren 3oun, and therfor thei ben not
23 nedid to sellen her possessiouns. Thanne
seide Joseph to the pepis, Lou! as 3e be-
holden, and 30w and 3oure loond Pharao
hath; takith seedis, and sowith feeldis,
21 that 3e mowen han lyuelodis; the fyfthe
parto 3e shulen yxue to the kyng, the
tother foure partis Y leue to 3ow into
seed, and into metys, to meynes, and to
23 youre children. The whiche answerwen,
Oure helthe is in thin hoond; ourep God
only biholde vs8, and gladliche we shu-
26len serue to the kyng. Fro that thyme
vnto the day that is now, in al the loond
of Egipte the fyfthe 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 greelyt. And he lyuede
in it sixtene 3eer, and alle the dayes of
the lijf of hym ben maad of an hundryd
29 and seuene and fouorti 3eer. And whanne
he biholde the day of deeth to niej, he
clepide his sone Joseph, and seide to hym,
If Y haue foundun grace in thi stt, 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 birey me in
the sepulcre of myn eldres8. To whom
Joseph anwserde, 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 Efraym, forth
23eden to go. And it was seide to the
olde man, Lou! thi sone Joseph is comen
therfor thei weren not compellid to sille
her possessiouns. Therfor Joseph seide to23
the pupils, Lo! as 3e seen, Faro waldth
bothe you and youre lond; take 3e seedis,
and 'sowe 3e 6feeldis, that 3e moune haue24
fruytis; 3e schulen 3yue the fynthe part
to the kyng; Y suffre to you the foure 6
residue partis in to seedc and in to meetis,
to 3ou, and to 3oure fre children. Whiche25
answeriden, Oure helthe is in thin hoond;
oneli oure God biholde vs8, and we schulen
iofuli serue the kyng. Fro that thyme til26
inf to presentx dai, in al the lond of Egipt,
the fyueth part is paied to the 6 kyngis,
and it is maad as in to a 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 encreesid and
multiplied ful mych. And he lyuede ther-28
ynne sixtene 3eer; and alle the dais of
his lijf weren maad ofk an hundrid
and seuene and fourti 3eer1. And whanne he 29
seij the daiom of deetha nye, he clepide his
sone Joseph, and seide to hym, If Y haue
founde grace in thi stt; putte thin hoond
vndur myn hipe, and thou schal do meri
and treuthe to me, that thou bire not me
in Egipt; but 'Y schal slepeo with my fa-
dris, and take thou awey me fro this
lond, and bire inp the sepulcre of my
grettere4. To whom Joseph anwserde, Y
schal do that thou comauint. And31
Israel seide, Therfor swere thou to me;
and whanne Joseph swoor, Israel turnede
to the heed of the bedf, and worshipide
God.

CAP. XLVIII.
1 And so whanne these thingis weren don,1
it was told to Joseph, that his fadir was
sijk. And he took hisse twei sones, Ma-
nasses and Efraym, and he disposide to1
go. And it was seid to the elde man, Lo!2
thi sone Joseph cometh to thee; whicha

\* party bdefh. p and oure a. q in vs a. r seuenten d sup.ta. s eldren bdefh.

2 soweth is. b thei g. fourth a pr.m. k. c the seed k. d The whiche t. e thou vs s. f om. is.
8 this present is. h om. cikon eccm. bw. i om. s. k om. fiqfis. 1 yeeris g. m daius d. a his
decht a. o slepe Y c pr.m. v me in 1ks. 8 grettere fadris is. r beddis heed 1. bed heed s. a om. 1.
1 him to 10. u the which g.
to thee; the which countenond sat in the bed. And to Joseph comun in to him, seith, God Almytyti aperyde to me in Luza, that is in the lound of Chanaan, and he blissed to me, and seith, Y thee shalt encreese and multiope, and make into campanies of peples, and Y shalt yeue to thee this lound, and to thi seed after thee, in to everlasyngge possessioun.

Thanne thi two sones, that ben born to thee in the lound of Egipte biore Y com bider to thee, shulen ben myne, Effraym and Manasses as Ruben and Symeon shulen ben acountid to me; the tother forsothe whom thou shalt gete after hem shulen be thine, and bi name of her brethren shulen be clepid in her possessiouns. To me forsothe whanne Y cam fro Mesopotanye, Rachel was deed in the lound of Chanaan, in that weie, and it was veer tyne; and Y cam into Effratam, and Y bryeide hir bide the wide of Effratha, the which in another name is clepid Bethlehem. And Jacob, seynge the sones of hym, seide to hym, Who ben thes? He answerde, My sones thei ben, whom God hath youn me in this place. Bryng hem, he seith, to me, that I bliss to hem. The eyen forsothe of Yrael wern derke for greet eede, and cleerli he myyte not se; and hem put to hym, kissyng and cleppyng hem, seide to his sone, Y am not biglid of thi sijt; forthermore God hath shewid to me thi seed. And whanne Joseph hadde takun hem fro the bosome of the fader, he anowrude, bowid into the erthe. And he putte Effraym at his rjht hoond, that is, at the left syde of Israel; Manasses forsothe in his lift side, at the rjht side of the fader, and he putte bothe to hym.

The which strechyngne out the rjht hoond, putte vpon the heed of Effraym, the lasse brother; the left forsothe vpon was countenond, and sat in the bed. And whanne Joseph entride to hym, he seide, Almytyti God apperide to me in Luza, which is in the lound of Canaan, and blesside me, and seide, Y schal encreese and multiope thee, and Y schal make thee in to campanies of pupils, and Y schal yeue to thee this lound, and to thi seed after thee, in to everlasyngge possessioun. Ther-v for thi two sones, that ben born to thee in the lound of Egipte biore that Y cam hidir to thee, schulen be myne, Effraym and Manasses as Ruben and Symeon schulen be arettid to me; forsothe thes other, which thou schalt gendre aftir hem schulen be thine; and thei schulen be clepid bi the name of her brethren in her possessiouns. Forsothe whanne Y cam fro Mesopotamye, Rachel was deed to me in the lound of Canaan, in thilke weie; and it was the bigymyng of somer; and Y entride in to Effrata, and beriede hir bisisd the weie of Effratha, which bi another name is clepid Bethlehem. Forsothe Jacob seide the sones of Joseph, and seide to him, Who ben these? He answerde, Thei ben my sones, which God 3af to me in this place. Jacob seide, Bryng hem to me that Y blesse hem. For the ijen of Israel, dasewiden for greet eede, and he myyte not se clerli; and he kisse and collide the children ioyned to hym, and seide to his sone, Y am not defrauid of thi sijt; forthermore God schewide to me thi seed. And whanne Joseph hadde take hem fro the fadris lappe, he worshipide lowe to ether. And he sette Effraym on his rjht side, that is, on the lift side of Israel; forsothe he settide Manasses in his lift side, that is, on the rjht side of the fadir; and he ioyneide bothe to hym. Which held forth the rjht hond, and settide on the heed of Effraym, the lasse brothir; sotheli he settide the left

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XLVIII. 3—14.

\[\text{sat vp 18.} \quad \text{that is 18.} \quad \text{thee and b.} \quad \text{tothere k.} \quad \text{gete t.} \quad \text{possessione k.} \quad \text{Om. E. in the b.} \quad \text{the somer in pr.m. qirex sec.m.} \quad \text{briede a. I heride is.} \quad \text{the which r.} \quad \text{he seide is.} \quad \text{that is.} \quad \text{b. Om. is.} \quad \text{he seide to him a.} \quad \text{bryngye 3e f.} \quad \text{Israel iyen a.} \quad \text{he seide ris.} \quad \text{hath schewide r.} \quad \text{his fadir t. his fadir a.} \quad \text{in to c pr.m.} \quad \text{the erthe beginiex sec.m.} \quad \text{sette formes.} \quad \text{sette eilps.} \quad \text{on is.} \quad \text{his is.} \quad \text{The which r.} \quad \text{sette elmp. leide it is.} \quad \text{Effraym heed s.} \quad \text{yest e. yungere is.} \quad \text{sette lmp. leide is.} \quad \text{his is.} \]
the head of Manasse, the which was more thur3r; birth. Jacob togidere chaungyngye
the hondes, blisside the sones of Joseph,
and seith, God, in whos sij3 zeden my
fadres Abraham and Ysaac; God, that
sedde me fro my f3ongthe into the day
that is now; that aungel that deleyueride
me fro alle yuelis, blesse to the children,
and my name be inowardely clepid vpon
hem, and the names of my fadris Abra-
ham and Ysaac; in multitude vpon erthe
growe thei. Joseph forsothe seynghe that
his fader hadde putte the ri3t hoond vpon
the head of Effraym, greuwously tok, and
the hoond of the fader takun, enforside
to hene fro the head of Effraym, and to
ber ouer vpon the head of Manasse. And
he seide to the fader, Not so, fader, it
fallith to be, for this is the first getun;
put thi ri3t hoond vpon the head of hym.
The which forsoakynge seith, I knowe,
one myne, Y knowe; and this forsothe
shal be into puplis, and shal be multi-
plied; but the brother of hym lasse more
than he shal be, and the seed of hym
shal growe into folk of kynde. And he
blisside hem in that tyme, seynghe, In
thee Yrael shal be blissid, and shal be
seide, God do to thee as to Effraym
and Manasse; and he settide Effraym
before
Manasse. And he seith to Joseph, his
sone, Loo! Y dye, and God schal be with
3ow, and he shal bryng30w azen to the
hoond of youre fadris; Y yuye to thee o
parti oute of thi brethren, 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 3e gaderid togidris,
that Y telle that ben to comen to 30u in
the laste daies; be 3e gadered togidris,
hond on the head of Manasses3, that was
the more thur3r; birth. Jacob chaungide
the hondes, and blesside his sone Joseph,13
and seide, God, in whos sij3 my fadris
Abraham and Isiac 3eden; God, that
fedid me fro my 3ong weyynge age til in
to present4 day; the aungel that deleyuered
me fro alle yuelis, blesse thes5 children,
and my name be clepid on hem, and the
names of my fadris Abraham and Ysaac;
and were thei in multitude on erthe. For-17
sothe Joseph seij that his fadir hadde set
the ri3t hond on the head of Effraym, and6
took7 heuyly, and he enforside to8 reise the
fadris9 hond takun9 fro the head of Ef-
fraym, and to bere 'ouer on9 'the head of
Manasses. And he9 seide to the9 fadir,18
Fadir, it acordith not so; for this is the
firste gendrid1; sette thi ri3t hond on the
head of hym. Which10 forsok ynde seide,19
Y woot, my sone, Y woot; and sothelie
this child schal be in to puplisw, and he schal
be multiplied; but his 3onger brother schal
be more than he, and "his seed" schal en-
creesse in to folkis. And he20 blesse hem20
in that tyme, and seide, Israel schal be
blesseid in thee, Joseph2, and it schal be
seid3, God do to thee as to4 Effraym and
as to Manasses. And he settide5 Effraym
before Manasses; and seide to Joseph, his21
sone, Lo! Y die, and God schal be with
30u, and schal6 lede 30u azen to the
land of youre fadris; Y yuye to thee o part ouer22
thi bretheren which Y took fro the hand of
Amorei, in my swerde and bowe.

CAP. XLIX.

Forsothe Jacob clepide his sones, and seide to hem, Be 3e gaderid that Y telle
what thingis schulen come to 30u in the
laste daies; be 3e gaderid, and here, 3e2

u 3outhe bdfhi.

b Manasses heed is. c his hond i. his hondis s. d this present is. e the k. f his ris. g and to bere ouer on the head of Effraym, and e. h he took that is. i him to is. j his pis. k fadir is. m and take it i. n it ouer vpon is. o Om. s. p Joseph is. q his is. r bigeten i. s his is. t Om. u The which i. v to do so and is. w many puplis is. x the seed of him is. y Jacob is. z Effraym i. a seid in prayerbe, i marg. b he dide to i. he shal to s. c sette roilps. d he shal is. e to gider that i. f dai v.

b b 2
and here 3e, the sones of Jacob, here 3e
3 Yrael joure fader. Ruben, my firste getun,
they my strengthe, and the bigynynge of
my sorwe; first in jiftis, and more in com-
mandynge; they art held out as water;
ne grow thou, thou hast steced up the
cowe of thi fader, and thou hast
defoulid the bedde of hym. Symeon and
Leuy, bretheren, the vessels of shrew-
dness, makynge batails; in the counsel of
hem come not my soule, and in the com-
panye of hem be not my glorie; for in
her woodnes thei slewen a man, and in
her owne wil thei vndurdelueden the
7 wal; cursid is the woodnes of hem, for
it is stedfast, and the indignacion of
hem, for it is hard; Y shal deuyde hem
in Jacob, and I shal scater hem in Yrael.
4 Juda, thee shulen preyse thi bretheren,
thin hondis in the skulls of thin ene-
myes, the sones of thi fader shulen lowe
thee. The whelp of lyon Juda; to the
prey, some myne, thou steydist vp; rest-
ynge thou ley down as a lyon, and as a
lionesse who shal arere hym? The septre
fro Juda shal not be takun awey, 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,
byndyne to a vynyned his colt, and to a
yn, O! my sone, his she asse; he shal
wasshe in wyne his stoole, and in blood of
a grape his mantil; fayrer ben the eyen
of hym than wyne, and the teeth of hym
whitter than mylk. Zabulon in the brynyke
of the see shal dwelle, and in the stacioun
of shippes, archenyng vnto Sidon. Ysa-
char, an hee asse strong, liggynge bitwix
the teermes, saw3 rest that it was good,
and the loond that it was best, and un-
derpette his shuldur to bere, and he is
maad to tributis seruynghe. Dan shal
sons of Jacob, here 3e Israel joure fadir.
Ruben, my firste genrid1 sone, thou art3
my strengthe and the bigynnyng of my
sorwe; thou ouzist to be the former in
jiftis, the more in lordschip; thou art4
sched out as watir-k; wexe thou not, for
thou stiedist1 on the bedm of thi fader, and
defoulidistn his bedo. Symeon and Leuy,5
bretheren, fysyteynge vessels of wickednesse;
my soule come not in to the councele of
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
mynedn6 the wal3; curside be the wood-7
nesse of hem, for it is obstynat, and the
indignacioun of hem for it is hard; Y
shal departhe hem8 in Jacob, and I shal
scaterere hem in Israel. Judas, thi bretheren8
schulen preise thee, thin hondis schulen
be in the nollis of thin enemyes; the8
sones of thi fadir schulen worshippe thee.
'Awelpe of liou' is Judas8; my sone9
thou stiedistx to prey7; thou restidist,
and hast leynf as a lioun, and as a lionesse
who schal reise hym? The septre9 schal10
not be takun awey fro Juda, and a duky
of his hipe, tilb he come that schal be
sent, and he schal be abidingg of hethene
men; and he schal tye his colt at the11
vyner, and his femall4 asse at the vyne;
Ae! my sone, he schal waische his stoole
inw wyn, and his mentil in thee
blood of grapeb; hise ijen ben fairere than wyn,12
and hise teete ben whittere than mylk.
Zabulon schal dwelle in the brenk of the13
see, and in the stonding of schipis; and
schal1 streteke til to Sydon. Isachar, 14
strong asse, liggynghe bitwixte terme, so315
reste, that it was good and seyc16 the lond
that it was best, and he vndirsetteidе his
schuldure to bere, and he was maad seru-
ynghe to tributisо. Dan schal deme his16

v of a. w is his it.

h the sones i. 1 bigetun i. k w. into sfool leccherie l marg. 1 wentist vp i. m couche i. n de-
foalist quot. o bed, that is, his weif ncooknqwst. b. his weif m marg. p vndirmeneden i. meneden s.
q the wal, ether hociden a bole, as it is in Ebreon congq. r be cursid for nc. s Om. g. t Om. is. u and
the c. v Judas the whelp of a lioun i. a lyonn whelp s. w Om. i. x hast gon vp i. y the prey i.
x lece i. a septre, that is, dignite of kyng ncoqns. b schal not be takun awey til nc. c the abiding is.
4 schede is. c O! is. d ai in c. e Om. planes. f grace rUKLANNPRYWD. the grape is. 1 he schal is.
areche r. i s. m be sawye is. n vndirsette groa. o tributis, ether to rente, as it is in Ebreon nggnq
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-
ward; and thii yuuer of helthe 2 Y shal 
abyde, Lord. Gad gird shall feijt bifoire 
hym, and he shall be gird biiynde. Aser, 
the fat breed of hym, and he shal 3eue 
delices to kyngis. Neptalym, the herte 
sent out, and 3yuynge the spechis of 
fayrnes. The sone acreeysynge, Joseph, 
the sone acreeysynge, and seply in sijt; 
the douytrez hidir and thider remened 
upon the wal, but thei eggedyn hym out, 
and streuen, and enuyden to hym, hau-
yynge darts. Sat in the strong the bowe 
of hym, and vnbounben ben the bondis of 
armes, and of the bondis of hym bi the 
hoond of the mysti of Jacob; thens a 
shepherdede 3ede out, the stooone of Yrael. 
23 God of thi fader shal be thin helpere, 
and the Almysti God shal blesse thee with 
blessynges of heuene fro aboue, and with 
blessyngis of the see liggyng beneth, and 
with blessyngis of tetis, and of the wombe; 
24 the blisysngis of thi fader ben cownfortid 
with the blisysngis of the fadris of hym, 
to the tyme that were comen the desyre 
of euerynstyg hym hillis; ben thei maad in 
the heed of Joseph, and in the heed of 
25 Nazarei amongst his bretheren. Beniamyn, 
a wulf raunypynge, the morwen tide 
shal eete a prey, and the euentide he 
shal dyuyde spoylis. Alle thes in the 
lynagis of Irael twelue; thes thingis 
spak to hem her fader, and blesside hem 
26 eche with propre blessyngis. And he 
comaundide hem, seliyng, Y am geredid 
to my puple, birye 3e me with my faders 
in the double splenk, that is in the feeld 
of Effron Ethei, aijens Mambre, in the 
puple, as also another lynage in Israel. 
Dan be maad a serpent in the weie, and 
27 cerastes in the path, and bite the feet of 
an hors, that the 'stiere therof' falle bac-
ward; Lord, Y schal abide thin heltheye, 
Gad shal be gird, and schal fyte bifoire 
hym, and ahe shal be gird biiynde. Aser 
his breed shal be plenteuous, and he 
shal 3yue deliciis to kyngis. Neptalym 
shal be an hert sent out, and 3yuyngne 
spechis of fairenesse. Joseph, a sone en-
22 creessynge, a sone encreisynge, and 
Fair in 

biiynge 

shal 

Aser 

30. 

loond of Chanaan, that Abraham bouhte with the feald of Efron Ethhe, into pos-
session of a sepulcre. There thei bir-
rieden hym, and Sara, the wijf of hym; there also byried is Ysaac, with Rebecca the wijf; there and Lya biried lieth.

And endid the maundyments with whiche the sones he enfourmyde, he gederede to-
gedere his feet vp on the bed, and dyed, and put he\textsuperscript{b} is to his puple.

CAP. L.

That seyne Joseph, fel vp on the face
of the fader, wypynge, and kyssynge hym, and comandide to the servaunatis, his leches, that with swete oynementis thei shulden anoynte the fader. The whiche the maundyments fyllillynge, passiden ouer fourti dayes; this forsothe manere was of bodies anoyn, and Egypte wepte hym seuenti dayes. And fulfillid the tyme of weillyng, Joseph to the meyne of Pharao spak, If Y haue founde grace in joure siyt, speke 3e in the eeris of Pharao, therthrye that my fader hath chargid me with ooth, seiyng, Loo! Y dye, in my sepulcre that I delude to me in the loond of Chanaan, thow shalt byry me; thanne I shal steie vp that Y byrye my fader, and shal turne a\textsuperscript{yen}. And Pharao seyde to hym, Stey vp, and byry thi fader, as thow hast sworne. Whom stiyng vp, scheden with hym alle the oold men of the hows of Pharao, and alle the more thur3 birth of the loond of Egypte, the hows of Joseph with his bretheren, with outen litil children, and flockis, and droues, that laffen in the loond of Gessen. And he hadde\textsuperscript{c} in his ledyng chares, and rydyng men, and there was maad the company not a litil. And thei camen to the threyshyng feele of Adad, the which is set bionde Jordan, where holdyngue the

\textsuperscript{b} Om. e. \textsuperscript{c} ladde EDFH.
offices for the deed, with greet weylyling
and hydows, fulfilliden4 seuen daies. That
whanne hadden seen the dwellers of the
loond of Chanaan, seiden, A greet weyl-
yng is this to the Egipcians, and therfor
thei cleiden the name of that place The
weylyling of Egitpe. Thanne the children
of Yrael diden as it was comaundid hem,
and berynyng hym into the loond of Chana-
nae, byryden hym in the dollbe spel-
unk, that Abraham bouste with the feeld,
into possessioun of a sepulcre, of Ephron
14 Ethei, açens the face of Mambre. And
Joseph is turned açen into Egitpe, with
his bretheren, and with al the cuumanye,
the fader beryed. The which deed, dre-
ynge the bretheren of hym, and togidere
spekyng, lest perauntere he haue mynde5
of the wrong that he suffred, and 3eclede
16 to vs al the yuel that we han do, senten
to hym, seiyng6, Thi fader comaundide
17 vs or he shulde die, that thes wordes to
thee we shulden seye, Y preye, that thou
foryste the wickidnes of thi bretheren,
and of the syne, and of the malyce that
thei wrou3ten in thee; and we preyen,
that to the seruanunt of God, thi fader,
thow forseye this wickidnesse. The whiche
18 things herd, Joseph wepte. And to hym
comen his bretheren, and mekid into the
19 erthe lowtiden, and seiden, Thi seruanuntis
we ben. To whom he answerde, Wole 3e
not dreden, whether mowen we açen-
20 stonde the wil of God? 3e thou3ten of
me yuel, and God turneth it into good,
that he shulde enhance 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 coumfortide hem,
22 and fayre and softly he spak, and dwelte
in Egitpe, with al the hows of his fader,
and lyuede an hundrid and ten yeer, and
saw3 the sones of Effraym vnto the
thridde generacioun; and the sones of
weylyling and strong, and fillide7 seuen8
daies. And whanne the dwellers of the
11 loond of Canaan hadden seyn this, thi
seiden, This is a greet weyling to Egip-
cians9; and therfor thei cleiden the name
of that place the weylyling of Egitpe. Therfor
12 the sones of Jacob diden, as he hadde9 co-
maundid to hem; and thei baren hym in
13 to the loond of Canaan, and thei birieden
hym in the double denne, which10 denne
with the feeld Abraham hadde bou3 of
Effron Ethei, açens the face of Mambre,
into possessioun of sepulcre10. And Jo-
14 seph turnede açen in to Egitpe with hise
britheren and al the felouschipe, whanne
the12 fadir was bried. And whanne the13 fadir
was deed, the bretheren of Joseph
drededen, and spaken togidere, lest per-
auntere he be myndeful of the wrong
which11 he suffride, and yeld to vs al the
yuel, that we diden. And thei senten to
16 hym, and seiden, Thi fadir comaundide to
vs, before that he die, that we schulden17
seie to thee these thingis bi hise wordis;
Y beache, that11 thou foryste the wicki-
donesse of thi bretheren, and the syne,
and malice which12 thei hauntiden açens thee;
also we preien, that11 thou forseye this
wickidnesse to thi fadir, the seruant of
God. Whanne these thingis weren herd,
Joseph wepte. And hise bretheren camer18
to hym, and worschipiden lowe to19 erthe19,
and seiden, We ben thi seruanuntis. To19
whiche he answeride, Nyle 3e dredre; whe-
ther we moun açenstonde Goddis wil?
3e thou3ten yuel of me, and God turnede
20 it in to good, that he10 schulde10 cuhaunse
me, as 3e seen in present13 tyme, and that
he schulde10 make saaf many11 puplis; nyle21
3e dredre, Y schal fede 3ou and 3oure
little children. And he coumfortide hem, and
spak sweili, and liysty11; and he22 dwelde22
in Egitpe, with al the hows of his fadir.
And he lyuyde an hundrid yeer, and he

4 thei fulfilliden. 5 in mynde. 6 Om. n.
7 Om. s. 8 Om. s. 9 Om. A.
10 Om. s. 11 the which. 12 a sep-
pulcre. 13 his. 14 her. 15 that is. 16 thee, that 16. 17 that 16.
18 thee, that 16. 19 in to c pr. m.
20 the erthe REGIXR sec m. 21 3e a.
22 youlde 1. 23 this present 16s.
24 wolde 1. 25 bi me many 16s.
26 lyti to hem 1. 27. or mytilli to hem 8. 28 Joseph 16.
Machir, son of Manasse, born in the knees of Joseph. The which things overpassid, he spak to his bretheren, After my deeth God shal visite 3ow, and make 3ow steyen vp fro this loond to the loond that he fastnede with ooth to Abraham, Ysaac, and Jacob. And whanne he hadde adiuryd hem, and seide, God shal visite 3ow, bere 3e with 3ow my bones fro this place, he diede, fullfillid an hundred and ten yeeris of his lijf, and anoyntid with swete oynementis, was leid in to h townbe in Egipte.

Heere endith Genesis and now bigynne[th] Exodus.

Here endith Genesis, and here bigynneth Exodus.

† 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 mencion, that whanne Joseph was deed, and alle his brethren, and the sones of Israel encresseden, and weren multiplied as buryownynge, a newe king, that knew not Joseph, and Egipcians togidere, oppresseden the peple of Israel with grete werks, and hateden hem, and turmenteden, and scorneden hem. Also how God before ordeynede Moises and Aaron, of the kynrede of Leuy, to lede the peple of Israel out of the lond of Egipt, by strengleth and vertu doom of God; in so myche that thei weren constreyned to let hem go, lest thei scholden alle haue perischid. And how Moises smoot the rede see with the yerde of God, and the see stand vp as a wal, while the peple of God passide thoruʒ; and that Farao and al his oost, pursuwinge hem, were drenchid in the see comynge vp on hem. Also how the peple goynge forth bi desert grucheden aʒens the Lord, and Moises and Aaron, her leders, for hungur and thurst, travaile and werynese; and how God spak to the peple, and thei herden his vois, and dredden greetli, and saf to hem the ten comauundementis writen in tablis of soon. Also Moises wroth to hem the lawe, to iustifie alle wrongis doon bitwixe man and man. Also how Moises was comaundid to make a tabernacle, to wurschie therinne the Lord, and ofre sacrifis, and how he scholde make the prestis clothis, and his hymynstris, and al her array in the seruyse of God, and the auters, and propiciatorie, candistike and lijis, lanternes and encens, and alle other ornamentis of the tabernacle. Here endith the prologue, and here bigynneth the book of Exodi.

Here bygynneth Exodi.

CAP. I.

1. Thes ben the names of the sones of Yrael, that ʒeデン into Egipte with Jacob; eche with her housholdes ʒeデン yn; 2. Ruben, Symeon, Leuy, Judas, Isachar, 4. Zabulon, and Beniamyn, Dan, and Nep-talym, Gad, and Aser. Thanne weren alle the soules of hem that ʒeデン out of the shipe of Jacob senatori and fyue. Joseph forsothe was in Egipte; the which deed, and alle his brethren, and al his cosynage, the sones of Yrael wexen, and as

Here bigynneth the book of Exodi.

CAP. I.

These ben the names of the sones of Israel, that entriden into Egipte with Jacob; alle entriden with her housis; Ruben, Symeon, Leuy, Judas, Isachar, Zabu-lon, and Benjamyn, Dan, and Nep-talym, Gad, and Aser. Therfor alle the soules of hem that ʒeデン out of the shipe of Jacob senatori and fyue. Forsothe Joseph was in Egipte; and whanne he was deed, and alle his brethren, and al his kynrede, the sones of Israel encressiden,

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* From d. Exodus. n. No rubric in AEBH but only running title.

* This Prologue is from m. ** Here bigynneth Exodi. Lop. Incipit liber Exodi. e. No title in FTXD.

* Om. f. c alle these is. d meynce ɾs. e sones s. f Jacobs hip is.
of Egipte, to the other Fua, and the mydwyues of Ebrews, of the whiche oon was clepid Sefera, the tother Fua; and he came maundide to hem, Whanne 3e schulen do the office of medewyues to Ebrew wynmen, and the tyme of childberyng schal come, if it is a knaue child, sle 3e hin; if it is a woman, kepe 3e. Forsothe the mydwyues dremen God, and diden not bi the comandement of the kyng of Egipte, but kepten knaue children. To the other clepid to hym the kyng seide, What is this thing which 3e wolden do, that 3e wolden kepe the children? Whiche answered, Ebrew wynmen ben not as the wynmen of Egipte, for thei forsothe han the kunnynge of medewyung, and er we comen to hem, thei ben delyuered. Thanne God dide wel to the medewyues; and the

and weren multiplied as buriounnyng, and thei weren maad strong greetli, and filliden the lond. A newe kyng, that knewe not Joseph, roos in the meene tyne on Egipte, and seide to his puple, Lo! the puple of the sones of Israel is myche, and strongere than we; come 3e, wiseli oppress we it, lest perauntuent be multiplied; and, if batel risith aijens vs, it be addid to oure enemies, and, we overcomen, he go out of the lond. And so he made maistris of werkis souereynys to hem, that thei schulden turnente hem with chargis. And thei maden citees of tabernaclis to Pharao, Fiton, and Ramesses. And bi hou myche thei oppressiden hem, 3i thei schulden turnente hem with chargis. And thei maden citees of Egipt, and turnediden, and scorneden hem; and brousten her liff to bitternesse bi hard werkis of cley and tyle, and, with al sernage, thrur the which thei weren thrist down in werkys of the erthe. And the kyng of Egipte seide to the mydwyues of Ebrews, of the whiche oon was clepid Sephora, and that other Fua, commundyngem hem, Whanne 3e schulen serue the wynmen of Ebrew, to take their children of their wonbe, and the tyne of birthre come, if it be a maal, sleek hym; if a fema, kepith. Forsothe the mydwyues dremen God, and diden not after the heeste of the kyng of Egipte, but kepten the males. The whyche to hym seide the kyng, What now is this 3e wolden do, that the knaue children 3e wonen kepe? The whyche answered, Wymmen of Ebrew ben not as the wynmen of Egipte, thei forsothe han the kunnynge of medwyung, and er we comen to hem, thei ben delyuered. Thanne Comme 3e, wiseli oppress we it, lest perauntuent be multiplied; and, if batel riseth aijens vs, it be addid to oure enemies, and, we overcomen, he go out of the lond, whanne we ben ouercommen. And so he made maistris of werkis souereynys to hem, that thei schulden turnente hem with chargis. And thei maden citees of tabernaclis to Pharao, Fiton, and Ramesses. And bi hou myche thei oppressiden hem, 3i thei schulden turnente hem with chargis. And thei maden citees of Egipt, and turnediden, and scorneden hem; and brousten her liff to bitternesse bi hard werkis of cley and tyle, and, with al sernage, thrur the which thei weren thrist down in werkys of the erthe.
puple growide, and was comfourtid greetili. 21 And for the mydwyues dredden God, he 
byldyd1 to hem housis. Thanne Pharao 
comamundide to al his puple, seynge, What 
euer of maal kynde shal be born, throwe 
3e it in to the flode; what ever of femaal, 
kepith.

CAP. II.

1 Aftir thi s3ede out a man of the hows 
of Leuy, and took a wif3 of his lynage, 
that conceptyede, and bar a child, and 
seynge hym shapyly, hydde hym thre 
3monethis. And whanne he myste hide 
hym no lenger, he tok a ionket of resshe 
and gle dew it withe glewishe cley, and 
with piche, and putte the litil faunt1 
with yyne, and sette out hym in the 
flaggi place of the brinke of the flode, 
4 his sister stondyng afer, and bihollandye 
5 the aventure of the thing. And, lo! the 
dou3tir of Pharao descendide for to be 
wasshid in the flode, and hir mayden 
ser-auntis s2den bi the brynke of the 
flode. The which, whanne she hadde seen 
the ionket in the growynge place of resshe, 
sente oon of hir mayden ser-auntis, and, 
it broynse forth, opynynge and bihollandye 
in it a litil child wepyng, haungye rewth 
of it, seith; Of the children of Ebrews he 
7 is. To whom the sister of the child, Wolt 
throw, she seith, that Y go, and clepe to 
thee a womman of Ebrew, that may no 
rishe the child? She answeerde, Go. The 
mayden child 3ede, and clepide hir moder. 
9 To whom spak the dowstir of Pharao, 
Tak, she seide, this child, and norisched 
to me, and Y shal yyne to thee thi mede. 
The womman tok, and norisshide the 
child, and ful waxen tok to3 the dowstir 
of Pharao, whom she clepide to hir in 
steede of a sone; and she clepide his 
name Moyses, seynge, For of the water 
11 Y tok hym. In thilke daies, after Moyses8 
greetili. And for the mydewyues dredden 21 
God, he1 bilden 'hounsis to hem2. Therfore 
Faraon comamundide al his puple, and seide, 
What ever thing of male kynde is borun 
ei Ebrewi3, 'caste 3e4 into the flode; 
what ever thing of wynnyn kynde, kepe 
3e5.

CAP. II.

Aftir this thingis a man of the hows1 
of Leuy6 3ede out, and took a wif3 of his 
kyne, which7 conseynede, and childide a 
sone. And sche1 sei3 hym wel farynge, 
and hidde him8 bi9 thre monethis. And3 
whanne sche myste not helea, thanne sche 
took a 'leap of segge9, and bawmede10 it 
with bar and9 pitch, and puttidbe 10 the 
song child with yyne, and puttidbe hym 
forth in a 'place of spiers12 of the brinke of 
the flode, the while his sistir stood afer, and4 
bibldle the hifallinge of thing. Lo! 
forsothe the dou3tir of Pharao cam down 
to be walschun in the flode, and hir damysels 
walkiden bi the brynke of the flode. And 
whanne sche hadde seyn a leap in the 
'place of spiers, sche sente oon of hir ser-
auntessis, and sche openyde the leap6 
bront1 to hir, and sei1 a litil child wepy-
ynge ther yyne. And sche hadde mercy 
on the child, and seide, It is of the yonge 
children of Ebrews. To whom the 'sister7 
of the child8 seide, Wolt thou that Y go, 
and clepe to thee an Ebrew womman, that 
may nurische the yong child? She an-
swerede, Go thon. The damysel 3ede, and 
clepide the 'modir of the child9. To whom 
'the dou3tir of Faraon10 spak, and seide, 
Take thou thisa child, and nurische10 to 
me; Y1 schal yyne to thee thi mede. The 
womman took, and nurischede the child, 
and bitook2 hym woxun to 'the dou3tir of 
Faraon, whom sche purchased11 in toa the 
10 place of sone;12 and sche clepide his name 
Moises, and seide, For Y took hym fro the

* took a wif3 into fluxily couplign; for sche 
was his wif3 before, and feste childid Aesou 
and Marie his 
sister. * * * * * * * * * *
was waxen, goon out to his bretheren, saw3 the tournementyng oon of Ebrews, his 21 britheren. And whanne he hadde beholden al about hider and thider, and no man he hadde seen to be ny3, the Egiplcien smytynge he hidde in the soonde. And goon out another day, he bialde to Ebrews chydynge, and he seide to hym that dyde the wrong, Whi smytstis thow thi brother9? The which aswerd, Who ordeynede thee prince and dornesman upon vs? Whether thow wole sike me, as thow sleyd 3istirday the Egiplcien? Moyses dradde, and seith, What manere 15 is maad opyn10 this word? And Pharao herde this word, and souyte to sike Moyses, the which fleyenge fro lys sijt, dwelte in the loond of Madyan, and sat 16 bisidis a pitt. Forsothe there weren to the preest of Madyan seuen dou3tres6, the whiche 'comen tov drawe watir; and, the water goters fillid, thei coueytiden to watere 'the6 flockis of her fadir9. Scheep-17 herdis camen aboue6, and dreuene hym awe; and Moyses roos, and defendide the dameselis; and he watride 'the scheep of hym9. And whanne thei hadden turned 18 azen to Jetro, her fadir, he seide to hym, Whi ben 3e comen swifter than 3e ben wonte? 19 Thei aswerden, A man of Egiplcien hath deluyerad vs fro the hoond of the shepherdis; also and he hath drawen water with vs, and 3yue drynek to the sheip. 20 And he, Where is he? he setth, whi han 3e laft the man? clepe 3e hym, that he 21 eete breede. Than Moyses swere, that he shulde dwelle with hym; and he tok a 22 wijf, Sephoran, the douyter of hym. The which bar to hym a sone, that he cepide Gersan, seyynge, A comlyng Y was in a straunge loond. And9 another forsothe she bar, whom he cepide Eli3er, seyynge, watir. In tho daies, aftar that Moises en-11 creeside, he yede out to hise britheren, and seis7 the turment of hem, and a man Egiplcien smytynge 'oon of Ebrews9, hise britheren. And whanne he9 hadde bi-12 holdun hidur and thidir, and hadde seyn, that no man was present, he killide the Egiplcian, and hidde2 in soond9. And heb 13 yede out in another dai, and sei3 twyne Ebrews9 chydynge, and he9 seide to hym that dide wrong, Whi smytstis thoun thy brother? Whiche answerd, Who or-14 deynede thee prince, ether9 inge on vs? Whether7 thow wolt sle me, as thou kildist9 3isterday the Egiplcian? Moises dreedde, and seide, Hou is this word maad opun? And Farao herde this word, and 15 souyte to sle Moyses, which7 fleyde fro his sijt10, and dellwede in the loond of Madyan, and sat9 bisidis a pitt. Forsothe seuene 16 dou3tres were to the 23 preest of Madyan, that camen to drawe watir; and whanne the troujis weren fillid, thei coueytiden to watere 'the9 flockis of her fadir9. Scheep-17 herdis camen aboue9, and dreuene hem awe; and Moises roos, and defendide the dameselis; and he watride 'the scheep of hym9. And whanne thei hadden turned 18 azen to Jetro, her fadir, he seide to hym, Whi camen 3e' swiftirle9 than 3e weren wonte? Thei aswerden, A man of Egiplcien delyuerede vs fro the7 hond9 of scheep-herdis8; furthermore he drewe watir with vs, and 3af9 drynek to7 the9 scheep. And heb seide, Where is that man? whi20 leffen 3e the9 man? clepe 3e hym9, that he eete breede. Therfor Moises swoor, that 21 he wolde dwelle with Jetro; and he tok a wijf, Sephora, 'the dou3ter of Jetro9. And22 sche childide a sone to hym, whom he cepide Gersan, and seide, Y was a comelyng in anf aleyn lond. Forsothe sche childide an othir sone, whom he8 cepide
Forsothe the God\(^a\) of my fader is myn helper, and hath delyuered me fro the hoond of Pharao. After myche forsothe of tyme died the kyng of Egipte, and inwardly weylinge the sones of Yrael for the werkis, crieden out, and the crye of 'hem to God of\(^b\) her werkis steyde vp. And he herde the weylung of hem, and was recordid of the boond of peas, that he couenantide with Abraham, Ysac, and Jacob; and he bihelde the children\(^c\) of Yrael, and knewe hem.

CAP. III.

1 Moyses forsothe fedde the sheip of Jetro, his wyues fader, preest of Madien; and whanne he hadde dren the flock to the ynnermore\(^d\) partis of deserte, he cam to the hil of God, Oreb. And the Lord apperide to hym in a flawme of fier fro the mydyle of a bushe, and he saw that the bushe was ofer, and was not bren. Thanne seide Moyses, Y shal go, and se this greet sijt, whi the bushe is not bren. And the Lord biholdynge that he 3ede to seen, cl,epide hym fro the mydyle of the busse, and seith, Moyses! Moyses! The which anseride, Y am ny3.

5 And he, Ne come thou, he seith, no nere hidur, but lowse thou thi showynge\(^e\) fro thi feyt; the place forsothe that thow stondist yn is an holi loond. And he seith, Y am the God of thi fader, God of Abraham, and God\(^f\) of Ysac, and God\(^g\) of Jacob. Moyses hidde his face, forsothe he dorst not loke a3ens God. To whom the Lord seith, I haue seen the affliccion of my puple in Egipte, and Y haue herd the crye of it, for the hardnes of hem that ben before to the werkis. And knowynge the sorwe of it, Y descendide to delyuere it fro the hoondis of Egiptiens, and Y shal lede out fro that loond Eliezer, and seide, For God of my fadar is myn helpere, and delyuere\(^h\) me fro the hond of Pharao. Forsothe after myche tyme the kyng of Egipte dieide, and the sones of Israel inwardly weiliden for werkis, and crieden, and the crye of hem for werkis stiede\(^i\) to God. And he herde the weylung of hem, and he hadde mynde of the boond of peas, which he hadde maad with Abraham, Ysac, and Jacob; and he bihelde the sones of Israel, and knewe\(^j\) hem.

CAP. III.

Forsothe Moises kepeth the sheip of Jetro, his wyues fader, preest of Madien; and whanne he hadde dren the flock to the ynner partis of deserte, he cam to Oreb, the hil of God. Forsothe the Lord\(^k\) apperide to hym in the flawme of fier fro the myddis of the bushe, and he seith that the busch brenette, and was not forbrent. Therfor Moyses seide, Y schal go\(^l\) and schal se this greet sijt, whi the busch is not forbrent. Sotheli the Lord seith that Moises 3ede to se, and he clrepid Moises fro the myddis of the bushe, and seide, Moises! Moises! Which anseride, Y am present. And the Lord seide, Neijse thou not hidur, but vnbynde thou the schoe of thi feyt, for the place in whom thou stondist is a hooli loond. And the Lord seide, Y am God of thi fadar, God of Abraham, and God of Isaac, and God of Jacob. Moises hidde his face, for he durste not biholde a3ens God. To whom the Lord seide, Y\(^m\) seith the affliction of my puple in Egipte, and Y herde the cry therof, for the hardnesse of hem that ben souereynes of werkis. And Y knew the sorwe of the puple, and Y cam down to delyuere it fro the hondis of Egipcians, and lede\(^n\) out of that lond in to a good

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\(a\) Lord II. \(b\) Om. s. \(c\) lines in sup. ras. e. \(d\) ymwire. \(e\) dersete. \(f\) schoone b. \(g\) the God \(h\) pr. man. 

\(b\) he delyuere is. \(c\) myoon werkis is. \(k\) the crieden is. \(d\) her werkis is. \(m\) stevi vp t. stiede vp v. 

\(a\) that is. \(o\) knewe hem, that is, schewide lowe to hem bokynx. \(p\) the fadar of his wijf, a prest is. \(q\) the desert is. \(r\) hym there is. \(s\) a is. \(t\) myddis. \(u\) a is. \(v\) Moises is. \(w\) he e. it is. \(x\) not forbrent other not wastid casyq. \(y\) I shal d. \(z\) the wastid is. \(aa\) brenette. \(bb\) him t.

\(b\) Om. s. \(cc\) schoone is. \(dd\) it is e. \(ee\) Om. elp. \(ff\) Om. e. \(gg\) loke b. \(hh\) and I b. \(ii\) Om. don. pr. m. qyv.

\(k\) the werkis is. \(jj\) that Y plures. \(mm\) hem e. \(nn\) the Egipcians is. \(oo\) lede it s.
into a good loond and a wide, into a loond that floweth mylk and hony, to the places of Chananei, and Ethhei, Amorrei, and Pherezei, Euechey, and Jebusey. Thanne the crye of the children of Yrael is comen to me, and Y have seen the affliccioun of hem, with the which thei ben oppressid of the Egipciens. But come, and Y shal sende thee to Pharao, that thou lede my puple, the sones of Yrael, out of Egypte.

11 And Moyses seide to God, Who am Y, that I shulde go to Pharao, and lede out the sones of Yrael fro Egipgi? The which seide to hym, I shal be with thee, and this thow shalt haue to tookeun, that Y haue sent thee, whanne thow shalt lede my puple fro Egipgi, thow shalt do sacrifiice to God vpon this hil. Moyses seith to God, Loo! Y shal go to the sones of Yrael, and Y shal seie to hem, the God of 3oure fadris hath sente me to 30w; if thei seyn to me, what is his name, what shal Y seye to hem? The Lord seyde to Moyses, I am the which Yx am; he seith, thus thow shalt seye to the children of Israel, He that is hath sent me to 30w. And ctsones God seith to Moyses, Thes thingis thow shalt seye to the sones of Yrael, The Lord God of 3oure fadris, God of Abraham, and God of Ysanc, and God of Jacob, hath sente me to 30w; this is name to me withouten ende, and this my memoriale in generacioun and into generacioun. Goo, and ge-dere togidere the aldry men of Yrael, and thow shalt seye to hem, The Lord God of 3oure fadris hath apecryd to me, God of Abraham, and God of Ysanc, and God of Jacob, seiyng, Visitynge Y have visti-tid 30w, and Y have seen alle thingis that haue fallun to 30w in Egipgi; and Y seye, that Y shal lede 30w out fro the affliccioun of Egipgi into the loond of Chananei, and Ethbei, and Amorrei, Pherezei, and Euechey, and Jebusey, to the loond floowyng mylk and hony. And lond and brood, into a loond that flowith with milk and hony, to the places of Cananey, and of Ethbei, of Amorrey, and of Pherezei, Euechey, and Jebusey. Therfor the crye of the sones of Israel cam to me, and Y seiy the turment of hem, bi which thei ben oppressid of Egipciens.

But come thou, I schal sende thee to Fa-rao, that thou lede out my puple, the sones of Israel, fro Egipgi. And Moises seide to hym, Who am Y, that Y go to Farao, and lede out the sones of Israel fro Egipgi? And the Lord seide to Moises, Y schal be with thee, and thou schalt haue this signe, that Y haue sent thee, whanne thou hast led out my puple fro Egipgi, thou schalt offre to God on this hil. Moises seide to 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 Moises, Y am that am. The Lord seide, Thus thou shalt seie to the sones of Israel, He that is hath sente me to 3ou. And eft God seide to Moises, Thou shalt seie these thingis to the sones of Israel, The Lord God of 3oure fadris, God of Abraham, and God of Isaac, and God of Jacob, sente me to 3ou; this name is to me with outen ende, and this is my memoriale in generacioun and in to generacioun. Go thou, gadere thone the eldere men, that is, ingis, of Israel, and thou schalt seie to hem, The Lord God of 3oure fadris apperide to me, God of Abraham, and God of Ysanc, and God of Jacob, and seide, Y visitnge hane visitid 3ou, and Y seiy alle thingis that bifelden to 3ou in Egipgi; and Y seide, that Y lede out 3ou fro the affliccioun of Egipgi in to the lond of Cananey, and of Ethbei, and of Amorrei, and of Ferezei, and of Euechey, to the lond flowynge with mylk and hony. And thei schulen here thi vois; and thou schalt entre, and the eldere men of Israel to the kynge of Egipgi, and thou

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\(^{x}\) Om. de. \(^{y}\) seide dehen. \(^{z}\) the God e pr. m. \(^{a}\) Om. d. the God e. \(^{b}\) the God e.

\(^{1}\) Om. e. \(^{2}\) milk e. \(^{3}\) londe is. \(^{4}\) Om. c. \(^{5}\) and of 1Ks. \(^{6}\) fro cam is. \(^{7}\) the which is. \(^{8}\) the Egipciens is. \(^{9}\) Y am rei. \(^{10}\) Om. e. \(^{11}\) Om. e. \(^{12}\) he seide is. \(^{13}\) haue seen 1. \(^{14}\) schulte lede is.
thei shulen here thi voyce; and thow shal goon yt, and the alder men of Yrael to the kyng of Egipte, and thow shal seye to hym, The Lord God of Ebrews hath clepid us; we shulen goon a weye of thre dayes into wildernes, that we doon 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 hoond; forsote 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 3ow leue. And Y shal seue grace to this puple before the Egipeciens, that whanne 3e gon out, 3e shulen not 22 goon out voyd; but a woman shal aske of hir neiwe and of hir gost silueren and golden vessels, and clothes, and 3e shulen liggd hem vpon 3oure sones, and vpon 3oure douxtres, and 3e shulen spoyle Egipte.

CAP. IV.

1 Moyses answeerde, and seith, Thei shulen not leue me, ne here my voyce; but seyn, 2 The Lord apecryde not to thee. Thanne he seide vnto hym, What is that that thow holdist in thin hoond? He an-

swerde, A 3erde. And the Lord seide, Throw it into the erthe; he threwe it, and it was turned into a boske eddare, so that Moyses flei. And the Lord seide, Strecch out thin hoond, and tak his tayle; he straute out, and helde, and it was turned into a 3erde. That thei biete, he seith, that God of thi fadres aperide to thee God of Abraham, and God of Ysaac, and God of Jacob. And the Lord seide eftsones, Putte thin hoond into thi bosum; the which whanne he hadde putti into his bosum, he brouyte it 7 forth leprous, at likenes of snow. Drawe a3en, he seith, the hoond into thi bosum:

schalt seie to hym, The Lord God of Ebrews clepid vs; we shulen go the weie of thre daies in to wildernes, that we ofre to oure Lord God. But Y woot, that the kyng of Egipte schal not delyure 3ou that 3e goe, but bi strong hoond; for Y schal holde forthe myn hoond, and I shal smyte Egipte in alle my marueils; which Y schal do in the myydís of hem; aftir these thingis he schal delyure 3ou.

And Y schal 3yue grace to this puple bi-21 fore Egipecians, and whanne 3e shulen go out, 3e shulen not go out voi.de; but a woman schal axe of hir neiwe and of hir gest silueren and golden vessels, and clothes, and 3e shulen make nakid Egipte.

CAP. IV.

Moyses answeerde, and seide, The comyns schulen not bileue to me, nether thei schulen here my vois; but thei schulen seie, The Lord apperide not to thee. Therfor the Lord seide to hym, What is this that thou holdist in thin hoond? Moises answeerde, A 3erde. And the Lord seide, Caste it forth in to the erthe; and he castide forth, and it was turned into a serpent, so that Moises fledde. And the Lord seide, Holde forth thin hoond, and take the tail therof; he stretchide forth, and helde, and it was turned into a 3erde. And the Lord seide, That thei bileue, that the Lord God of thi fadris apperide to thee, God of Abraham, and God of Ysaac, and God of Jacob. And the Lord seide eft, Putte thin hoond in to thi bosum; and whanne he hadde putti it in the bosum, he brouyte forth it leprouse, at the likenes of...
he a\en drew, and brou\te it forth eft-
sones, and it was l\ij v\nto the tother\ 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 that folvyth; and if forsothe thei leuen not to thes twye signes, ne heren thi voyes, tak water of the floode, and heeld it out vpon the drye loond, and what euere thow drawist\ of the floode, it sha\ turned into bloode. Moyses seith, Lord,
Y biseche, I am not wel spekynge fro 3isterday and fro the thriddle dai hens; and sith thow spak to thi seruaunt, Y am of more latsum and of more slowe tonge. 11 The Lorde seide to hym, Who made the mouth of man1, or who forgide the downmbe and the deef, the seer and the blynde? whether not Y? Goo thanne, I shal be in thi mouth, and Y shal teche thee what thow shal speke. And he, Y biseche, he seith, Lord, sende whom thow art to sende. The Lord wrooth a\ens Moyses, seith, Aaron, thi brother, Le-
yte\, I* sote that he is a fayr speker; lo! he shal goo out into thin a\en go-
yne, and seynge thee he shal 'be glad" in herte. Spek to him, and put my wordis in his mouth, and Y shal be in thi mouth and 'in his mouth?; and Y shal shewe to 3ou what 3e shulen do. 16 He shal speke for thee? to the puple, and he shal be thi mouth; thow forsothe shal be to hym in thes thinges, that pertyen to God. And this 3erde tak in thin hoond, in the which thow art to doon signes. Moyses a\en, and turned a\en to Jetro, his wyues fader, and he seide to hym, Y shal goo, and turn a\en to my bretheren in to Egipte, that Y se if thei zit lyuen. To whom seide Jetro, Goo in pees. Thanne the Lord seide to Moyses in Madian, Goo, and turn a\en into E-
snow. The Lord seide, Withdrew\ thin hond in to thi bosum; he withdraw\, and brou\te forth\ eft, and it was l\ij the tother fleisch. The Lord seide, If thei\ schulen not blyme to thee, nether schulen here the word of the formere signe, thei schulen blyme to the word of the signe suyngge; that\ if thei bieuen not sothe\ s to these twel signes, nether heren thi vois, take thou watir of the flood, and schedel out it on the dri dord, and what euere thing thou schalt drawe vp of the flood, it schal be turned into blood. Moises seide, 10 Lord, Y biseche\, Y am 'not eloquent\ fro 3istirdai and the thriddle dai ago; and sithen thou bast spokun to thi seruaunt, Y am of more lettid and slowere\ tunge. The Lord seide to hym, Who made the 11 mouth of man\, ether\ who made a doum man and 'deef, seynge and blynd\? whether not Y? Therfor go thou, and Y schal be in thi mouth, and Y schal teche thee what thou schalt speke. And\ he\ seide, 13 Lord, Y biseche\, sende thou\ whom thou schalt sende\?. And the Lord was wrooth 14 a\ens Moises, and seide, Y woot, that Aa-
ron, thi brother, of the lynage of Leuy, is eloquent\; lo! he schal go out in to thi conyng, and he schal se thee, and schal\ be glad in herte. Speke thou to hym, 15 and putte thou my wordis in his mouth, and Y schal be in thi mouth, and in the mouth of hym; and Y schal schewe to 3ou what 3e owen to do. He schal speke 16 for thee to the\ puple, and he schal be thi mouth; forsothe thou schalt be to him in these thinges, that pertyen to God. Also 17 take thou this 3erde in thin hond, in which thou schalt do myracles. Moises a\en, and turned a\en to Jetro, his wyues fader, and seide to hym, Y schal goo, and turn\ a\en to my bretheren in to Egipte, that Y se, whether thei lyuen zit. To whom Jetro
gipte; forsothe alle thei ben deede, that sousten thyf. Moyses tolke his wyf, and his sones, and putte hem upon an asse, and he is turned azen into Egipte, berynge the 3erde of God in his hoond. And the Lord seide to hym turnynge azen into Egipte, Lookke, that alle the signes worthi to be shewid thow do, the whiche Y have putte in thin hoond, before Pharao; Y shal hardun his herte, and he shal not leene the puple; and thow shalt seye to hym, Thes thingis seith the Lord, My sones first getun Yrael; Y seide to thee, leene my sone, that he serue to me; and thow woldist not leene hym; loo! Y shal slee thi firste gotun sone. And whanne he was in the weie, in the syde turnynge place to reste, the Lorde 3ede azen hym, and wold slee hym. Anoon Sephora tok a ful sharp stoon, and kitte al aboute the vttmore skyne of the 3erde of hir sone, and it touchide his fect; and she seith, A spouse of brodis thow art to me. And she lafte hym, for the circumcisioun, aftir that she hadde seid, A spouse of brodes thow art to me. The Lord forsothe seide to Aaron, Goo into the azen comynge to Moyses, into desert; the whiche 3ede to mete with hym into the hil of God, and he kysside hym. And Moyses tolde Aaron alle the wordis of the Lord, for the whiche he sente hym, and the toknes that he comaundide. And thei comen togidere, and thei gaderedden togidere alle the aider men of the sones of Yrael. And Aaron spak alle the wordis, that the Lord hadde seyde to Moyses; and he dide the signes beforn the puple; and the puple bileuade; and thei herden that the Lord hadde visitid the sones of Yrael, and that he hadde biholden the affliccioun of hym; and redi thei anourden.

seide, Go thou in pees. Therfor the Lord seide to Moyses in Madian, Go thou, and turne azen into Egipt; for alle thei ben deed that sousten thyf. Moises took his wijf, and his sones, and puttide hem on an asse, and he turnede azen in to Egipt, and bar the 3erde of God in his hoond. And the Lord seide to hym turnynge azen in to Egipt, Se, that thou do alle wondris, whiche Y have put in thin hoond, before Farao; Y schal make hard his herte, and he schal not delyuere the puple; and thow schalt seie to hym, The Lord seith these thingis, My firste gendrid sone is Israel; Y seide to thee, delyuere thy sone, that he serve me, and thow noldist delyuere hym; lo! Y schal sle thi firste gendrid sone. And whanne Moises was in the weie, in an yr, the Lord cam to him, and wolde sle hym. Sefora took anoon a moost scharp stoon, and circumcide the 3erde of hir sone; and sche towchide th'feet of Moises, and seide, Thou art an hosebonde of bloodis to me. And he lefte hym, aftir that sche hadde seid, Thou art an hosebonde of bloodis to me for circumcisioun. Forsothe the Lord seide to Aaron, Go thou in to the comynge of Moises in to desert; which firste azen Moises in to hil of God, and kisside hym. And Moises tolde to Aaron alle the wordis of the Lord, for whiche he hadde sent Moises; and he tolde the myrralis, whiche the Lord hadde comandid. And thei camen togidere, and gaderiden alle the eldere men of the sones of Israel. And Aaron spak alle the wordis, whiche the Lord hadde seid to Moises, and he dide the signes beforn the puple; and the puple bileuade; and thei herden, that the Lord hadde visitid the sones of Israel, and that he hadde biholde the turnent of hym; and thei worshicpiden lowe.

q symgne d. t that e. * leened bedefh.
CAP. V.

1 Aftir thes thingis 3eden in Moyses and Aaron, and seiden to Pharao, Thes thingis seith the Lord God of Yrael, Leeue my puple, that thei doo sacrifice to me in 2desert. And he answeride, Who is the Lord, that I heare his voice, and leeue Yrael? Y knowe not the Lord, and Yrael 3 Y shaile not leeue. Thei seiden, The God of Ebrews hath clepvis vs, that we goon the weie of thre daies into wildernes, and sacrificen unto the Lord oure God, lest peraunture falle to us pestilence, or 4swerd. The kying of Egipye seith to hem, Whi, Moyses and Aaron, bisyen 3e the puple fro her werkis? Go 3e to 3oure 5charges. And Pharao seide, Mych is the puple of the loond; 3e seyde that the folk vudur growth; myche more, if 3e 3yuen 6hem reste fro werkis. He comandide thanne that day to the maystris of werkis, and to the constreyners of the puple, seiyenge, No more 3e shal 3yue chaf to the puple, that tiles be maad as before; but goo thei hem siluen, and gadere 8oble; and the mesure of tyles that thei before maden, 3e shulen putt vpon hem, and 3e shulen not lassuen euy thing; forsothe thei ben voyd, and therfor thei cryen out, seiyenge, Goo we, and sacrificen we to our God, be thei oppressid with werkis, and fulfille thei hem, that thei 10assenten not to lesyng wordis. Thanne, goon out, the maystris of werkis and the constreyners seyden to the puple, Thus seith Pharao, Y 3yue 3ou not chaf; goth, and gedereth, where euer 3e mowen fynde; ne eny thing shal be lasse of 3oure werk. 11And the puple is scaterid thurdis out at 12the loond of Egipte to be gadered chaf. 13And the maystris of werkis greetly stoden, seiyenge, Fulfilleth 3oure werk ech day, as before 3e weren wont to doon, whanne 14chaf was 3oun to 3ouly. And thei ben

CAP. V.

Aftir these thingis Moyses and Aaron1 entreden, and seiden to Farao, The Lord God of Israel seith these thingis, Delyuere thou my puple, that it make sacrifice to me in desert. And he2 answeride, Who3 is the Lord, that Y here his voys, and deleyure Israel? I knowe not the Lord, and b4 Y schal not deleyure Israel. Thei seiden,3 God of Ebrews clepide vs, that we go the weie of thre daies in to wildernes, and5 that we make sacrifice to oure Lord God, lest peraunture pestilence, ether6 swerd, bifalle to vs. The kying of Egypt seide to 7hem, Moises and Aaron, whi stiren 3e the puple fro her werkis? Go 3e to 3oure chargis. And Farao seide, The puple of 3 the loond is myche; 3e seen that the compamy hath encreesid; hou myche more schal it encreesse, if 3e schulen 3yue to hem; Moises and Aaron, whi stiren 3e reste fro werkis. Therfor Farao co-6 maundide in that dai to the maistris of werkis, and to7 rente8 gadereis of the puple, and seide, 3e schulen no more 3yue7 stre9 to the puple, to make tijl stoonys as bifeore9; but goo thei, and gadere stobil; and 3e schulen sette on hem the mesure of 8tijl stoonys, which thei maden befor, ne- 10ther 3e schulen abate any thing; for thei ben idil, and therfor thei crien, and seien, Go we, and make we sacrifice to oure God10; be thei oppressid bi werkis, and 9 fille thei tho, that thei assente not to theo false wordis. Therfor the maistris of the 10werkis and the rente gadereis 3eden out to the puple, and seiden, Thus seith Farao, Y 3yue not to 3oun stre9; go 3e, and 11gadere3, if 3e moun fynde ony where; ne- 12ther any thing schal be decreesid9 of 3oure werk4. And the puple was scaterid bi al12 the loond of Egipte to gadre stre. And the 13maystris of werkis13 weren bisi, and seiden, Fille14 3e 3oure werk ech dai, as 3e weren wont to doon, whanne the9 stre was 3ouuu

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1 it E sec. m. HI.  u sacrifice D.  v to ADD pr. m. FH.  w slattis E pr. m.  x the lasse BDEFH.
2 Pharao is.  b Om. klF.  c Om. F.  d or klF.  e Om. DFG.  f it is.  g Om. c.  h the rente EIKS.
3 chaff L.  k 3e han do bifoire is.  l Om. g.  m Lord D.  n fulfille is.  o Om. places.  p chaff L.  q gadre 3E EIKS.  r maad lese is.  s werkis is.  t the werkis is.  u Fulfille is.  v that is.
tourkisid, that weren maystris to the werkis of the children of yræl, of the constreyners of Pharao, seiyngye, Whi han ye not fullifled the mesure of tylys, as bifoire, nowther3 3istirday ne to day?

And the maystrys of the children of yræl camen, and crieden out to Pharao, seiyngye, Whi dost thow thus ažens thi seruauntis? Chaf ben not 3ouun to vs, and tiles aliche many ben comandid. Loo! we thi seruauntis ben betun with scourges, and wrongfuli it is doon ažens thi puple. 17 The which seith, 3e tenden9 to ydelen; and therfor ye seyn, Go we and sacrifye to the Lord; goth thanne and worchith; chaf shall not be 3ouun to 3ow, and 3e shulen 3elde the customyd nonubre of tılyls. And the maystris of the sones of Yrael seen hem seien into yuel, for that it was seide to hem, There shall not be maad lasse any thing of the tiles bi ech dai. And thei ažen wenten to Moyses and to Aaron, that stoden euene ažens, goynge out fro Pharao, and thi seiden to hem, Se the Lord, and deme, for to stynken 3e han maad oure smel before Pharao and his seruauntis; and 3e han 3ouun hym a swerd, that he sele vs. And Moyses turnede ažen to the Lord, and seith, Lord, whi hast turnentid this puple? whi hast thow sent me? Fro9 that tyme forsothe that Y 3ede yn to Pharao for to spek in thi name, he turnentide thi puple, and thow hast not deluyered hem.

CAP. VI.

1 And the Lord seide to Moyses, Now thow shalt seen, what thingis Y am to do to Pharao; forsothe bi a strong hoond he shal leene hem, and in a mysti hoond he shal throwe hem out of his loond. And the Lord spak to Moyses, seiyngye, Y the to 3ou. And thei, that weren mastris of the werkis of the sones of Yrael, weren betun of the rent gadereris of Pharao, that seiden, Whi filliden7 ye not the mesure of tijl stoomus, as bifoire, nether 3istirdai ne-thir to daï? And the7 soue-rens of the 15 sonys8 of Israel camen, and crieden to Farao, and seiden, Whi doist thow so ažens thi seruauntis? Stre is not 3ouun to vs, 16 and tijl stoomus ben comandid9 in4 lijk3 manere4. Lo! we thi seruauntis ben betun with scourgis, and it is doon vnistli ažens thi puple. Farao seide, 3e 3yuen tent to 17 idilnisses, and therfor ye seien, Go we, and make we sacrifice to the Lord; therfor go 9e, and worche; stre schal not be 3ouun to 3ou, and 3e schulen 3elde the customable nonubre of tijl stoomus. And the soue-19 reyns of the children of Israel sien hem silf in yuel, for it was seid to hem, No thing schal be decreesidd of tijl stoomus bi alle dai. And thei 'camen to Moyses 20 and Aaron, that stoden euene ažens10, and thei 3elden out fro Farao, and1 seiden to1 3Moises and Aaron1. The Lord se, and deme, for 3e han maad oure edour1 19a stynke bifoire Faraoa and hise seruauntis; and 3e han 3oue to hym a swerd3, that he schulde sle vs3. And Moises turnede ažen22 to the Lord, and seide, Lord, whi hast turnentid this puple? why sentist thou me? For sithen Y entride to Farao, 23 that Y schulde speke in thi name, thou hast turnentid thi puple, and hast not deluyered hem.

CAP. VI.

And the Lord seide to Moises, Now1 thou schalt se, what thingis Y schal do to Farao; for bi strong hoond he schal deluyere hem5, and in mysti hoond he schal caste hem out of his loond. And the Lord spak2 to Moises, and seide, Y am the Lord, that

\[\text{nayther d.} \quad \# \text{tendith bdefil.} \quad \text{a Om. A.} \quad \text{b for A.}\]
Lord, that aperyde to Abraham, and to Ysaac, and to Jacob in the God Almystyi; and my name Adonay Y shewyde not to hem; and I couenautide a boond of pees with hem, that Y shulde 3yue hem the loond of Cannaan, the loond of her pilgrimage, in which thei weren comlyngys. Y haue herd the weylung of the children of Yrael, in the which the Egipciens han oppressid hem, and Y haue recorde9de my couenante. Therfore sey to the sones of Yrael, Y the Lord, that shal lede 3ow out of the trauelous prisoun of Egipciens; and delyuere fro servunge; and forgibbe in an ouerpassyng arm, and 7 in gree domes; and Y shal tak 3ow to me into a puple, and Y shal be 3oure Lord; and 3e shulen knowe, that Y am the Lord 3oure God, that hath ladde 3ow out fro the trauelows prisoun of Egipciens, and brouyte 3ow into the loond, vpon the which Y have lift up myn hoond, that Y 3yue it to Abraham, Ysaac, and Jacob, and Y shal 3yue it to be had 9 to 3ow; I a d Lord. Thanne Moyes tole alle thes thinges to the sones of Yrael, the whiche assentiden not to hym for the angwisch of spyryt, and the moost hard 10 werk. And the Lord spak to Moyes, 11 seiynge, Goo ye, and speke to Pharao, the kyng of Egipete, that he leene the sones 12 of Yrael from his loond. Moyes answerde before the Lord, Loo! the sones of Yrael heren me not, and what manere shal Pharao here, namelich sith Y am vn-13circumcidid in lippes? And the Lord spak to Moyes and Aaron, and 3af 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 housholes bi her meyne. The sones of Ruben, the first gooten of Yrael, Enoch, 15 and Fallu, Esrom, and Carmy; thes the apperide to Abraham, and to Isaac, and to Jacob in1 Almystyi God; and Y shewide not to hem my greet name Adonay; and Y made couenaut with hem, that Ysulde 3yue to hem the loond of Cannaan, the loond of her pilgrimage, in which thei weren comelyngis. Y herde the weylung of the sones of Israel, in the which the Egipciens oppressid hem, and Y haue mynde of my couenante. Therfor seie thon to the sones of Israel, Y am the Lord, that shal lede out 30u of the prisounw of Egipciens; and Y shal delyuere fro servunge; and Y shal achen be in sancti; and in gret domes; and Y shal take 3ou to me in to7 a puple, and Y shal be 3oure God; and 3e shulen wite, for Y am 3oure Lord God, which haue led 3ou out of thei prisoun of Egipciens, and haue led 3ou in to the 8 loond, on which Y reiside myn hond, that Y shulde 3yue it to Abraham, and to Ysaac, and to Jacob; and Y schal 3yue to 3ou that loond to be weldid; I the Lord. Therfor Moises telde alle thingis9 to the sones of Israel, whicheis assentide not to hym for the angwisch of spirit, and for the hardesti werk. And the Lord spak to Moises, and setide, Entre thou, and 11 speke to Farao, kyng of Egypt, that he delyuere the children of Israel fro his loond. Moises answerde bifoere the Lord, Lo! the 12 children of Israel here not me, and hou schal Farao here, moost sithen Y am vn-13circumcidid in lippes? And the Lord spak to Moises and to Aaron, and 3afc comandements5 to the sones of Israel, and to Farao, kyng of Egypt, that thei schulden lede out the sones of Israel fro the loond of Egypt. These ben the princis14 of housis bi her meyne. The sones of Ruben, the first gendrid1 of Israel, Enoch, and Fallu, Esrom, and Charmy; these ben the kyuredis of Ruben. The 15 sones of Symeon, Jamuel, and Jamyn, and
cognaciouns of Ruben. The sones of Syme
mex, Jamuel, and Jamyn, and Adod, and
Jachym, and Soer, and Saul, the sone of
Chananytidis; thes the progenyes of Sy-
16 meon. And thes the names of the sones
of Leuy bi her cognaciouns, Gerson, and
Caath, and Merary. Forsothe the zeres
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 zeres forsothe
of the lijf of Caath an hundred 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 dowzter of the brother
to hys fader, the which bar to hym Ar-
21 on, and Moysen, and Mary; and the
22 zerys of the lijf of Amram weren an hun-
dryd and seuen and thretti. And the
23 sones of Ysuar, Chore, and Naphes, and
Zethry. The sones forsothe of Oziel, My-
sael, and Elizaphan, and Sethri. Aaron
24 forsothe tok a wijf, Elizabeth, the dowzter
of Amanyadab, the sister of Naason, the
which bar to hym Nadah, and Abyut, and
25 Aleazzar, and Ythamar. The sones for-
sote of Chore, Aser, and Elchaun, and
Abiasab; thes ben the cognaciouns of Cho-
26 rytis. And forsothe Eliazzar, the sone of
Aaron, tok a wijf of the dowztris of Phatiel,
the which bar to hym Phynes. Thez
27 ben the princes of the Leuytis
28 meynese bi her cognaciouns. This is Ar-
on and Moyses, to whom the Lord co-
29 maundide, that they shulden lede the sones
of Yrael out of the loond of Egipte
30 be her companyes; thes ben that spoken
to Pharaao, the kyng of Egipte, that thei
31 leden the sones of Yrael out of Egipte;
32 this is Moyses and Aaron, in the day that
33 the Lord spak to Moyses in the loond of
34 Egipte. And the Lord spak to Moyses,
seijynge, Y the Lord; spek to Pharaao,
Aod, and Jachym, and Soer, and Saul, the
35 sone of a womman of Canaan; these ben
the kynretis of Symeon. And these ben
the names of the sones of Leuy by her
kynredis, Gerson, and Caath, and Merary.
Forsothe the zeres of lijf of Leuy weren
an hundrid and seuen and thretti. The
17 sones of Gerson, Lobny and Semei, bi her
kynredis. The sones of Caath, Amram, and
Isuar, and Hebron, and Oziel; and the
zeres of lijf of Caath weren an hun-
drid and thre and thretti. The sones of Merary
weren Mooli and Musi. These weren the kynredis of Leuy bi her meynes.
Forsothe Amram took a wijf, Jo-
cabed, douztirs of his fadris brother, and
sehe childide to hym Aaron, and Moises,
and Marie; and the zeres of lijf of Am-
ram weren an hundred and seuen and
thretti. Also the sones of Isuar weren
21 Chore, and Nafeg, and Zechry. Also the
22 sones of Oziel weren Misael, and Elisa-
phan, and Sechery. Sotheli Aaron took a
wijf, Elizabeth, the douztir of Amyndab,
the sistir of Naason, and she childide to
to hym Nadah, and Abyu, and Eleazzar,
and Ythamar. Also the sones of Chore weren
24 Aser, and Eleanna, and Abiasab; thes
weren the kynredis of Chore. And25 sotheli Elea-
zar, some of Aaron, took a wijf of the
douztis of Phatiel, and she childide to
hym. These ben the princes of the
meynes of Leuy bi her kynredis. This is Aaron and Moises, to which26 the
26 Lord comaundide, that they shulden lede
out of the land of Egipte the sones of Is-
rael by her companyes; these it ben, that
27 spoken to Pharaao king of Egipte, that they
28 leden the sones of Israel out of Egipte; this29 is Moises and Aaron, in the dai in which
29 the Lord spak to Moises in the land of
Egipte. And the Lord spak to Moises,29
and seide, Y am the Lord; spek thou to
Farao, kyng of Egipte, alle thingis whiche
30 Y speke to thee. And Moises seide bi-30

f douztir bdefh.  g om. bh.  h om. h.

a the lijf dis.  b the lijf eos.  c in is.  x the douztir is.  y fadir is.  xx the lijf is.  yy twenti k.

* om. d.  a om. s.  b om. w.  c the whiche j.  d om. a.  e om. dokuue sec. m.  f sec. m.  qrsfx sec. m.
CAP. VII.

And the Lord seide to Moyses, Lo! Y haue maad thee the god of Farao; and Aaron, thi brothe, shal be thi prophete. Thow shalt speke to hym alle thingis that Y seende to thee, and he shal speke to Pharao, that he late the sones of Yrael out of his loond. And Y shal ful harden his herte, and Y shal multiplie tokenes and signes worthi to be shewid in the loond of Egipte, and he shal not here 30w; and Y shal seend yn myn hoon 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; and the Egipecis shulen knowe, that Y am a Lord, that may strecche out myn hoon vpon Egipte, and lede the sones of Yrael out of the myddil of hem. And so diden Moyses and Aaron; as the Lord commaundide, so thei diden. Forsothe Moyses was of eijti 3eris, and Aaron of eijty and thr, whanne thei spaken to Pharao. And the Lord seide to Moyses and Aaron, Whanne Pharao shal seie to 3ou, Shew to us signes, thou shalt sey to Aaron, Tak thin 3erde, and throw it bfore Pharao, and be it turned into a bosk eddre. And so Moyses and Aaron, goon yn to Pharao, diden as the Lord commaundide; and Aaron tok the 3erde bfore Pharao and his seruauntis, that was turnyd into a serpent. Pharaos forsothe cepide sages, and clepers of deuels to doon yud, and thei also diden bi Egipecis enchauntynys, and sume priue thingis lyk manere; and eche threwe forth her yerdes, that were turned into dragonys; but the 3erde of Aaron deououride her yerdes.

fore the Lord, Lo! Y am vnircumcidid in lippys; how shal Farao here me?

CAP. VII.

And the Lord seide to Moyses, Lo! Y haue maad thee the god of Farao; and Aaron, thi brothe, shal be thi prophete. Thow shalt speke to Aaron alle thingis which Y commaundide to thee, and he shal speke to Farao, that he delyuere the sones of Israel fro his hond. But Y schal make hard his herte, and Y schal multiplie my signes and merueils in the loond of Egipte, and he schal not here 3ou; and Y schal sende myn hond on Egipte, and Y schal lede out myn oost, and my puple, the sones of Israel, fro the loond of Egipte bi mooste domes; and Egipecis schulen wite, that Y am the Lord, which haue holde forth myn hond on Egipte, and haue led out of the myydis of hem the sones of Israel. And so Moises dide and Aaron; as the Lord commaundide, so thei diden. Forsothe Moyses was of foursecoor 3eer, and Aaron was of foursecoor 3eer and thr, whanne thei spaken to Farao. And the Lord seide to Moises and to Aaron, Whanne Farao schal seie to 3ou, Schewe 3e signes to vs, thou shalt seie to Aaron, Take thi 3erde, and caste forth it bfore Farao, and be it turned into a serpent. And so Moises and Aaron entriden to Farao, and diden as the Lord commaundide; and Aaron took the 3erde, and castide forth bfore Farao and his seruauntis, which 3erde was turned in to a serpent. Forsothe Farao cepide wise men, and witchis, and thei also diden bi enchauntynemtis of Egipte, and bi summe priuy thingis in lyk maner; and alle castiden forth her 3erdis, which were turned in to dragonys; but the 3erde of Aaron deououride 'the 3erdis of hem.'
13 And the herte of Pharao was myche hardid, and he herde hem not, as the
14 Lord commaundide. Forsothe the Lord seide to Moyses, Engregid is the herte of
15 Pharao, he wolde not leene the puple; go to hym eerli; lo! he shal goon out to the
watis, and thou shalt stonde into his azen comyng upon the brink of the
floode; and thou shalt tak the yerde, that was turned into a dragoun, in thin hoon,
16 and thou shalt sey to hym, The Lord God of Ebrews hath sente me to thee,
seiyng, Leeue my puple, that thei sacrifye to me in desert; and vnto now thow
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 yerde, that is in myn hoon, 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 turrentid shulen be the E-
gipcians drynykyng of the water of the
floode. And the Lord seid to Moyses,
Sey thow to Aaron, Tak thi yerde, and
streche thin hoon out vpon the watis
of Egipte, and vpon her floodes, and her
ryuere, and mershys, and alle lakys of
watis, that thei ben turned into bloode; and
that there be corrupte rennyng bloode in
al the loond of Egipte, as wel in treen
20 vessel as in stony. And so Moyses and
Aaron diden, as the Lord commaundide;
and arerynge the yerde, he smote the watis
of the floode before Pharao and his
seruautis, the which was turned into
21 blood; and the fisses, that weren in the
floode, dyed; and the floode stonde, that
the Egipecis myeten not drinke the water
of the floode; and there was bloode in
22 al the loond of Egipte. And the clepers
devels to doon yuel of the Egipecis
diden in lyyk manere in her enchaun-
tyngis; and the herte of Pharao was myche
hardid; and he herde hem not, as the
the herte of Farao was maad hard, and he
herde not hem, as the Lord commaundide.
Forsothe the Lord seide to Moyses, The herte of Farao is maad greunose, he nyle
delyuere the puple; go thou to hym eerli; lo! he shal go out to the watis, and thou
shalt stonde in the comyng of hym on the
brynke of the flood; and thou shalt
take in thin honde the yerde, that was
turned into a dragoun, and thou shalt
16 seie 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 me to present time thou noldist
here. THERfor the Lord seith these thingis,
In this thou shalt wite, that Y am the
Lord; lo! Y schal smyte with the yerde,
which is in myn hoon, the watir of the
flood, and it schal be turned in to blood;
and the fisclis that ben in the flood schulen
die; and the watis schulen xewe rotun,
and Egipecis drynykyng of the watir of
the flood schulen be turrentid. Also the
Lord seide to Moises, Seie thou to Aaron,
Take thi yerde, and holde forth thin hond
on the watis of Egipte, and on the flodis
of hem, and on the stremsys of hen, and
on the mareis, and alle lakys of watis,
that tho be turned in to blood; and blood
be in al the lond of Egipte, as wel in ves-
sils of tree as of stone. And Moises and
Aaron diden so, as the Lord commaundide;
and Aaron reiside the yerde, and smoot
the watir of the flood before Farao and
hise servauntis, which watir was turned
in to blood; and fisclis, that weren in the
flood, dyed; and the flood was rotun, and
Egipecis myeten not dryuke the watir
of the flood; and blood was in al the lond
of Egipte. And the witchis of Egipecis
diden in lyyk manere by her enchaun-
tyngis; and the herte of Farao was maad
hard, and he herde not hem, as the Lord
commaundide. And he turnede awel hym
sylf, and entride in to his hows, nethir he

1 Om. E. m treenen E. n vessels DE. nn As A. o water E.

u Om. s. v wil not t. w and til placeaw. x this present is. y these E. z Om. 1K. s. a Om. s. b that is.
c Om. F. d the Egipecis 1S. e Om. s. f thou thi g. f Om. 1S pr. m. b on alle 1S. i the lakys 1S.
k 1 lord 1. l the which 1. m the Egipecis 1S. n Om. 1K. o Om. g. p Jannes and Mambres 1 marg.
q Om. d. r Om. c.
CAP. VIII.
Also the Lord seide to Moises, Entre thou to Farao, and thou shalt sey to hym, The Lord seith these thingis, Delyuere thou my puple, that it make sacrifiye to me; sotheli if thou nylt\textsuperscript{b} delyuere, lo! Y schal\textsuperscript{c} smyte alle thei termys\textsuperscript{a} with paddoks; and the flood schal byule out paddokis, that schulen stie\textsuperscript{d}, and schulen\textsuperscript{e} entre in to thin hows, and in to the\textsuperscript{f} closet of thi bed, and on thi bed, and in to the hous of thi seruauntis\textsuperscript{b}, and in to thi puple, and in to thin oneyes, and in to the relyunes of thi metis; and the paddoks schulen entre in to thee, and to thi puple, and to alle thi seruauntes shulen goon ym folkis.
And the Lord seide to Moyses, Sey to Aaron, Strecche out thi hoon vpon floodis, and vpon ryuers, and mershes; and bryng out folkis vpon the loond of Egipte. And Aaron strauyte out the hoon vpon the watris of Egipte; and there steyden folkis, and cowerden the loond of Egipte. And the clepers of deuils diden by her enchaungyngis lijk maner; and brouynten out folkis vpon\textsuperscript{3} the loond of Egipte. Forsothe Pharoa clepide Moyses and Aaron, and seiden to hem, Preye 3e the Lord, that he do a wy folkis fro me, and fro my puple; and Y schal lat the puple, that thei sacrifye to the Lord. And Moyes seide to Pharoa, Ordeyn me a tyme, when Y schal preye for thee, and for thi seruauntis, and for thi puple, that the folkis ben drenay away fro thee, and fro thin hows, and took it\textsuperscript{a} to herte\textsuperscript{1}; 3he\textsuperscript{a}, in this tyme\textsuperscript{e}. For-sothe alle the Egiptions diggiden watir \textsuperscript{b} bi the cumpas of\textsuperscript{c} the flood, to drinke; for thi myysten not drynke of the\textsuperscript{d} watir of\textsuperscript{e} the flood. And seuen dayes were fulfills,\textsuperscript{2} aftir that the Lord smoot the flood.

\textsuperscript{1} lede \textit{plures}. \textsuperscript{2} the herte \textit{hec}. \textsuperscript{3} also 1. \textsuperscript{4} tyme \textit{the Lordis hecet is}. \textsuperscript{5} aboute \textit{is}. \textsuperscript{6} Om. \textit{s}. \textsuperscript{7} Om. \textit{DIKM.}
\textsuperscript{a} Om. \textit{m.} \textsuperscript{b} fulfills \textit{is}. \textsuperscript{c} termys or coostis \textit{i}. \textsuperscript{d} go \textit{v} \textit{i}. \textit{stie \textit{v} \textit{p} \textit{s}.} \textsuperscript{e} Om. \textit{is}. \textsuperscript{f} thi \textit{l}.
\textsuperscript{g} Om. \textit{a}. \textsuperscript{h} the housis of thi \textit{s}. \textit{plures}. \textit{thi s. housis \textit{i}. \textit{thi s. hous s.}} \textsuperscript{i} Om. \textit{k.} \textsuperscript{k} on the maris \textit{s}.
\textsuperscript{l} also \textit{is}. \textsuperscript{m} wenten \textit{v} \textit{p} \textit{i}. \textit{stieden \textit{v} \textit{s}.} \textsuperscript{n} \textit{h} \textit{f} \textit{rogges \textit{i}}. \textsuperscript{o} paddis \textit{A.} \textit{frogges \textit{i}}.
EXODUS.

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fro thy seruaunts, and fro thi puple; and 10 oonly in the floode thei abiden. The which anwerde, To morwe. And he, After thi word, he seith, Y shal do, that thow kunowe, for there is not a Lord as 11 oure God; and the flogges shulen goone awaye from thee, and from thin hows, and fro thi children, and fro thi seruaunts, and fro thi puple; and oonli in the floode thei 12 shulen abijij. And Moyses and Aaron 3eden out fro Pharao. And Moyses crieth to the Lord, for the biieste of floggis, 13 that he couenauatide to Pharao. And the Lord dide after the word of Moyses; and the flogges were not deed of the howsis, and of the townes, and of the feeldis; 14 and thei gedered hem togidere into greet heepes withouten noumbre, and the erthe 15 stonke. Pharao forsothe seynge that there was 3eye rest, his herte engredgide, and herde not hem, as the Lord comauaide. 16 And the Lord seide to Moyses, Spek to Aaron, Streeche out thi 3erde, and smyte the powdred of the erthe, that there ben stynynggynge gnattes in al the loond of Egipte. And he dide so; and Aaron strauyte out the hoond, holdynge the 3erde, and he smote the powdred of the erthe; and there weren maad stynynggynge gnattes in men, and in beestis; al the powdred of the erthe is turnyd into stynynggynge gnattes thuryng out al the loond of Egipte. 18 And liyky manere diden the clepers of deuels in her enchauntyngis, that thei mystyn dryuwe out the stynynggynge gnattes, and thei mytyn not; and stynynggynerg gnattes weren bothe in men and in beestis. 19 And the clepers of deuels seiden into Pharao, The fyngeur of God ys here. And the herte of Pharao was greeiti hardid, and he herde hem not, as the Lord 3hadde comauaide. And the Lord seide to Moyses, Aryse eerli, and stooned before Pharao, forsothe he shal goon out to the watriis; and thow shalt sey to hym, Thes and fro thi puple; and dwelle oneli in the flood. And he answerde, To morwe. And 10 Moises seide, Y schal do bi thi word, that thou wite, that noon is as oure Lord God; and the paddoks schulen go aweni fro thee, 11 and fro thin hows, and fro thi children, and fro thi seruaunts, and fro thi puple; and tho schulen dwelle oneli in the flood. And Moises and Aaron 3eden out fro Fa-12 rao. And Moises crieth to the Lord, for the biieest of paddoks, which he hadde seid to Farao. And the Lord dide bi the 13 word of Moises; and the paddoks weren deed fro housis, and fro townes, and fro feeldis; and thei gaderiden tho in to gret epheepis, and the lord was rotun. 14 Sotheli Farao se3 that reste was 3uunn, and he made greeus his herte, and herde not hem, as the Lord comauaide. And the Lord seide to Moises, Spek thow to Aaron, Holde forth thi 3erde, and snyte the dust of erthe, and little flies, ether gnattes, be in al the loond of Egipt. And thei diden 17 so; and Aaron helde forth the hond, and helde the 3erde, and smooe the duste of erthe; and gnattis weren maad in men, and in werk beestis; al the dust of erthe was turnyd in to gnattis bi al the loond of Egipt. And witchis diden in lijk maner bi her enchauntemeintis, that thei schulden bryngye forth gnattis, and thei miisten not; and gnattis weren as wel in men as in werk beestis. And the witchis seiden to 19 Farao, This is the fyngeur of God. And the herte of Farao was maad hard, and he herde not hem, as the Lord comauaide. And the Lord seide to Moises, Rise thow 20 eerli, and stonde before Farao, for he schal go out to the watis; and thou schalt seie to hym, The Lord seith these thingis, De-lyuer thee my puple, that it make sacrificie to me; that if thou schalst not deyliyuer the puple, lo! Y schal sende in to thee, and in to thi seruaunts, and in to thi puple, and in to thin housis, al the

E e
thingis seith the Lord, Leeue my puple, 21 that thei sacrific ye to me; and if thow late hem not, lo! Y shal seende into thee, and into thi seruanutis, and into thi puple, and into thin howses, al kynde of\(^{1}\) flisys; and the howsis of Egipcie\(^{2}\) shulen be fullyllyd with flisys of dyusere kynde, and al the loond in which thei shulen ben. 22 And Y shal mak merveyllows in that day the loond of Gessen, in the which is my puple, that there ben not there flisys; and wyte thow\(^{3}\) that\(^{w}\) Y am Lord in the myddel of the erthe; and Y shal sette partynge bitwix my puple and thi puple; 24 to morwe shall be this tokne. And so dide the Lord. And there cam the moost greuows flie in to the hows\(^{1}\) of Pharao, and of his seruanutis, and into al the loond of Egipcie; and the loond was corruppte of lyche\(^{y}\) maner flisys. And Pharao clepide Moyses and Aaron, and seith to hem, Gooth, and sacrifieth to the Lord 26 youre God in this loond. And Moyses seith, It may not be doo so; the abhomynacions forsothe of Egipciens shulen we offre to oure Lord? that if we seen thes thingis that Egipciens heryen before hem, they shulen felle us down with 27 stones. We shulen goon the wyeg of three days into wildernes, and we shulen sacryfie to the Lordoure God, as he hath 28 comaundid vs. And Pharao seid, Y shal leeue 30w, that 3e sacrifice to the Lord 30oure God in deserte; neuerthelesse goe 3e 29 a wey no ferthere; preieth for me. And Moyses seith, Y goo out fro thee shal prye the Lord; and the flie shal goo a wey fro Pharao, and fro his seruanutis, and fro his puple to morowe; neuertheles wole thou no more desyeme me, that thou lat not the puple sacryfie to the 30 Lord. And Moyses goo out fro Pharao 31 preide the Lord, that dide aftir his word, kynde\(^{1}\) of flies\(^{1}\); and the housis of Egipciens\(^{5}\) shulen be fililid\(^{1}\) with flies of dyusere kynde, and al the loond in which thei shulen be. And in that da\(^{1}\) Y shal make wondurful the lord of Gessen, in which my puple is, that flies be not there; and that thou wite that Y am the Lord in the myddis of erthe; and Y shal sette departynge\(^{2}\) bitwix my puple and thi puple; this signe shal be to morewe. And 24 the Lord dide so. And a moost\(^{y}\) greuouse flie\(^{2}\) cam in to the hows\(^{1}\) of Farao, and of bise seruanutis, and in to al the loond of Egipte; and the loond was corrupt of siche flies. And Farao clepide Moyses and Aaron, 25 and seide to hem, Go 3e, make 3e sacrifice to '30oure Lord God\(^{c}\) in this loond. And 26 Moyses seide, It may not be so, for we shulen\(^{d}\) offre to oure God the abhomynacions of Egipciens; that if we shulen siche before Egipciens\(^{1}\) the thingis which thei worschipe, thei shulen 'ouerleie vs\(^{e}\) with stoonus. We shulen go the weie of 27 thre daies in to wildrinesse, and we shulen make sacrifice to oure Lord God, as he comaundide vs\(^{b}\). And Farao seide, Y shal 28 delyuere 3ou, that 3e make sacrifice to '3oure Lord God\(^{d}\) in deserce; neethes goe 3e not ferthere; preie 3e for me. And Moises seide, 29 Y shal go out fro thee, and Y shal prye the Lord; and the fil\(^{e}\) schal goe awei fro Farao, and fro bise seruanutis, and puple\(^{1}\) to morowe; neethes nyle thou more disseyme me, that thou delyuere not the puple to make sacrifice to the Lord. And Moises\(^{3}\) 30 yede out fro Farao, and preide the Lord, which\(^{m}\) dide bi the word of Moyses, and 31 took awei flies\(^{n}\) fro Farao, and fro bise seruanutis, and puple\(^{b}\); noon lefte, 'sotheli nether 00n\(^{p}\). And the herte of Farao was\(^{2}\) maad hard, so that he delyueride not the puple, sothi nethir in this tyme.---

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\(^{1}\) Om. F.

\(^{a}\) Egipciens bdefh. \(^{v}\) that thou wyte e sup. ras. \(^{w}\) for bdefh. \(^{x}\) houses defh.

\(^{y}\) seche de.

\(^{z}\) kindis n. \(^{\ddagger}\) the Egipciens is. \(^{\dagger}\) fullilid 18. \(^{u}\) Om. i. \(^{v}\) for cpfl. for that p. \(^{w}\) Om. is. \(^{x}\) partyng b. \(^{y}\) ful i. \(^{z}\) kind of flies i. flie, that is, multitude of flies noxx. \(^{a}\) housis plures. \(^{b}\) in to the hows of s. \(^{c}\) the L. youre G. 18. \(^{d}\) whil schulen we is. \(^{e}\) the Lord oure is. \(^{f}\) the Egipciens ris. \(^{g}\) throwe vs down i. ouerleie or throwe vs down s. \(^{h}\) to vs s. \(^{i}\) the L. youre God is. \(^{j}\) flie, that is the multitude of flies is. \(^{k}\) his puple k. \(^{l}\) the whiche l. \(^{m}\) the flies l. \(^{n}\) fro his puple is. \(^{o}\) his puple k.

\(^{p}\) noon left sotheli not oon elp. their lefte not oon sotheli 1. noon lefte there neither oon s.
and he tok away filjes fro Pharao, and fra the seruanntis, and fro his puple; 
there ouerlafte not oon forsothe. And the herte of Pharao was engredgid, so that jit this while he wold not leewe the puple.

**CAP. IX.**

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 me; that if jit thow forsakist, and holdist hem, lo! myn hood shal be vpon thi feeldis, vpon horsis, and assis, and chameis, and oxen, and sheip, a ful greuows pestileence; and the Lord shal do a merueuls thing bitwixt the possessiouns of Yrael and the possessiouns of Egipciens, that no thing algatis perishe of thes thingis that pertenen to the sones of Yrael. And the Lord ordynede a tyme, seiynge, To morwe the Lord shal do this word in the loond. The Lord dide thanne this word the tother day, and alle the beestis of Egipciens dyden; of the beestis forsacist of the children of Yrael no thing alget perishe. And Pharao sent to looke, ne eny thing was deed of thes thingis that Yrael hadde; and the herte of Pharao was inwardly aguene, and he ouerlafte not the puple. And the Lord seyde to Moyses and Aaron, Tak 3e hoondis ful of asken fro the chymney, and Moyses spreynge it into heuene before Pharao; and he there powdre vpon al the loond of Egipte; and there shulen ben in men and yn beestis biles, and blynes swellynge, in al the loond of Egipte. And thei token asken of the chymney, and they stoden before Pharao; and Moyses sprengide it into heuene; and there ben maad wounds of the swellynge blynes in men, and in beestis; ne the clepers of deuels mysten stoonde before Moyses, for the herte of Pharao was engredgid, so that jit this while he wold not leewe the puple.

**CAP. IX.**

Forsothe the Lord seide to Moises, Entre 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 forsakist it, and witholdist hem, lo! myn3 hond shal be on thi feeldis, on horsis, and assis, and camels, and oxun, and sheip, a ful greuows pestileence; and the Lord shal make a meryuelous thing bitwixt the possessiouns of Israel and the possessiouns of Egipciens, that ouerlafte not oon thing perishe of these thingis that pertynyn to the sones of Israel. And the Lord ordynede a tyme, and seide, To morwe the Lord shal do this word in the loond. Therfor the Lord made this word in the tother dai, and alle the luyynge beestis of Egipciens were dide; forsothe outirli no thing perishe of the beestis of the sones of Israel. And Farao7 sente to se, nether eny thing was deed of these thingis which Israel weldide; and the herte of Farao was maad greuouse, and he delyuerede not the puple. And the Lord seide to Moyses and Aaron, Take 3e the hondis ful of askis of the chymney, and Moyses spreynge it in to heuene before Farao; and there shulen ben in men and yn beestis biles, and blynes swellynge, in al the loond of Egipte. And thei token askis of the chymney, and stoden before Farao; and Moyses spreynge it in to heuene; and wounds of bolynge bladdris were maad in men, and in werke beestis; and the witchis mysten

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* ne oon *<br> 1 bitwene *<br> b the Egipciens *<br> c askes d d spreynge e sec. m.

---

* the horsis is *<br> 1 on *<br> 2 the Egipciens *<br> 3 tho b *<br> * this is *<br> * Om. zlp *<br> 4 the Egipciens is *<br> 5 sothell t *<br> 6 the which *<br> 7 ful greuouse *<br> 8 your *<br> 9 we *<br> * thou is *<br> 10 springynge b *<br> spreyn e *<br> 11 fire *<br> 12 speke e *<br> 13 Om. s.

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* E e 2
the wounds that were in hem, and in
al the loond of Egipte. And the Lord
hardid the herte of Pharao, and he herde
not hem, as the Lord spak to Moyses.
And the Lord seide to Moyses, Erli
aryse, and stooned before Pharao, and
thow shalt sey to hym, Thes thingis seith
the Lord God of Ebrews, Lat my puple,
that he sacifce to me; for in this while
Y shal sende alle my veniauncies vpon thin
der, and vpon thi seruauntis, and vpon
thi puple, that thou knowe, that there is
noon like me in al the loond. Now for-
sote I shal strechre oute the hoond, and
Y shall smyt thee and thi puple with
pestilence, and thou shalt perisse fro the
erthe; therfor forsothe Y haue sett thee,
that Y shewe my strengthe in thee, and
y my name be led in eche loond. 3it
thow holdist my puple, and wole not leue
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
sett, vnto the tyme that is now. Send
thanne now rjst, and geder togidere thi
beestis, and al that thou hast in the
deele; men forsothe, and beestis, and
alle that shulen be foundun withouten,
and not gedered togidere fro wateres, and
the hawle fal vpon hem, thei shulen die.
He that draidde the word of the Lord, of
the seruauntis of Pharao, made his ser-
uauntis and beestis flee togidere into
howsis; he forsothe that rouzte not the
word of the Lord, left his seruauntis and
beestis in the feeldis. And the Lord seide
to Moyses, Streche 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 of the feede
in the loond of Egipte. And Moyses
straute the yerde into heuene; and the
Lord seth thunders, and hawle, and dy-
uersly remyngue leytis vpon the erhe;
and the Lord reynede hawle vpon the
not stonde bifo Moises, for woundis1
that were in hem, and in2 al the lond of3
Egipt. And the Lord made hard the herte12
of Farao, and he herde not hem, as the
Lord spak to Moises. Also the Lord seide13
to Moises, Risle thou eeri, and stonde be-
fore Farao, and thou schalt seie to hym,
The Lord God of Ebrews seith these
thingis, Delyuere thou my puple, that it
make sacrifice to me; for in this tyme
Y14 shal sende alle my veniauncies on thin
der, and on thi seruauntis, and on thi
puple, that thou wite, that noon is lijk me
in al erthe. For now Y schal holde forth15
the hon, and Y schal smyte thee and
thi puple with pestilence, and thou schalt
perische fro ertho; forsothe herfor Y haue16
set thee, that Y shewe my strengthe in
thee, and that my name be told in eche lond.
3it thou withholdist my puple, and ny17
delyuere it? Lo! to morwe in this same
our Y schal reyne ful myche hail, which4
maner hail was not in Egipt, fro the dai
in which it was foundid, til in to present18
tyme. Therfor sende thou 'rjst now5, and
19 gadered the werk beestis, and alle thingis
whiche6 thou hast in the feeld; for men
and werk beestis and alle thingis that
ben in feeldis with outforth, and ben not
gadered fro the feeldis, and haile falle on
tho, schulen4 die. He that draidde 'the20
Lordis word6, of the seruauntis of Farao,
made his seruauntis and werk beestis fle
in to housis; sotheli he that dispisideth21
the 'Lordis word5, lefte his seruauntis and
werk7 beestis in the feeldis. And the Lord22
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 eche eere of the feeld in the lond
of Egipt. And Moises held forth the yerde23
in to heuene; and the Lord seth thunders,
and hail, and leitis remyngue aboute on the
lond; and the Lord reynede hail on the
lond of Egipt; and hail and fier meddlied24

1 the woundis or soores is. k Om. s. l Om. s. m myn r. n the erhe is. o jif c acc. m. d acc. m. on.
p not r. q what r. t this present is. s unoon rjst r. t that r. u thei schulen r. v the wordsis of
the Lord s. w was nedigent of r. x Lordis wordis e. word of the Lord is. y his werk is.
loond of Egipte; and hawle, and her mengid togidere weren brouȝt; and it was of so great mychelnes, how greet before neuer aperide in al the loond of Egipte, sith that folk 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 feeld smoote the hawle, and eche tree of the cuntree it broke togidere; oonly in the loond of Gessen, where weren the children of Yrael, the hawle fel not. And Pharao sente, and cypide Moyses and Aaron, seiynge to hem, Y have synned also now; the Lord is riȝtiwis, Y and my puple wikkid; preyse 3e the Lord, that the thundra of God and the hawle leuen of, and Y shal leten 3ow, and 3e shulen dwelle here no more. Moyses seith, Whanne Y shal goon out fro the citee, Y shal strecehe out my hoonb to the Lord, and the thundra shulen ceesse, and hawle shal not be, that thou knowe, for of the Lord is the erthe; forsothe Y knowe, that thou and thi seruauntis drenen not sit the Lord God. The flax thanne and barlich was hurt, for that the barlich was grene, and the flax now buriownede codde; whete forsothe and corn weren not hurt, for thi weren of late growyng. And Moyses goon out fro Pharao, and out of the citee, straȝte the hondes to the Lord, and thundra and hawle ceesiden, and no more droppide the reyn vpon the loond. Pharao forsothe seynge that the reyn hadde ceesid, and hawle, and thundra, encressid the synne; and the herte of hym and of hys seruauntis is engredgid, and his herte was ful myche hardid; and he lafte not the sones of Yrael, as the Lord comaundide by the hoond of Moyses.

CAP. X.

And the Lord seide to Moyses, Goyn to Pharao, Y forsothe haue hardid the togidere weren borun forth; and it was of so myche greetesse, how greet apperide neuere bifore in al the lond of Egipt, sithen thilke puple was maad. And the hail was smoot in the lond of Egipt alle thingis that weren in the feeldis, fro man til to werk beeste; and the hail smoot al the eere of the feeld, and brak al the flex of the cuntree; oonli the hail felde not in the lond of Gessen, where the sones of Israel weren. And Farao seute, and cypide Moises and Aaron, and seide to hem, Y have synned also now; the Lord is iust, Yf and my puple ben wikkid; preyse 3e the Lord, that the thundra and hail of God ceesse, and Y schal deluyure 30u, and dwelle 3e no more here. Moyses seide, Whanne Y schal go out of the citee, Y schal holde forth myn hondis to the Lord, and leitis and thundra schulen ceesse, and hail schal not be, that thou wite, that the lond is the Lordis; forsothe Y knowe, that thou and thi seruauntis drenen not sit the Lord. Therfor the flex and barlis was hirt, for the barli was greene, and the flex hadde buriouned thanne knoppis; forsothe wheete and beens weren not 32 hirt, for tho weren late. And Moyses 33 rede out fro Farao, and fro the citee, and helde forth the hondis to the Lord, and thundra and hail ceesiden, and reyn dropide no more on the erthe. Sotheli Farao siȝ that the reyn hadde ceesid, and the hail, and thundra, and he encresside synne; and the herte of hym and of bise seruauntis was maad greene, and his herte was maad hard greetli; nethir he lefte the sones of Israel, as the Lord comaundide bi the hond of Moises.

CAP. X.

And the Lord seide to Moises, Entre thou to Farao, for Y haue maad hard the
herte of hym, 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 cosmns, how ofte sithe Y haue born
doon toglidere the Egipcians, and haue
doon toknes in hem; and knowe se for
3 Y a Lord. Thanne Moyses and Aaron
3eden yn to Pharao, and seiden to hym,
Thees thingis seith the Lord God of He-
brews, How long wolt thow not be suget
to me? Leeue my puple, that it make sacrifice
to me; ye forsote thow withstonde, and
wol not leeue it, loo! Y shal leede yn to
3 morwe a locust into thi costis, that shal
cover the vttrenost of the erthe, that eny
thing of it shal not apeare, but be etun
that was lafte to the hawle; forsote he
shall gnawe alle trees that burnuinen in
their feeldes; and thei shulen fulfille thin
howses, and of thi seruauntis, and of alle
the Egipcians, how many haue not seen
thi fastris, ne her fastris, thei were
born vpon erthe, vnto the day that is
now. And he turnde hym a wey, and
3ede out fro Pharao. And the seruauntis
of Pharao seiden to hym, How long shulen
we suftere this selauandre? Leeue the
men, that thei sacrifie to the Lord
her God; seest thow not, that Egipte
aperishith? And thei clepeden azen
Moyses and Aaron to Pharao, the which seide to
hem, Goth, and sacrifith to the Lord
3oure God; who forsote ben that ben
9 to goon? Moyses seith, With oure
children and alderen we1 shulen goon; and
with sones, and dou3tres, with sheip, and
droues; it is forsode the solempnyte of
10 the Lord oure God. And Pharao
answerye, So the Lord be with 30w, what
maner thanne Y shal leeue 30w and 3oure
children? to whom is it dout, that ful
11 yuel 3e thanken? It shal not be doone so,
but go 3e oonlyn men, and sacrifyfe1 to
herte of hym, and of his seruauntis, that
Y do these signes2 of me3 in hym; and2
thou telle in the erres of thi sone and of
' thi sones sones', how ofte Y al to-brak
Egipcians, and aide signes in hem; and
that ye wyte that Y am the3 Lord. Ther-
3fore Moises and Aaron entriden to Farao,
and seiden to hym, The Lord God of
Brewez seith these thingis, How long 'nylt
thou' be maad suget to me? Delyuere thou
my puple, that it make sacrifice to me;
ellis sothelif thou azenstondist, and nylt4
Delyuere it, lo! Y shal brynge in5 to
morewe a locust6 in to thi7 costis, which8
schal hile the lygere9 part of erthe, nether
ony thing therof schal appere, but that,
that was 'residue to10 the hail schal be
etun'; for11 schal gnawe alle the trees
that burnuinen in feeldis; and thei12 schu-
len fille13 thin howsis, and the howsis
of thi seruauntis, and of alle Egipcians14; hou
greet thi fastris and grauntsiris15 sien not,
sithen thei were born on erthe, til in to
present16 dai. And Moises turndeven awei
hym silf, and 3ede17 out fro Farao. For-
7 the seruauntis of Farao seiden to
hym, Hou longe schulen we suftere this
selauandre? Delyuere18 the men, that thei
make sacrifice to 'her Lord God19; seest
thou not that Egipte periscandidate20? And thei
azen clepeden Moises and Aaron to Farao,
and he seide to hem, Go 3e, and make21
3e1 sacrifice to '3oure Lord God1; whiche ben
thai, that schulen go? Moises seide, We22
schulen go with oure litel children and
eldre, and with sones, and dou3tris, with
sheep, and grete23 beestis; for it is the
solempnyte of 'oure Lord God'. And Far-
aoro answerye, So the Lord be with you; He
seide this in scor, vuldur-
sondinge the contrarie. see
wex.

1 and we A. k dou3tren deefn. l sacrifyfeth deefn.

p my signes A pr. m. et plures. q Om. isw. r Om. is.
s the sones of thi sone l. t the Egipcians is.

u Om. dikn sec. m. p pr. m. st sec. m. v wilt thou nat l. w wilt not l. nyle s. x Om. y locuste,

that is, a multitude of locustis ec kirkesx. x the e. a that is. b ouer l. c the erthe s. d left of l. re-
sidue, either left vnattrayed to s. e etun of locustes is. f forsote l. g he l. the lousc l. h the l.

1 fulfille l. k the Egipcians is. l thi grauntsirs ec. m this present is. n went l. o delyuer thou l.

p the Lord her God l. q hath perishead is. r maketh l. s the o. t the l. youre G. is. u with grete is.

v the l. youre G. is. w ful wickide thinges l. worst thingis s. x ben done so e.
the Lord; this forsothe and 30ure seuen askiden. And anoon thei were put out
12 fro the siȝt of Pharao. And the Lord seide to Moyses, Strecche out thin hoond
von the loond of Egipte, to a locust, that it stey vp von the loond, and deuoure
al herbe that to the hawe was laft of.
13 And Moyses straȝte out the 3erde von
the loond of Egipte, and the Lord bringe
yn a brennyng wynde al that day and
nyȝt; and the morwe tyde biganne, a
brennyng wynd reride\textsuperscript{m} vp locustes, the
whiche steiden vp fro\textsuperscript{n} al the loonds of
Egipte, and seeten in alle the loonds of
Egipciens vnnoumbrable, whiche maner
before that tyme were not, ne afterward
ben to coeman. And thei couerden al the
vttersmost party of the loond, wastynge
alle thingis; thanne the herbe of the
loond was denowryd, and what euere thing
of apples that was in trees, that the hawe
hadda laft; and algytys no grene thing
was laft in the trees and in heerbys of
the loond, in al Egipte. Wherfor hiynge
Pharao clepide Moyses and Aaroun, and
seide to hem, Y haue synned in the Lord
17 3oyure God, and yn 30we; but now foryyue
3e the synne to me; also this sithe prey
3e the Lord 3oyure God, that this deeth he
18 doo a wey fro me. And Moyses yede out
fro the siȝt of Pharao, and preide the
19 Lord; the which made blow the moost
hidowes wynde fro the west, and the
locust takyn he threw a fer into the reed
see; and there laft not forsothe oon\textsuperscript{o} in
20 alle the cooستis of Egipte. And the Lord
harte 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 derkness\textsuperscript{p}
von the loond of Egipte, so thik that
22 thei mown be gropid. And Moyses
straȝte out the hoond\textsuperscript{q} 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 were cast out fro the siȝt of
Farao. Forsothe the Lord seide to Moises,\textsuperscript{12}
Holde forth thi hond on the lyond of Egipte,
to a\textsuperscript{a} locust\textsuperscript{r}, that it stie on\textsuperscript{s} the loond, and
deuoure al the eerbe\textsuperscript{b} whiche\textsuperscript{d} is residuad\textsuperscript{e} to
the hail. And Moises holde forth the 13
3erde on the lyond of Egipte, and the Lord
brouȝte in a brennyng wynd al that dai
and niȝt; and whanne the morewitid was
maad, the brennyng wynd reiside locustis,
whiche\textsuperscript{f} stieden on\textsuperscript{g} al the lyond of Egipte,\textsuperscript{14}
and saten in alle the cooستis of Egipciens;
\textit{and the locustis\textsuperscript{b} weren vnuoumbrable,}
and suche weren not biore that tyme,
nether schulen come afterward. And tho\textsuperscript{15}
hiliden al the face\textsuperscript{k} of the erthe, and wasti-
den alle thingis; therfor the erbe of the
erthe was deuourd, and what euere of 1
applis was in trees, which the hail hadde
left, \textit{it was deuourd!}; and outirli no grene
thing was left in trees and in eerbys of
erthe\textsuperscript{m}, in al Egipte. Wherfor Farao hastide, 16
clepide Moyses and Aaroun, and seide
to hem, Y haue synned aȝens 3oyure Lord
God\textsuperscript{o}, and aȝens 30we; but now foryyue 3e
the synne to me; also in this tyne preie
3e 3oyure Lord God, that he take away fro
me this deeth. And Moises yede out of 18
the siȝt of Farao, and preide the Lord;
whiche\textsuperscript{p} made a moost\textsuperscript{1} strong wynd to 19
blowe fro the west, and took\textsuperscript{t}, and castide\textsuperscript{e}
the locust in to the reed see; \textit{noon dwell-
ide, sotheli nether oon\textsuperscript{i}}, in alle the cooستis
of Egipte. And the Lord made hard the 30
herte of Farao, and he lefte not the sones
of Israel. Forsothe the Lord seide to 21
Moises, Holde forth thin hond in to he-
uene, and derkness\textsuperscript{p} be on the lyond of
Egipte, so thicke that tho\textsuperscript{u} moun be gropid.
And Moises holde forth the\textsuperscript{w} hond in to 22
heuene, and orrible derkness werenden maad
in al the loond of Egipte; in\textsuperscript{x} thre daies no 23
man seij his brother, nether mouede him\textsuperscript{y}
silf fro that place in which he was. Where-

\textsuperscript{m} arered \textit{e pr. m.} \textsuperscript{n} about a \textit{sup. ras.} \textsuperscript{o} not con RDEFH. \textsuperscript{p} derknessis EH. \textsuperscript{q} hondes RDEFH.

\textit{y the} 1. \textit{z locust, that is, multitude of locustis} BHN. \textit{a} vp on 18. \textit{b} eceris. \textit{c} that is 18. \textit{d} lefte HILP sec.m.
residue or left s. \textit{e} of 1. \textit{f} the whiche 1. \textit{g} vp on 18. \textit{h} thei 1. \textit{i} thei 1. \textit{j} ouer part 1. \textit{k} Om. c.
\textsuperscript{m} Om. 1. \textit{n} the erthe 18. \textit{om. n} \textit{p} the which 1. \textit{q} which Lord s. \textit{r} ful 1. \textit{s} it took 1. \textit{t} he t. s. \textit{u} caste 11.
\textit{t} sotheli ther lefte not con 1. \textit{u} derknesses CL. \textit{v} thei 1. \textit{w} his 18. \textit{x} and in 18. \textit{y} hem A.
'my3te se" his brother, ne mouede him 
out of that place that he was ygne; 
where ever the children of Yrael dwelten, 
was list. And Pharao clepide Moyses and 
seide to hem, Go 3e, make 3e sacrifice to 
and dreues abiden thei stil; 3oure 
children goo thei with 3ow. Moyses 
seith, Forsothe oostis and brest sacrifeces 
shalt 3yue to vs, that we offren to 
the Lord our God; alle the flockis shulen 
goon with vs; there shal not leene a clee 
of the thingis that ben necessarie into the 
heriyng of the Lord our God, namely, 
when we known not what shal be ofryd, 
to the tyme that we comen fullich to that 
place. And the Lord hardide the herte 
of Pharao, and he wold not leeeu hem. 
And Pharao seide to Moyses, Goo away 
fro me, and be war that thow se no more 
my face; what ever day thou aperist to 
me, thow shalt dye. Moyses forsothe\((\text{a})\) 
answerc, So be it doon, as thow hast 
spokun; Y shal se no more thi face.

\textbf{CAP. XI.}

11 And the Lord seide to Moyses, 3it with 
o veniaunce Y shal touche Pharao and 
Egipte, and after theis theis he shal 
leeue 3ow, and constreyne to goon out. 
Thanne thow shalt seie to al the puple, 
that a man aske of his frend, and a 
woman of hir neij140, silueren and 
3goldun vessels, and clothis; forsothe the 
Lord shal 3yue grace to his puple befor 
the Egipcysens. And Moyses was a ful 
greet man in the loond of Egipte, before 
the seruanutis of Pharao and al the 
puple; and seith\((\text{b})\), Thes thingis seith the 
Lord, At myd ny3t Y shal goon yn to 
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 hand-
mayden, that is at the queern; and alle 
the first gotun of beestis; and there shal 
euer the sones of Israel dwelliden, list was. 
And Farao clepide Moyses and Aaron, and 24 
seide to hem, Go 3e, make 3e sacrifice to 
the Lord; oneli 3oure scheep and grete\((\text{a})\) 
beestis dwelle stille; 3oure little children 
go with 3ou. Moises\((\text{a})\) seide, Also thou 
shalt 3yue\((\text{a})\) to vs offryngis and brest 
sacrifeces, whiche\((\text{c})\) we schulen offre to 'oure 
Lord God\((\text{d})\); alle the flockis schulen go 
with vs, for a cle\((\text{d})\) schal not dwelle of the 
thingis, that ben nedeful in to the\((\text{e})\) wor-
schippyng of 'oure Lord God\((\text{d})\), moost sithen 
we witen not what owith to be offrill, 
till we comen to that place. Forsothe the 
Lord made hard the herte of Farao, and 
he nolde\((\text{c})\) delyuere hem. And Farao seide 
Moises, Go awei fro me, and be war 
that thou se no more my face; in what-
ever dai thou shalt appere to me, thou 
shalt dye. Moyses answeride, Be it doon 
so, as thou hast spokun; I schal no more 
se thi face.

\textbf{CAP. XI.}

11 And the Lord\((\text{c})\) seide to Moyses, 3it Y 
shal touche Farao and Egipte with o 
veniaunce, and after these thingis he schal 
delyuere 3ou, and schalt\((\text{b})\) constreyne 30u1 
to go out. Therfor thou shalt seie to al 
the puple, that a man aske of his freend, and a 
woman of hir neij3esesse, silueren\((\text{b})\) ves-
sels\((\text{a})\) and goldun, and\((\text{b})\) clothis; forsothe the 
3Lord schal 3yue grace to his puple biforn 
Egipcians\((\text{b})\). And Moises was a ful greet 
man\((\text{b})\) in the land of Egipte, biforn the 
seruanutis of Farao and al the puple; and 
ex he seide, The Lord seith these thingis, At 
mydny3t Y schal entre in to Egipte; and 
euch firste gendrid\((\text{b})\) thing in the land of 
Egipcians schal die, fro the firste gendrid\((\text{b})\) 
of Farao, that sittith in the trone of hym, 
till to the firste gendrid\((\text{b})\) of the handmayde, 
which is at the\((\text{b})\) queern; and alle the firste 
gendrid of beestis schulen die; and greet\((\text{c})\)
X I . 7 — X I I . 7.

EXODUS.

be a great crye in al the loond of Egipte, what maner was not before, ne afterward itis too come. Anentis forsothe alle the children of Yrael there shal not grucche a dog, fro man vnto beeste; that 36 knowen, bi how myche myracle the Lord Syriaide the Egipcians and Yrael. And alle thes thi seruauntys shulen descendew to me, and thei shulen preye for me, seyynge, Go out thou, and al the puple that is suget to thee; after thes thingis we shuln goon out. And greetly wrooth he yede out fro Pharao. The Lord forsothe seyde to Moyses, Pharao shal not here 30w, that many signes be doon in the loond of Egipte. Moyses forsothe and Aaron diden alle the signes and alle the toknes worthi shewyngne, that ben wrytyn, before Pharao; and the Lord hardide the herte of Pharao, ne he lafte the sones of Yrael fro his loond.

CAP. XI I .

1 The Lord forsothe seyde to Moyses and 2 Aaron in the loond of Egipte, This moneth to 3ow the bigynnynge of the monethis shal be the first in monethes of the 3eer. 3 Speke 3e to al the cumpayne of the sones of Yrael, and sey 3e to hem, The tenthe day of this moneth tak echon a lombe bi 4 meynese and her howsis; if forsothe the nombre is to liti, that it may not suffice to eet the lombe, he shal tak his nighbore, that is ioyned to his hows after the nombre of the soules, that may suffice to the etynge of the lombe. Forsothe it shal ben a lombe withouten wemme, a maal of 09 3eer; after the which riyt 3e shulen take 6 also a kynde; and 3e shulen kepe it vnto the fourtenth day of this moneth; and al the multitude of the sones of Yrael 7 shal offre it at* euyn. And thei shulen take of his bloode, and leggen vpon either post, and in the threshholdes of the howses, in the whiche thei shulen eat it; cry schal be in al the loond of Egipte, which maner cry was not before, nether schal be afterward. Forsothe at alle the children7 of Israel a dogge schal not make priuy noise, fro man til to beeste; that 36 wite bi how greet myracle the Lord departith Egipcians and Israel. And alle these thi 8 seruauntis shulen come down to me, and thei shulen preye me, and schulen see, Go out thou, and al the puple which is suget to thee; after these thingis we schulen go out. And Moyses was ful wrooth,9 and 3ede out fro Farao. Forsothe the Lord seide to Moises, Farao schal not here 3ou, that many signes be maad in the loond of Egipte. Sothel Moises and Aaron maden 10 alle signes* and wondris, that ben writun, bifer Farao; and the Lord made hard the herte of Farao, nether he deleynerede the sones of Israel fro his lond*.

† a kide, if a lamb may not be haed in good maner. Lire here. cccc.
‡ that is, ech hows of the multitude schal offre son, if fewnesse of persoones let. Witi not. Lire here. cccc.

* not E. ** densendce A. X Om. BKEF. Y a E. Z a A.
† what 1. * and Pharao, is. † the which 1. = Om. 1. Y Om. 1. w wente 1. x the signes 1. = here writun 1. = hond A pr. m. EKLP. = Om. F. b firste or the ckeyf 1. = Om. G. d Om. s. e the EKLP. f this EKLP. = the which 1. h lyfes 1. = Om. EKLPF. sec. M. W. ‡ the which 1. i thei schulen 1. = put it 1 î Om. c. the lyntes 1. = Om. c. j Om. DIBR. or hiser threshfindis 1. or h. threshfindis 1. or h. thresholds 1. or h. thresholds 1.
EXODUS.

XII. 8—18.

8 and they shulen eet flesh that nyxt, rostid with fier, and thurf loses wyth yldeuset. 3e shulen not eten of it any thing raw, ne sothun with water, but oneli rostid with fier; the heed with his feet and entralys 3e shulen vovre; ne there shall not leee of it any thing to to morwen; and if any thing be lraft, with fier 3e shulen brente it. So forsote 3e shulen eten it; 3e shulen girde about youre reynes, and 3e shulen haue shoon in 3oure feet, holdynge stanes in hooondis; and 3e shulen eete hastiliche; it is forsothe phase, that is to seye, the passyng forth of the Lord. And Y shall passe thurz al the loond of Egipte that nyxt, and Y shal smyit all the first in the loond of Egipte, fro man vnto beeste; and in alle the goddis of Egipte Y shal make dones; Y a Lord. The bloode forsothe shal be to 3ow into tokne, in the housis in the which 3e shulen be; and Y shal se the bloode, and Y shal ouerpasse 3ow; and there shal not be in 3ow a veniaunce destruyynge, whanne Y shal smyit the loond of Egipte. Fosorte 3e shulen han this day into mynde, and 3e shulen halwe it solempne to the Lord in 3oure generaciouns with heriyng euerlastynge. 11 Seuen daies 3e shulen eten therf breed; in the first day there shal be no sour dowz in 3oure howses; who so euer etith sowerd breed, shal perishe that soule fro Yrael, fro the first day vnto the seuenthe day. The first day shal be holy and solempne, and the seuenthe day shal be wurshipful in the same feeste; no thing of werk 3e shulen doon in hem, out tak thies that perteynyth eteyng; and 3e shulen kepe therf breed. Forsothe in that same day Y shal leede 3oure oost out of the loond of Egipte; and 3e shulen kepe this day in 3oure generaciouns in ryte euerlastynge. The firste moneth, the fourteenth day of the moneth, at euen, 3e shulen thei shulen ete hym; and in that nyxt of thei shulen ete fleischis, rostid with fier, and thurf loses, with lesus of the feeld. 3e shulen not ete thereof ony thing raw, neither sodun in watir, but roostid oneli by fier; 3e shulen deouure the heed with feet and entralis therof; neither any thing thereof shall abide till the morowt; if ony thing is residue, 3e shulen brene in the fier. Fosorte thus 3e shulen ete hym; 3e shulen girde youre reynes, and 3e shulen haue shoon in the feet, and 3e shulen holde staues in hondis, and 3e shulen eete bittir; for it is fase, that is, the passyng of the Lord. And Y shall passe thurz al the londs of Egipte in that nyxt, and Y shal smynte all the firste gendr thing in the lond of Egipte, fro man til to beeste; and Y the Lord shal make dones in alle the goddis of Egipte. Forsothe blood shal be to 3ou in to signe, in the housis in whiche 3e shulen be; and Y shal se the blood, and Y shal passe 3ou; neither a wounde distriyynge shal be in 3ou, whanne Y shal smynte the lond of Egipte. Fosorte 3e shulen haue this day in to mynde, and 3e shulen make it solempne to the Lord in 3oure generaciouns bi euerlastynge worschipynge. In the seuenthe day 3e shulen ete therf breed; in the firste day no thing dity with sour douz shal be in 3oure housis; who euer shal eete ony thing dity with sour douz, fro the firste day till the seuenthe day, that soule shal perishe fro Israel. The firste day shal be hooli and solempne, and the seuenthe day shal be worschipful in the same halewyng; 3e shulen not do ony werk in tho daies, outakun these thingis that perteynyen to mete; and 3e shulen kepe therf breed. For in that same day Y shal leede out of the lond of Egipte 3oure oost; and 3e shulen kepe this day in 3oure generaciouns bi euerlastynge custom. In the firste moneth, in the fourtenth day

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*a goodis AF.  b Om. bdehi.  c fourten A.

9 flesh doys. 1 looses s. 2 the erbe lesus l. bittir locustis s. 3 the feet egries. 4 with the entrailis 1s. 5 to the xx. Om. l. 6 Om. plures. thing therof 1s. 7 left eilp. resid or left s. 8 breune it 1s. 9 and 3e K. 10 you the f. 11 souris e. 12 souris hondis 1s. 13 dite it 1s. 14 Om. k. 15 Y the Lord is. 16 myddil b. 17 Om. i. 18 bigeten i. 19 Om. F. 1 Om. A sec. m. be pr. m. 24 til to plures. 25 Om. g.
eet therf breed, vnto the oon and twentith
day of the same moneth at euem. Seuen
dayes soure soure breed shal not be foundun
in youre howses; who so etith soure breed,
his soule shal perische fro the companye
of Yrael, as wel of cumlyngis, as of with
ynne borne of the loond. Al soure breed
3e shulen not eet, and in alle youre dwellyng
places 3e shulen eet therf breed.
21 Moyses forsothe clepide alle the eldren
of the sones of Yrael, and sayde to hem,
Gothe, takynge a beeste bi youre meynese,
offe 3e paske; and the litil sprynkil of
ysop wetith in bloode, that is in the
nethir therswold, and sprengith of it the
ouertherswold, and either post; noon of
30w alle shal go out of the doore of his
hows vnto the morwun tyde. The Lord
forsote shal passe forth smytynge the
Egipciens; and whanne he seeth the
bloode in the therswold, and in either
post, he shal ouer goo the doore of the
hows, and he shal not suffre the smyter
go into youre howsis, and hurten. Kepe
thow this word lawfull to thee and to thi
sones vnto withouten ende. And whanne
3e shulen goo into the loond that the
Lord is to youe to 30w, as he hath biho-
tun, 3e shulen kepe thes cerymonyeff; and
whanne youre sones shulen seye to 30w,
21 What is this religioun? 3e shulen seye to
hem, It is the sacrifice for the ouercomen
enemys of the passing of the Lord,
whan he passide forth the vpon the howses
of the sones of Israel in Egipte, smytynge
the Egipciens, and oure howses delyuer-
ynge. And the puple bowid anowrydye.

And the sones of Yrael goo out, diden
as the Lord commandide to Moyses and
Aaron. It was doon forsothe in the mydd-
dil of the ny3t, 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 twentith
dai of the same monethe at euentid. In setene
dayes no thing diist with sour dous schal be
foundun in youre housis; if ony etith any
thing diist with sour dow, his
soule schal perische fro the cumpeny
of Israel, as wel of cumlyngis, as of hem
that ben bornun in the lond. 3e schulen
20 not ete ony thing diist with sour dow, and
3e schulen ete therf breed in alle youre
dwellyng placis. Forsothe Moyses clepide
alle the eldren men of the sones of Israel,
and seide to hem, Go 3e, and take a
beeste by youre meynese, and offre 3e fasse;
and dippe 3e a bundel of isope, in the blood
which is in the thresifold, and sprynge
3e thers of the lyntel, and euereither post;
noon of you schal go out at the doore of his
hows til the morewtid. For the Lord shal
23 passe smytynge Egipciens; and whanne
he schal se the blood in the lyntel, and
in euereither post, he schal passe the doore
of the hows; and he schal not suffre the
smytere to entre in to youre housis, and
to hirte. Kepe thon this word; it schal be
24 a lawful thing to thee and to thi sones
til in to withen ende. And whanne
25 3e schulen entre in to the lond which the
Lord schal 3yue to you, as he bihiyte,
3e schulen kepe these cerymonyes; and
28 whanne youre sones schulen seye to you,
What is this religioun? 3e schulen seye to
hem, It is the sacrifice of the passyng of
27 the Lord, whanne he passide ouer the
housis of the sones of Israel in Egipt,
and smoot Egipciens, and delyueride oure
housis. And the puple was bowid, and
worshipide. And the sones of Israel yeden
out, and diden as the Lord commandide
to Moises and to Aaron. Forsothe it was
doon in the myddis of the ny3t, the Lord
fyrst gotun of Pharao, that sat in his see, vnto the first gotun of the caytif womman, that was in prisoun, and alle the first gotun of beestis. And Pharao aros the ny3t, 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 whiche leye not the deed. And Myoses and Aaron elepid in the ny3t, Pharao seith, Ryseth, and goth out fro my pule, and 3e and the sones of Yrael; gothe, and sacrificeth to the Lord, as 3e seyn; joure sheip and joure<sup>k</sup> droues takith, as 3e han asked; and goype a 3w by welle 3e to me. And the Egipciens neden the pule to goon out of the loond swiftly, seynge, Alle we shulen dye! Thanne the pule tok sprengid meel<sup>1</sup>, or it were sowrid; and byndynge it 3w in chaf, putte vpon her shuldres. And the sones of Yrael diden as the Lord comaundide<sup>2</sup> to<sup>3</sup> Moyse; and thei axiden of the Egipciens silueren and goldun vesels, and myche clothing. Forsothe the Lord 3af grace to the pule before the Egipciens, that thei wolden leene hem; 37 and thei spuyleden the Egipciens. And the sones of Yrael 3eden fro Remesse into Socoth, almost six hundryd thowsynd of foot men, with outen children and wynn-<sup>3</sup> men; but and the comoun of either sex<sup>4</sup> vorkynde<sup>5</sup> vnnumbrable<sup>6</sup> steyden vp with hem; sheip, and droues, and ful many haunyng lijf of dyuercye kynde. And thei bakiden meele, that a litil before sprengide thei token out of Egipte, and thei maden therlooun vnder asken; and thei ny3ten not be maad sowre, the Egipciens constreyndynge to goon out, and not suffrynge to mak any dwellyng, ne any thing of sowel there con to to maken redi. 40 The dwellyng places forsore of the sones smooth al the firste gendrid<sup>7</sup> thing<sup>8</sup> in the land of Egipte, fro the firste gendrid<sup>9</sup> of Pharao, that sat in the trone of hym, til to the firste gendrid<sup>10</sup> of the Egipciens, that was in the prisoun, and alle the firste gendrid of beestis. And Farao roos in the ny3t, and alle his seruauntis, and al Egipte; and a' greet crye was maad in Egipte, for noon hows was, in which a deed man lay not. And whanne Moises and Aaron<sup>11</sup> weren elepid in the ny3t, Farao seide, Rize 3e, go<sup>1</sup> 3e out fro my pule, bothe 3e and the sones of Israel; go 3e, offre 3e to the Lord, as 3e seien; take 3e joure scheep<sup>12</sup> and greete beestis, as 3e axiden; and go 3e, and blesse 3e me. And Egipciens<sup>13</sup> constreynden the pule<sup>14</sup> to go out of the land swiftli, and seiden, All we schulen die! Therfor the pule<sup>15</sup> took meeple spreyned to digere, bifo that it was dijt with sour dou<sup>16</sup>; and boond<sup>17</sup> in mentils, and puttide<sup>18</sup> on her schuldris. And the sones of Israel<sup>19</sup> diden as the Lord comaundide to Moises; and thei axiden of Egipciens siluerne veselsis and goldun, and ful myche clooth.<sup>20</sup> Forsothe the Lord 3af grace to the pule<sup>21</sup> bifo Egipciens<sup>22</sup>, that the Egipciens lenten to hem; and thei maden bare Egipciens.<sup>23</sup> And the sones<sup>24</sup> of Israel 3eden forth fro<sup>25</sup> Ramasses in to Socoth, almost sixe hundrid thousand of foot men, with out litle children and wynnemen; but also comyn<sup>26</sup> a puple of malis and femalis<sup>27</sup> vnnumbrable<sup>28</sup> stieden<sup>29</sup> with hem; scheep, and oxen, and ful many beestis of diuercye kynde<sup>30</sup>, stiden<sup>31</sup> with hem<sup>32</sup>. And thei bakiden meele, which spreyned to digere 'a while ago<sup>33</sup> thei token fro Egipte, and maden<sup>34</sup> ther looons bakun<sup>35</sup> vnder the aischis; for the loones myten not be dijt<sup>36</sup> with sour dow, for Egipciens<sup>37</sup> compelliden<sup>38</sup> to go out, and suffriden<sup>39</sup> not<sup>40</sup> to make ony tariyng, nether it was leiser<sup>2</sup>.

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<sup>k</sup> Om. <i>bdeh</i>. 1 melu <i>bdeh</i>. 2 had comaundid <i>bde sec.m. f pr. m. b. d</i>. 3 Om. D. 4 six <i>a pr. m. sexus d.</i> 5 Om. <i>bdeh</i>. id est, <i>sexus. f marg. u interlin. q</i> and vnnumbrable <i>bdeh</i>.

<sup>m</sup> bigoten <i>i</i>. 9 Om. Q. 9 bigoten <i>i</i>. 10 Om. F. a 18. 11 Om. 18. 12 and he smoot 20. 13 Om. 1. 14 Om. o. 15 and go 18. 16 the Egipciens 19. 17 puple of Israel 19. 18 thei bound 18. 19 putte wp. putte it 18. 20 siluer Eld. 21 clothinge 18. 22 puple of Israel 18. 23 the Egipciens 19. 24 the Egipciens 19. 25 children 18. 26 the comyn 18. 27 of feminis <i>bcegjkqstx</i>. 28 and vnnumbrable <i>dego</i>. 29 wenten vp 1. 30 stieden wp s. 31 kynde also i. 32 stiden wp s. 33 =Om. 1. = the which 1. 34 not yore ago 1. 35 makiden 1. 36 therof L. ther s. 37 yhake 1. 38 Om. <i>cikmow</i>. 39 mad 1. 40 the Egipciens 19.

<sup>1</sup> compelliden hem 1ks. 2 thei suffriden 18. 3 not hem 1ks. 4 leiser to hem 18.
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 gipt. This is ny3t of the Lord able to 
be kept, whanne he ladde hem out of the 
loond of Egipte; this ooen to kepe alle 
the sones of Yrael in her generacions. 
43 The Lord forsothe seide to Moyses and 
Aaron, This is the religioun of phask; 
44 ech alien shal not ete therof; al forsothe 
seruaunt7 bou3t be he circumcicid, and 
45 so eet he; comlyng and hyryd seruaunt 
shulen not ette thereof; in oon hows it shal 
be etun, ne 3e shulen not bere of his 
fleshe out, ne boon of it 3e shulen breek. 
46 Alle the compaeny of the sones of Yrael 
shal doo it; that if any of pilgrymes wole 
come into 3oure heriying of religioun, and 
do the pask of the Lord, before eche maal 
child of him shal be circumcicid, and 
thanne with riyt he shal halewe, and he 
shal be togidere as a with ynye gotun of 
the loond; if any forsothe be not circum-
cicidid, he shal not ete therof. The same 
lawe shal be to the with ynye gotun, and 
the to comlyng tylery, that pilgrymagith 

50 anentis 3ow. And alle the sones of Yrael 
diden as the Lord commandide to Moyses 
and Aaron. And in the same day the 
Lord ladde the sones of Yrael out of the 
loond of Egipte, bi her compaines.

CAP. XIII.
1 Forsothe the Lord spak to Moyses, sei-
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 
forsothe ben myne. And Moyses seide to 
the puple, Hath8 mynde of this day, in 
the which 3e ben goon out of Egipte, and 
to make ony seew9. Forsothe the dwell-
yng of the sones of Israel, bi which thei 
dwelliden in Egipte, was of foure hundred 
and thretti 3eer†; and whanne theo were 41 
fillid², al the oost of the Lord 3ede out of 
the loond of Egipte in the same dai. This 
ny3t is worthi to be kept in the worschip-
yng of the Lord, whanne he ladde hemî 
out of the loond of Egipte; alle the sones of 
Israel ooen to kepe this in her generacions. 
Also the Lord seide to Moyses 43 
and Aaron, This is the relioun of fase; 
ech alien schal not ete therof; sotheli ech 
seruaunt boug schal be circumcicid, and 
so he schal ete; a comlyng and hiridî 45 
manî schulen not ete therof; it schal be 46 
etun in oon hows; nether 3e schulen bere 
out of the fleischis therof; nether 3e 
shulen breke a boon therof. Ech compa 
y of the sones of Israel schal makre that 
 fase; that if ony pilgrym wole passe into 
3oure feith and worschypynge, and make 
fase⁴ of the Lord, ech male kynde of hym 
shal be circumcicidî beforeî, and thanne 
he schal makre lawfullî, andî he schal be 
togidere as a man borun of the lond; for-
sothe if ony man is not circumcicid, he 
shal not ete therof. The same lawe schal 
be to a man borun of the lond, and to a 
comlyng, that takith 3oure feith, whichî 
is a pilgrym anentis 30n. And alle the 50 
sones of Israel diden as the Lord commandide to Moyses and Aaron. And in⁵1 
the same dai the Lord ladde out of the 
loond of Egipter the sones of Israel, bi her 
compaines.

CAP. XIII.
Alsoî the Lord spak to Moyses, and 1 
seide, Halwe thou to me ech firste gen-2 
dridî thing that openeth the wombe among 
the sones of Israel, as wel of men as of 
beestis, for whi alle ben myn. And Moises3 
seide to the puple, Haue 3e mynde of this 
dai, in which 3e 3eden⁵ out of Egipte, and

7 seruaunte d. 8 haueth de.

† fases, that is, pask k. ² a hirid i. an h. ³ bleshe 1s. ⁴ in to 3oure worschypynge 1s. ⁵ solemnitye 1s. 
¹ circumcicid 1. ⁷ before the solemnitye 1s. ⁸ make it 1s. ⁹ lawfull 1s. ¹⁰ thanne d. ¹¹ to gider with 
ben 1s. ¹² the which i. ¹³ Om. ¹⁴ Om. ² Also and n. And E. ¹⁵ bigeten i. ² weuten i.
of the hows of thraldom, for yn a strong hond the Lord hath lad 30w out of this place, that 3e eeten not sowrid breed. To day 3e goon out, in the moneth of new fruytis; and whanne the Lord shal leede thee into the loond of Chananey, and Ethei, and Amorre, and Euehi, and Jebusage, that he swoore to thi fadrys, that he shulde 3yue to thee, the loond flowynge mylk and hony, and 3e shulen halwe this manere of holy thingis this moneth.  

In alle thi coostis. And thow shalt telle to thi sone that day, seiyng, This is that the Lord hath doon to me, whanne Y 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 euermore be in thi mouth; forsothe in strong hoond the Lord ladde thee out of Egipte, and of the hows of thraldom. Thow shalt kepe this maner heriying the or deyned tym, fro dayes into dayes. And whanne the Lord shal leede thee into the loond of Chananey, as he hath sworn to thee, and to thi fadris, and shal 3yue it to thee, thow shalt seuer al that openeth wombe, to the Lord, and that that cheef is in thi beestis; what ever thow shalt haue of maal kynde, thow shalt halwe it to the Lord. The firste gott of an asse thow shalt change for a sheip, the which if thow 'azen biyst not, thow shalt seel; alle forsothe the firste gott of man of thi sones thow shalt 'azen bye in priys. And whanne thi sone shal aske thee to morwe, seiyng, What is this? thow shalt answere to hym, In a stronge hoond the Lord hath lad us out of the loond of Egipte, fro the hows of thraldom; for whanne Pharao was hardy, and wold of the hows of seruage, for in strong hond the Lord ledde 3ou out of this place, that 3e eet not breed dijyt with sour dow. To 4 dai 3e gon out, in the moneth of new fruytis; and whanne the Lord hath led thee in to the loond of Cananey, and Ethei, and of Amorre, and of Euehi, and of Jepusage, which lord he swoor to thi fadris, that he schulde 3yue to thee, a loond flowynge with mylk and hony, thow schalt halowe this custom of holy thingis in this monethe. In euene dayes thon schalt ete therf looues, and the solemnpte of the Lord schal be in the euente dai; 3e schulen ete therf looues euene dayes, no thing dijyt with sour dow schal appere at thee, nether in alle thi coostis. And thon schalt telle to thi sone in that dai, and schalt seie, This it is that the Lord di'de to me, whanne Y 3ede out of Egipte. And it schal be as a signe in thin hond, and as a memoriaal before thin ijen, and that the lawe of the Lord be euere in thi mouth; for in a strong hond the Lord ledde thee out of Egipte, and of the hows of seruage. Thon schalt kepe siche a worshipyng in tym seyled, 'fro daies in to daies. And thanne the Lord hath brougt thee in to the loond of Cananey, as he swoor to thee, and to thi fadris, and hath 3oue it to thee, thon schalt departe to the Lord al that openeth wombe, and that that is the firste in thi beestis; what ever thing thou hast of male kynde, thon schalt halewe to the Lord. Thon schalt change the firste genrid of an asse for a sheip, that if thou 'azen biest not, thon schalt sle; forsothe thon schalt 'azen bie with prijs al the firste genrid of man of thi sones. And whanne thi sone schal axe thee to morwe, and seie, What is this? thon schalt answere to hym, In a stronge hond the Lord ladde vs out of the loond of Egipte, of the hows of seruage; for whanne Farao was maad hard, and wold

1 for byyst e pr. m. 2 for begyn e pr. m. 3eyn byggen BDE SEC. M. FH.

* a man is.  b hard in herte is.
not leue vs, the Lord swowe al the first gotun in the loond of Egipte, fro the first gotun of man vnto the first gotun of beestis; therfor Y ofre to the Lord al that openeth wombe of maal kynde, and al the first gotun of my sones Y' azen 16bye. It shal be thanne as a tokne in thin hoond, and as a thing hongid vp for recording before thin eyen, therthury that in a strong hoond the Lord hath led vs out of Egipte. Thanne whanne Pharaoh hadde leten out the puple, God ladde hem not out bi the weie of the loond of Philiisten, the which is ny3; holdynge lest peraunture it shulde othenyn hym, if it hadde been batelys azenys hym to aryse, and* turnen azen into Egipte; but he ladde hem about bi the weie of desert, that is biside the reed see. And armed steyden vp the sones of Yrael fro the loond of Egipte. Forsothe Moyses tok the boons of Joseph with hym, therthury that he hadde with ooth chargid the sones of Yrael, seyngye, God shal vysyte 3ow, and ber 3e my boons out hens with 3ow.

And thei goon from Sochoth, settyn tentis* in Etham, in the vternest coostes of wildirnes. The Lord forsothe wente befor hem to be shewide* the weie, bi day in the pilere of a clowde, and bi ny3t in a pilere of fier, that he were ledere of the weye either tymec; neuer faylide of b* the pilere of the clowde bi day, ne the pilere of fier bi ny3t, before the puple.

CAP. XIV.

And the Lord spak to Moyses, seyngye, speke to the sones of Yrael; turned sette thei tentis 'form azen* Phayroth, that is bitwix Magdalam and the see, azenys Beelenophon; in his sijt 3e shulen setten tentis* vpyn the see. And Pharaoh is to yvpon the sones of Yrael, Thei ben artid togi-

XIII. 16—XIV. 3. EXODUS.
dere in a lound, desert hath enclosid hem. 4 And Y shal harden his herte, and he shal pursue 3ow, and Y shal 'be glorified' in Pharao, and in alle his oostis; and the Egipciens shulen wyte for Y am a Lord; and thei diden so. And it is told to the kyng of Egipciens, that the puple 'hadde flowyn'; and ful myche chaungid is the herte of Pharao, and of his seruannts upon the puple, and thei seiden, What wolde we doen, that we lewen Yrael, lest it serne not to vs? Thanne he ioyyned the chare, and al his puple he tok with 7hynu; and he tok sixhundred choosen charys, and al that of charys was in 8Egipte, and the leders of his oost. And the Lord hardide the herte of Pharao, the kyng of Egipte, and he pursueth the sones of Yrael; and thei weren goon out 9in a hije hoond. And whanne the Egipciens pursueth the steppes of the goers before, thei fonden hem in the tentis upon the see; alle the ridynge, and the charys of Pharao, and al the oost weren in Phayyroth, ægens Belesephon. And whanne Pharao was ny, the sones of Yrael, heynynge vp her eyen, seyen the Egipciens after hem, and thei dradden greetli; and thei crieden to the Lord, 11and seiden to Moyses, Peraunture there weren not sepulcris in Egipte, therfor thow tok vs, that we dieden 1 in wildernes? what woldist thou do this, that thow woldide lede 12vs out of Egipte? Was not this the word that we spaken to thee in Egipte, seyninge, Goo away fro vs, that we seruen to the Egipcyens? it is forsothe myche betere to serue hem, than 13to dye in wildernes. And Moyses seiden to the puple, Wole 3e not rede, stondeth, and seeth 4the greet wondres of God, that he is to doen 5to day; forsothe the Egipciens that 3e now seen, 3e shulen se 14no more vnto with ootten ende; the Lord Israel, Thei ben maad streit in the lond, the deserrt hath closid hem togidere. And Y schal make hard his herte, and he schal pursue 3ou, and Y schal be glorified in Farao, and in his oost; and the Egipciens shulen wite for Y am the Lord; and thei diden so. And it was told to the kyng of Egipciens, that the puple hadde fled; and the herte of Farao and of his seruannts was chaungid on the puple, and thei seiden, What wolden we do, that we leften Israel, that it schulde not serv us? Therfor Farao ioyyned the char, and 6took with him al his puple; and he tok 7sixe hundred choisyn charis, and what euer thing of charis was in Egipte, and dukys of al the oost. And the Lord made hard 8'the herte of Farao, kyng of Egipte, and he 9pursueth the sones of Israel; and thei weren go out in an hij hond. And whanne 9the Egipciens pursueth the steppis of the sones of Israel bifor goynge, thei fouden hem in tentis on the see; al the chyualrye and charis of Farao, and al the oost weren in Finyroth, ægens Belesephon. And whanne 10Farao hadde neijed the sones of Israel, reisiden her 13en, and thei sien Egipciens bithynde hem, and dredden greetti; and thei crieden to the Lord, and seiden to 11Moises, In hap sepulcris weren not in Egipte, therfor thou hast take vs awei, that we schulen die in wildernesse? what 12woldist thou do this, that thou leddist vs out of Egipte? Whether this is not the 13word which we spaken to thee in Egipte, 'and seiden, Go awei fro vs, that we seruen to the Egipciens? for it is myche betere to serue hem, than to die in wildernesse. And 14Moises seide to the puple, Nytle 3e dred, stonde 3e, and '3e 4the grete werkys of God, whiche he schal do to dai; for 3e schulen no more se Egipciens, which theye seen now, til in to with ootten ende; the Lord schal fishe for 3ou, and 3e schulen
shal fyst for 30w, and 3e shulen hoold 15 youre pees. And the Lord seide to Moyses, 15 What cryest thou to me? Speke to the 16 sones of Yrael, that thei goon forth; thow forsothe arere thin yerde, and streche out thin hoonf vpon the see, and duyde it, that the sones of Yrael goon thur3; the 17 drye, in the myddil see. Y forsothe shal harden the hertes of the Egipciens, that thei pursue 30w, and Y shal be glorifid in Pharao, and in al his oost, and in the 18 charis, and in the riders; and the Egip- ciens shulen wyte that Y am Lord God, whanne Y shal be glorifid in Pharao, 19 and in charis, and in his ryders. And the anguel 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 furthermore 20 leenuynge bihynde the bak, stode bitwix the tentis of Egipciens and the tentis of Yrael; and there was a derk clowde, and li3tyngne the ny3t, so that to hem self togidere al tyne of the ny3t thei my3ten 21 not cum ny3. And whanne Moyses hadde strau3t out his 3hoon vpon the see, the Lord tok it away, blowynge an hidos wynde, and breynnge al ny3t, and he turnede it into drow3t; and the watir 22 was dyuuyd. And the children of Israel 23 wenten ynt that day the myddel of the drye see; forsothe the water was as a wal at the ri3t syde of hem and the lefte. And the Egipciens pursynge, 3eden yn after hem, al the horyng of Pharao, his charis, 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 Egipciens, by the pilere of pyer, and of the clowde, sleweu the oost of 25 hem; and he turnede vpysdew the wheles of the charis, and thei were born into the deple. Thanne seiden the E-

be stille. And the Lord seide to Moyses,15 What criest thou to me? Speke thou to the sones of Israel, that thei go forth; forsothe reise thou thi yerde, and streche forth thin hond on the see, and departe thou it, that the sones of Israel go in the ny3tis of the see, by drie place. For -17 sothe Y schal make hard the herte of Egipciens, that thei pursue 30n, and Y schal be glorifid in Pharao, and in al the oost of hym, and in the charis, and in the kny3tis of hym; and Egipciens schulen 18 wite that Y am the Lord God, whanne Y schal be glorifid in Pharao, and in the charis, and in the kny3tis of hym. And 19 the anguel of the Lord, that 3ede before the castellis of Israel, took hym self and 3ede bihynde hem; and the pilere of cloude 3ede to gidir with hym, and lefte the formaere thingis aftir the bak, and stood bitwix the 3castels of Egipciens and castelli of Israel; and the cloude was derk toward Egipciens, and li3tyngne 1 the ny3t toward 'the children of Israel', so that in al the tyne of the ni3t thei my3ten not ne3z togidere to hem self. And whanne Moyses hadde stretchid forth the hom on the see, the Lord took it awai, the while a greet wynde and a breynnge blew in al the ni3t, and turnede in to dryenesse; and the watir was departid. And the sones of Israel entriden by the myddis of the drye see; for the watir was as a wal at the ri3t side and left side of hem. And 21 Egipciens pursued, and entriden aftir hem, al the ryding of Pharao, his charis, and kny3tis, bi the myddis of the see. And the wakyng of the morewetid cam 24 thanne, and lo! the Lord bihelde on the castells of Egipciens, bi a pilere of fier, and of cloude, and killide the oost of hem; and he destriede the wheelis of charis, and thei were born in to the deple.

1 glorye e pr. m. * his bdefh. < the bdefh. t was gone by e pr. m. u he slewe & pr. m. sup ras.

1 Om. 1ks. u hem plures. v charis of him is. w Om. dm. x Om. 1ks. y Lord God e. z castelli, that is, tentis cast. or tentis. a took, or ordewayde is. b the cloude is. c mouyde is. d he lefte is. e he stood is. f Egipciens castels is. g the castels kins. h the Egipciens is. i it was li3tyngne 1. the ny3t was 1. b. k Om. a. k Om. 1. l Om. plures. m his is. n took or withdrew the see is. o Om. is. p aved the see is. q and a l. a. r turnede it s. t turnde the see s. u darknesse a pr. m. v the left eimnps. t The is. w Israel is. uu and alle is. v ridinge men i. w Om. is. x Om. is. y bibeled wreathfuly is. 2 the Egipciens is. * a cloude is. b he killide is. c ouerturnede is. d the charis is. e depth of the see is.
Therfor Egipciens\(^1\) seiden, Fle we Israel; for\(^8\) the Lord fiȝtith for hem aȝens us. And the Lord seid to Moyses, Streche out thin hoond vpon the reed\(^7\) se, that the watris turnen aȝen to Egipciens\(^5\), vpon the chares, and 27 the horsmen of hem. And whanne Moyses hadde straȝt out the hoond aȝens the see, fy rst the morwe tide it was turned aȝen to the rather place; and the Egipciens fleynge, watres aȝen comen, and the Lord wrapte hem with ynde in the myddel 28 floodis. And the watris weren turned aȝen, and thei couerdun the chares, and the horsmen of al the oost of Pharao, the whiche folwyngge weren goon into the see; ne oon forsothe overlafte not\(^x\) of 29 hem. Forsothe the sones of Yrael fulliche yeden thur; the myddil of the drye see, and the watris weren to hem as for a wal, fro the ryȝt half and fro the left half\(^v\).

And the Lord dyelynede Israel in that day fro the hoond of the Egipciens, and thei seen the Egipciens deid vpon the 31 brek of the see, and the greet hoood that the Lord haunte dide aȝens hem; and the puple dredd the Lord, and leuelden\(^x\) to the Lord, and to Moyses his seruanunt.

1 Thanne Moyses soong, and the sones of Israel, this dite to the Lord; and seiden.

CAP. XV.

Syng ye to the Lord, forsothe gloriously he is magnyfied; the hors and the\(^b\) steyer\(^b\) up he threwe down into the see. 2 My strengthe and my presying the Lord; and he is maad to me into helthe. This my God, and hym Y shal gloriﬁe; the God of my fader, and hym Y shal enhauence. The Lord as a man ﬁst, Al\(\text{my}\)stis his name; the chare of Pharao and his oost he throwe fer into the see. His chosun princes weren turned vpseidon in the reed see; the depe watris couerdun hem; thei descendiden into the depthe as

CAP. XV.

Thanne Moises song, and the sones of Israel, this song to the Lord\(^w\); and thei seiden, Syng ye to the Lord, for he is magnfied\(^x\) gloriouly; he castide\(^v\) dawn the hors and the stiere\(^e\) in to the see. My 2 strengthe and my presying is the Lord; and\(^b\) he is maad to me in to helthe. This is my God, and Y schal glorifie hym; the God\(^b\) of my fadir\(^e\), and Y schal enhauance hym. The Lord is as\(^d\) a man ﬁst, his\(^b\) name is Almiȝt; he castide down in to the see the charis of Farao, and his oost. Hise chosunprinces weren drenchid in the

\(^{v}\) Om. \(\text{BDEF.} \text{sec. m. ii.}\). \(^{w}\) the Egipciens \(\text{BDEFH.}\). \(^{x}\) Om. \(\text{BDEFH.}\). \(^{y}\) Om. \(\text{BDEFH.}\). \(^{z}\) bylyenyd \(\text{e pr. m.}\).

\(^{a}\) steyers d. \(^{b}\) Lord s. \(^{c}\) fadris d. \(^{d}\) Om. is.
6 A stoon. Lord, thi riȝt hoond is magnified in strengthe; thyn riȝt hoond, Lord, hath smytyn the enemye. And in multitude of thi glorie thou hast put down alle myn adversaryes; thou hast sent thi wrath, that dewyride hem as stoble. 

7 And in the spirit of thi woodnes watris ben gederid togidere; the flowyng watter stode, the depe watris ben gederid to gidere in the myddil see. The enemye seide, Y shal pursue, and Y shal tak; robries Y shal dyuyde, my soule shal be fulfilled. I shal drawe out my sword; and myn hoond shal slee hym. Thi spirit blew, and the see couerde hem; and thei ben vnder dreynct as leed in hidows.

8 Who, Lord, is lijk to thee in strong thingis, who is lijk to thee? thow doer of greet thingis in holynes, and feerful, and preysable, and doynege merueyls. Thow hast straung out thin hoond, and 

9 the erthe hath deavourid hem; a duke thow hast ben in thi merci to thi puple, that thow hast aȝenbouȝt; and thow hast born it in thi strengthe to thin holi dwelllyng place. Puples stiden vp, and ben wrooth; sorwes withhelden the dwellers of Philistien. Thanne ben disturbid the princes of Edom; tremblyng withhelden the strong men of Moab.

10 Alle the dwellers of Chanaan aȝenfrusshiden for ferde; inward drede fal vpon hem, and outward drede in the myklynes of thin arme. Be thei maad vnnouable as a stoon, to the tyne, Lord, that thi puple passe; to the tyne that thi puple passe, this that thow hast weeldid. Thow shalt lede hem yu, and thow shalt plaut in the hil of thin heriti; with thi moost stedfast dwelllyng; Lord, that thow hast wrouȝt; Lord, thi steynturye, that thin hondes fastiden. The Lord shal regne reed see; the depe watris hiliden hem; thei ȝelden down in to the depth as a stoon. Lord, thi riȝthond is magnified in strengthe; Lord, thi riȝthond smoot the enemye. And in the mycynles of thi glorie thou hast put down alle myn adversaryes; thou sentist thin ire, that de- 

11 nouride hem as stobid. And watris weren gaderid in the spirit of thi woodnesse; flowinge watir stood, depe watris weren gaderid in the middis of the see. The enemye seide, Y schal pursue, and Y schal take; Y schal departe spyuylis, my soule schal be fillid. I schal drawe out my sworde; myn hond schal sle hem. Thi spirit blew, and the see hilide hem; they weren drenchid as leed in grete watris. Lord, who is lijk thee in strong men, who is lijk thee? thou art greet 

12 doere in hoolynes; feerful, and preysable, and doynege myracles. Thou heldist forth thin hond, and the erthe denouride hem; thou were ledere in thi merci to thi puple, which thou aȝen bouȝt; and thou hast bore hym in thi strengthe to thin holi dwelllyng place. Puples steden, and weren wrooth; sorweis helden the dwellers of Filistium. Thanne the pryncis of Edom weren disturblid; tremblyng held the strong men of Moab. Alle the dwell- 

13 eris of Canaan 'weren starke'; inward drede falle on hem, and outward drede in the greetnesse of thin arm. Be thei maad vnnouable as a stoon, til thi puple passe, Lord; til this thi puple passe, whom thou wadalid. Thou schalt brynge hem in, and thou schalt plante in the hil of thin eritage; in the moost stedfast dwelllyng place which thou hast wrouȝt, Lord; Lord, thi steynturiue, which thin hondis made stedfast. The Lord schal 'regne in to the world and ferthere. Forsothe Farao, a ri-
withouten ende and ouer. Forsothe Pharaoh, rydyng with charis, and his horsmen 3eden yn to the see, and the watris of the see the Lord aynenbrohte upon hem; the sones forsothe of Yrael 3eden thur3 the drye, in the myddyl of it. Thanne Mary, a\(^b\) prophetesse, the sister of Aaron, tok a tympan in hir hound, and alle the wymmen 3eden out after hir, with tympanes and daunses; with the whiche she before songe, seiynge, Syncwe to the Lord, gloriously forsothe he is magnyfied; the hors and his steier up\(^1\) he threw 22 down into the see. Forsothe Moyses tok Yrael fro the reed see, and they 3eden out into the desert of Sur, and they 3eden three days thur3 wildernes, and thei fonden no watyr. And thei camen into Marath, and thei mysten not drynk the watris of Marath, forthi that thei weren bitter; wherfor and a covenantable name he putte to the place, clepynge it Mara, that is, bitternes. 24 And the puple grucleide a\(^3\)ens Moyses, seiynge, What shulen we drynk? And he cryede to\(^5\) the Lord, the which shewide hym a tree; the which whanne he hadde put into the watris, thei weren turned into sweotes. There he ordeynede to him heestis and domes, and there he temptide hym, seiynge, If thou heristi\(^1\) the voys of the Lord thi God, and dost that that is ry3t before hym, and obeyshist\(^m\) to his commaundemtis, and kepist alle his heestis, al the langour that I putte in Egipte, Y sal not bryngyn vn vpon thee; I forsothe am the Lord thi Sawayour. The sones of Yrael forsothe camen into Helyn, where\(^n\) weren twelue welles of watris, and seuenti palme trees, and thei meuden tentis\(^o\) besides the waters.

**CAP. XVI.**

And thei 3eden forth fro Helyn, and al the multitude of the sones of Yrael dere\(^1\), entride with his charis and knystis\(^k\) in to the see, and the Lord brouhte the watris of the se on hem; sotheli the sones of Israel 3eden bi the drie place, in the\(^i\) myddis of the see. Therefore Marie, pro-\(^20\) fetesse\(^m\), the\(^a\) sister of Aaron\(^a\), took a tympan in hir hond, and alle the wymmen 3eden out aftir hyr\(^9\) with tympanes and cumpynes; to\(^g\) whiche seche song biore\(^21\) and seide, Synge we to the Lord, for he is magnyfied\(^d\) gloriousli; he castide\(^1\) down in to the see the hors and the\(^a\) stiere\(^v\) of hym. Forsothe Moyses took Israel fro the 22 reed see, and thei 3eden out in to the\(^w\) dessert of Sur, and thei 3eden thre daies bi the wildernes, and thei fonden not watris. And thei camen in to Marath, and thei mysten not drynk the watris of Marath, for the\(^o\) weren bittere; wherfor and\(^e\) he\(^\) puttide\(^\) a covenantable name to the\(^p\) place, and clepide\(^d\) it Mara, that is, bitternes. And the puple grucleide a\(^3\)ens Moises, and seide, What schulen we drynke? And Moises crieide to the Lord, which\(^b\) schewide to hym a tre; and whanne he\(^f\) hadde put that tre in to\(^g\) watris\(^b\), thei weren turned in to sweotoes. There the Lord ordeynede commaundemtis and domes to the puple, and there thei asayede the puple, and seide, If thou schalt here the vois of thei Lord God, and schalt do that that is rytful before hym, and schalt obeie to his commaundemtis\(^i\), and schalt kepe alle his heestis\(^k\), Y schal not bryngyn vn on thee al the syknesse, which Y puttide\(^1\) in Egipte, for Y am thi Lord Sawayour.

**CAP. XVI.**

Forsothe the sones of Israel camen in\(^1\) to Helyn, where weren twelue welles of

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\(^1\) Om. E.  
\(^2\) Om. EDEFH.  
\(^3\) heere EDEFH.  
\(^4\) obysche EDEFH.  
\(^5\) ther E pr.m.  
\(^6\) Om. E pr.m.  
\(^7\) heere E pr.m.  
\(^8\) Om. EDEFH.  
\(^9\) vnto E pr.m.  
\(^a\) her tentis E pr.m.  
\(^b\) on horse i. Om. s.  
\(^c\) horsmen i.  
\(^d\) Om. ioxx sec.m.  
\(^e\) the profetesse ILS.  
\(^f\) Om. is.  
\(^g\) Aaron sister s.  
\(^h\) Om. l. q the b. before s.  
\(^i\) Om. s.  
\(^j\) mad grete s.  
\(^k\) hath cast is.  
\(^l\) Om. EMN sec.m. opx.  
\(^m\) rider is.  
\(^n\) Om. EX.  
\(^o\) watris E prep. raz.  
\(^p\) thei s.  
\(^q\) Om. oo.  
\(^r\) Moises is.  
\(^s\) putte i.ms.  
\(^t\) that is.  
\(^u\) he clepide is.  
\(^v\) the which i.  
\(^w\) Moises is.  
\(^x\) Om. s.  
\(^y\) the watris plures.  
\(^z\) heestis is.  
\(^aa\) biddyngis is.  
\(^bb\) have putt is.
cam into desert⁹ of Syn, that is bitwix Helym and Synai, the fiftene the day of the secounde moneth after thei were gone out of the loond of Egipte. And alle the congregaciouns⁸ of the sones of Yrael gruchiden ažens Moyses, and ažens Aaron, in wildernes. And the sones of Yrael seiden to hym, Wolde God we hadde be deed bi the hoond of the Lord in the loond of Egipte, whanne we seeten upon the pottis of flesh, and eten breede in fulnes; whi hast thow ladde vs into this desert, that thow myȝtis⁹ slee al this multitude with hungur? The Lord forsothe seide to Moises, Y shal reyn to 30w loones fro henene; the puple goo out that he gadere that suffecen bi eche dayes; that Y tempete hym, whether he goo in my slawe, or noon. The sixte day forsothe greithe thei that thei bryngen yn, and doowbe be there that thei weren wont to gedere bi eche dayes. And Moyses and Aaron seiden to alle the sones of Yrael, At even 3e shulen wyte that the Lord hath lad 30w out of the loond of Egipte; and the morewetide 3e shulen se the glorye of the Lord; I haue herd forsothe 3oure gruchyng ažens the Lord; what forsoth ben we, that 3e gruchhen ažens vs? And Moyses seith, The Lord shal 3yne to 30w at even flesh for to eete, and eeri loones in fulnes, for thi that he hath herd 3oure gruchyng, the which 3e han gruchhid ažens hym; what forsothe ben we? ne ažens vs is 3oure gruchyng but ažens the Lord. And Moyses seide to Aaron, Sey to al the congregacioun⁸ of the sones of Yrael, Goo 3e to before the Lord, forsothe he hath herd 3oure gruching. And whanne Aaron spak to al the companye of the sones of Yrael, thei bihilden to wildernas, and loo! the glorye of the 11 Lord aperyde in a clowde. Forsothe the 12 Lord spak to Moyses, seyinge, Y haue herd the gruchyng of the sones of Yrael; wataris⁹, and seuenti palm trees, and thei settilden tentis bisidis the wataris. And thei 3eden forth fro Helym, and al the multitude of the sones of Israel cam in to desert⁹ of Syn, which⁶ is bitwixe Helym and Synai, in the fiftene dei of the secunde moneth affir that thei 3eden out of the lond of Egipte. And al the congre-2 gacioun of the sones of Israel gruchide ažens Moises, and ažens Aaron, in the wildernes. And the sones of Israel seiden 3 to hem, We wolden that we hadden be deed bi the 'hoond of the Lord⁹ in the lond of Egipte, whanne we saten on the 'pottis of fleisch', and eten loones in plente; whi leden 3e vs in to this desert, that 3e schulden sle al the multitude with hungur? Forsothe the Lord seide to Moises, Lo! Y schal reyne to 3ou loones fro heuene; the puple goo out, that it⁶ gadere the thingis⁷ that suffecen bi ech day; that Y asaie the puple, whether it goith⁹ in my lawe, ether⁸ mai? Sotheli in the sixte dai make thei redi that that thei schullen bere yn, and be it double ouer that thei weren wont to gadere bi eech dai. And Moises ⁶ and Aaron seiden to alle the sones of Israel, At euentid⁸ 3e schulen wite that the Lord ledde 3ou out of the lond of Egipte; and in the morewetid 3e schulen se the glorie of the Lord; for Y herde 3oure gruchyng ažens the Lord; sotheli what ben we, for 3e gruchhen ažens us? And Moises seide, The Lord schal 3yne to 3ou at euentid fleischis⁹ to eete, and loones in the morewetid in plente, for he herde 3oure gruchyngis, bi which 3e gruchiden ažens hym; for whi, what ben we? 3oure gruchyng is not ažens⁹ vs but ažens the Lord. And Moises seide to Aaron, Sei thou to al the congregacioun of the sones of Israel, Neixe 3e before the Lord, for he herde 3oure gruching. And whanne Ar-10 on spak to al the compeney of the sones of Israel, thei bihilden to the wildirnesse,
spek thow to hem, At even 3e shulen cete flesh, and eerli 3e shulen be filild with loones, and 3e shulen wytde that Y am 18 the Lord joure God. Thanne it was doon at even, and steiynge vp a curlew couered the tentis, and eerly dew cam by the en-uirown of the tentis. And whanne it hadde couered the vttremore party of the erthe, it aperid in wildneres lassid, and as with a pestel pownyd, into the lyknes of an hoore frost vpon the erthe. The which thing whanne the sones of Yrael hadden seen, thei seiden toigidere, Man hu? that bitokneth, what is this? forsothe thei kneuen not what it was. To whom Moyses seith, This is the breed that the 16 Lord hath 30un to 30w for to eete. This is the word that the Lord comandide, Echon gene of it how myche it sufficeth for to eete, the tenthe part of thre bussheles bi ech heedes, after the nombure of soules that dwellen in the tabernacle, 17 so 3e shulen taak. And so dyden the sones of Yrael, and thei gadreden another more, another lesse; and thei me-surden it at the mesure of gomor, that is, of threttenthe pownde, with the tenthe part of two pownde; ne he that gaderede more hadde more, ne he that gaderyde lesse found lesse, but eche after that that he myyte eete gadreden. And Moyses seide to hem, No man leceu therof vnto 20 the morwen; the whiche herden him not, but sum therof latte vnto the morwen, and it biganne to boyle wormes, and stonk; and Moyses was wrooth aysens hem. 21 Forsothe eche gaderede the morwetide as myche as myyte suffice to eete, and whanne 22 the sume bigan to heet, it moltid. The sixte daye gareden thei gadreden doible 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 11 Moises, and seide, Y haerde the grutch-12 yngis of the sones of Israel; spek thon to hem, At euendit 3e schulen ete fleischis, and in the morewtid 3e schulen be filild with loones, and 3e schulen wite that Y am 3oure Lord God. Therfor euendit was maad, and 'curlewes stieden and heldiden the castels; and in the morewtid dew cam bi the face of the castels. And 14 whanne it hadde heldid the erthe, a litle thing, and as powned with a pestel, in the lienesse of an hoore frost on erthe, apperide in the wildneres. And whanne 15 the sones of Israel hadden seyn that, thei seiden toigidere, Man hu? what is this? for thei wisten not what it was. To which Os Moises seide, This is the breed, which the Lord hath 30un to 30w to eete. This is the word which the 16 Lord comandide, Ech man gaderet therof as myche as suffisith to be eten, gomor bi ech heed, bi the nombure of 3oure souls that dwellen in the tabernacle, so 3e schulen take. And the sones of Israel 17 diden so, and thei gaderiden oon more, another lesse; and thei metiden at the me- 18 sure gomor; nethir he that gaderide more had more, nethir he that made redi lesse fond lesse, but alle gaderiden bi that that thei myynen ete. And Moises seide to hem, 19 Noon leceu therof in to the morewtid; whiche herden not him, but summe of 20 hem lefte til to the morewtid, and it bigan to boyle with wormes, and it was rotun; and Moises was wrooth aysens hem. Forsothe alle gaderiden in the morewtid 21 as myche as myyte suffice to be eten; and whanne the sume was hoot, it was molten. Sotheli in the sixte dai thei gader. 22

1 Om. E. 2 unwrown. v. Om. dedifi. 3 one E pr. m. 4 w thrittene dedifi. 5 greythid E. 6 into E pr. m.

d fleischis is.  e fulfilid is.  f youre Lord g. the L. joure God is.  g a corolu, that is, a multitude of coroluses stiede BGNIX. c. that is, the m. of c. stiede k. corolu stiede t.  h yp and is.  i before is.  j over part of the erthe X sec. m.  k Om. c sec. m. BIKMS sec. m. SX sec. m.  l the erthe is.  m it apperide is.  n Om. DIXKWW.  p the which 1.  q whom is.  r Om. is.  s the which F. that is.  t Om. 1.  u that is.  v gaderede k.  w it suffisith ee.  x gomor, that is, conteinugt a quart and an half vnto marg. TX. g. that containeth a quart and half YLNO. a gomor, that is, other half quart is g. the whiche containeth a quart and half X.  y pole, text, heed marg. 1.  z dwelliden mL.  a and another c. and another con d.  b mesurus L.  c of gomor WX.  d no man is.  e the whiche 1.  f lefte therof is.  g Om. x.  h alle thei is.  i suffiside is.
man. And alle the princes of the multitude camen, and tolden to Moyses, the which seith to hem, This is that the Lord spak, The rest of the holy day is halwed to the Lord, to morwe al that is to worchynge dothe, and that ben to seethen\(^2\) seetheth\(^3\), and what euer shal\(^4\) be relif, leith vp til\(^5\) to morwe. And thei diden so as Moyses hadde\(^6\) comandeide, and it stonk not, ne worrne 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 feele; 26 six dayes gedere 3e, in the seuenthe day forsothe is the saboth of the Lord, therfor it shal not be foundun. The seuenthe day cam, and goon out of the puple that thei myysten gedere, thei fonden nost. 28 And the Lord seide to Moyses, How long wolen 3e not kepe my maundementis, and my lawe? Seeth that the Lord shal 3uye to 30w a saboth, and therfore he shal 3uye to 30w the sixt day double meetis; dwel euerechon anentis hym sylf, 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\(^7\), that was as the seed of coli- andre white, and the taast of it as of\(^8\) tryed floure with hony. And Moyses seyde, This is the word that the Lord comandeide, Fulful thow gonor of it, and be it kept into generacios afterward to comen, that thei knowan the breed with the which Y norshide hem in wildernes, whanne 3e weren\(^9\) lad out of the loond of Egipte. And Moyses seide to Aaron, Tak a\(^b\) vessel, and putte ther yn man\(^1\), how myche may take gonor, and ley vp before the Lord, to kepe into 3oure generacion 34 cyions, as the Lord comandeide to Moyses; and Aaron putte it in the tabernacl, to be reserved. And the sones of Yrael iden double metis, that is, 'twei gonor\(^k\) by\(^l\) eech man. Forsothe alle the princes of the multitude camen, and tellen to Moises, which seide to hem, This is that the Lord spak, The reste of the sabot is halvvid to the Lord, do 3e what euer thing schal be wronyt to morwe, and sethe 3e the thingis that schulen\(^m\) be sodun; so-thei what euer thing is residue\(^n\), kepe 3e\(^o\) til in\(^p\) to the morwe. And thei diden so 24 as Moyses comandeide, and it was not rotun, nether a worm was foundun ther yune. And Moises seide, Ete 3e that in 25 this dai, for it is the sabot of the Lord, it schal not be foundun to dai in the feeld; gadere 3e\(^q\) in sixe\(^r\) daires, forsothe the sa-26 bat of the Lord is in the seuenthe dai, therfor it\(^s\) schal not be foundun. The se-27 unthe dai cam, and summe of the puple 3edun out 'to gadire, and thei fonden\(^t\) not. Forsothe the Lord seide to Moises, 28 Hou long 'nylen 3e\(^u\) kepe my comandeimentis\(^w\), and my lawe? Se 3e\(^x\) that the 29 Lord 3af\(^y\) to 3ou the\(^z\) sabat, and for this\(^{2}\) he 3af\(^{2}\) to 3ou in the sixte\(^{2}\) dai double meetis; ech man dwelle at him sylf, noon\(^{2}\) go out of his place in the seuenthe dai. And the puple kepte sabat\(^{4}\) in the se-30 unthe dai. And the house\(^{4}\) of Israel clepide\(^3\) the name therof\(^{1}\) man, which\(^5\) was whijt as the seed of coriandre\(^b\), and the taast therof\(^{1}\) was as of flour with hony. For-32 sothe Moises seide, This is the word which\(^k\) the Lord comandeide, Fille thou a gonor\(^l\) therof, and be it kept in to generacios to comynge afterward, that thei knowe the breed bi\(^m\) which Y fedde 3ou in the\(^n\) wildinnesse, whanne 3e weren led out of the lond of Egipte. And Moises seide to An-33 ron, Take thou o\(^o\) vessel, and putte ther-\i\i\nne man, as myche as gonor\(^p\) mai take, and putte\(^q\) before the Lord, to be kept in to\(^r\) 3oure generacios, as the Lord co-34

\(^2\) all that is to seeathing \(\text{E pr. m.}\) \(^3\) seeth \(\text{E pr. m.}\) \(^4\) were \(\text{E pr. m.}\) \(^5\) to \(\text{BEH.}\) \(^6\) Om. \(\text{E pr. m.}\) \(^7\) manna \(\text{A sec. m.}\) \(^8\) the \(\text{A pr. m.}\) \(^9\) ben \(\text{E pr. m.}\) \(^a\) oo \(\text{DEFILL.}\) \(^b\) manna \(\text{A sec. m.}\) \(^k\) two gornors \(\text{i. Om. 18.}\) \(^l\) hem to \(\text{i.}\) \(^m\) left \(\text{EIP.}\) left ouer \(\text{i.}\) residue, or left ouer \(\text{s.}\) \(^o\) 3e it is. \(^p\) Om. \(\text{L.}\) \(^\#\) 3e it is. \(^r\) the sixt \(\text{L.}\) \(^\#\) in that day it is. \(^q\) Om. \(\text{i.}\) to gardere it is. \(^\#\) founded it is. \(^s\) will 3e not \(\text{i.}\) \(^t\) heestis \(\text{i.}\) \(^u\) Om. \(\text{g.}\) \(^v\) Om. \(\text{g.}\) \(^w\) that \(\text{i.}\) this thing \(\text{s.}\) \(^x\) hath gonen \(\text{i.}\) \(^y\) the sabat \(\text{E pr. m.}\) \(^z\) mayne is. \(^{2}\) of that mete \(\text{i.}\) \(^{2}\) the which \(\text{i.}\) \(^{4}\) coliaunde \(\text{nc.}\) \(^{l}\) Om. \(\text{a.}\) \(^{m}\) that \(\text{i.}\) \(^{n}\) gonor or a mesure \(\text{s.}\) \(^{2}\) with \(\text{i.}\) \(^{p}\) Om. \(\text{i.}\) \(^{q}\) a \(\text{KINS.}\) \(^{r}\) a gonor \(\text{i.}\) \(^{s}\) putte it is. \(^{r}\) Om. \(\text{b.}\)
etan man fourti wynter, to the tyme that thei camen into a loond able to dwel yu; with this meet thei weren norishid forto\textsuperscript{k} thei towcheden to\textsuperscript{l} the coostys of the loond\textsuperscript{36} of Chanaan. Gumor forsothe is the tenthe party of ephi, that is, a mesure of thre busshels.

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\textsuperscript{m} into Raphidym, where was not\textsuperscript{a} water to the puple for to drynke. The which ianglynge a\textsuperscript{ajens} Moyses, seith, 3if to vs water, that we drynken. To whom answerde Moyses, What iangle 3e a\textsuperscript{ajens} me, whi tempte 3e the Lord? The puple theanne thristide there, for meschef of water, and it grucchide a\textsuperscript{ajens} Moises, seyynge, Whi hast thow maad vs\textsuperscript{b} to goo out of Egipte, that thow myyte slee vs, and oure fre children, and beestes, thur; thrist? Moyses forsothe criede to the Lord, seyynge, What shal Y do to this puple? jit a litil while, and it\textsuperscript{e} shal stoon me. The Lord seide\textsuperscript{a} to Moyses, Goo before the puple, and tak with thee of the alderen of Yrael, and the 3erde, with the which thow smoot the floode tak in thin hoon, and goo; \textsuperscript{100}! Y shal stoon before thee there, ypon the stoon of Oreb, and thow shalt smyte the stoon, and there shal goon out of it water, that the puple drynky. Moyses dide so befor the eldren men\textsuperscript{7} of Yrael; and he elpyde the name of that place Temptynge, for the ianglyng of the sones of Yrael, and for thei temptiden the Lord, seyynge, Whethir is God in vs, or noon? Forsotho Amalech cam, and faunt\textsuperscript{a} a\textsuperscript{ajen} Yrael in Raphidym. And Moyses seide to Josue, Chees men, and thow goon out, maundide to Moises; and Aaron puttid\textsuperscript{a} that to be kept in\textsuperscript{t} the tabernacle. For-sotho the sones of Israel eeten manna\textsuperscript{u} in\textsuperscript{4} fourti 3eer, til thei camen in to\textsuperscript{w} the lond abitable\textsuperscript{x}; thei weren fed with this mete til thei touchiden the endis\textsuperscript{y} of the lond of Canaan. Forsotho gumor is the tenthe part of cuy.

CAP. XVII.

Therfor al the multitude of the sones of Israel 3ede forth fro the deseert of Syn, bi her dwellyngis, bi the word of the Lord, and settiden\textsuperscript{e} tentis in Rafidym\textsuperscript{a}, where was not\textsuperscript{b} wai to the puple to drynke. Whiche\textsuperscript{d} puple\textsuperscript{d} chidde a\textsuperscript{ajens} Moises, and seide, 3yue thou\textsuperscript{c} water to vs, that we drynke. To whiche\textsuperscript{f} Moises answeride, What chiden 3e a\textsuperscript{ajens} me, and whi tempten 3e the Lord? Therfor the puple thristide there for the scarsnesse of watir, and grutchiden\textsuperscript{a} a\textsuperscript{ajens} Moises, and seide, Whi madist thou vs to go out of Egipt, to sle vs, and oure fre children, and beestis\textsuperscript{b}, for thrist? Forsotho Moises criede to the Lord, and seide, What schal Y do to this puple? jit a litil, also\textsuperscript{i} it schal stone me. The Lord seide to Moises, Go thon before the puple, and take with thee of the eldren men of Israel, and take in thin hon the 3erde, 'bi which\textsuperscript{k} thou hast smyte the flood, and go; lo! Y schal stonde there before thee, aboue the stoon of Oreb, and thou schalt smyte the stoon, and water schal go out therof, that the puple drynke\textsuperscript{q}. Moises dide so byfore the eldren men of Israel; and he elpyde the name of that place Temptacioun, for the chidynge\textsuperscript{m} of the sones of Israel, and for thei temptiden the Lord, and seiden, Whethir\textsuperscript{a} the Lord is in vs, ether\textsuperscript{n} nay\textsuperscript{p}? Forsotho Amalech cam, and faunt\textsuperscript{a} a\textsuperscript{ajens} Israel in Rafidym. And Moises\textsuperscript{9} seide to Josue, Chese thou men, and go out, and fijte to morewe a\textsuperscript{ajens} men\textsuperscript{i} of

\textsuperscript{k} as long e pr. m. 1 Om. bde. m meynyen dey tenits e pr. m. a no bdefh. o Om. v. p he e pr. m.
\textsuperscript{n} saith e. f om. bdef pr. m. u.
\textsuperscript{a} putte fms. 1 in to 1. m man phures. v om. bc. bi is. w om. 1. a abitable, that is, able to be inhabited noeng. able to be enh. 1. abitable, that is, a lond able to be enh. 8. c coostis is. \textsuperscript{b} thei settiden 1s. \textsuperscript{c} ofyrm w. b no is. e the whiche 1. d om. dikest sec. m. w. f whom is. g thei grutchiden is. h our beestis is. i 1 and 1. k with the which 1. l drynke therof e. \textsuperscript{m} chidynge u.
\textsuperscript{n} Wher phures. o of epl. p hat 1. q the men is.
And whanne Jethro, the preest of Median, cosyn to Moyses, hadde herd alle thingis that God didde to Moyses, and to Yrael his puple, forthi that the Lord hadde ladde Yrael out of Egipte, he tok Sephoram, the wijf of Moyses, whom he sante azen, and the two sones of hym, of whom oon was clepid Gersan, seynghe the fader, a comlyng Y was in an alien loond, the tother forsothe Eliazar, God forsothe, seith, myn helper of my fader, and he hath delyuered me fro the swerd of Pharaao. Thanne cam Jetro, cosyne to Moyses, Amalech; lo! Y schal stonde in the cop of the hil, and Y schal haue 'the yerde of God' in myn hond. Josue dide as Moyses spak, and and faust ayens Amalech. Forsothe Moyses, and Aaron, and Hur stidden vp on the cop of the hil; and whanne Moyses reiside the hondis, Israel ouercam; forsothe if he let down a litil, Amalech ouercam. Sotheli the hondis of Moyses weren heuy, therfor thei token a stoon, and puttid vndir hym, in which stoon, heuene. The Lord seide to Moyses, Wryte thou this in a book, for mynde, and take in the eiris of Josue; for Y schal do a wey the mynde of Amalech fro vndur heuene. And Moises bilide an auter, and cleipide the name thereof The Lord myn enhaunsere, and seide, For the hound of the Lord aloone, and the bateil of God schal be azen Amalech, fro generacioun in to generacioun.

CAP. XVIII.

And whanne Jethro, the preest of Median, the alye of Moyses, hadde herd alle thingis which God hadde doo to Moyses, and to Israel his puple, for the Lord hadde led Israel out of the lond of Egipte, he took Sehora, the wijf of Moyses, whom he hadde sente azen, and hisse two sones, of which oon was clepid Gersan, for the faudir seide, Y was a comlyng in alien lond, forsothe the good wyf of Moises. Therfor Jetro, alye of Moyses, in Ebreo it is, faudir of the wyf of Moises. For the seide, God of my faudir is myn helpere, and he delyuered me fro the swerd of Farao. Therfor Jetro, alye of Moises, in Ebreo it is, faudir of the wyf of Moises. For the seide, God of my faudir is myn helpere, and he delyuered me fro the swerd of Farao. Therfor Jetro, alye of Moises.
and the sons of hym and his wijf, to Moyses in desert, where he hadde sett 6 tentis beside the hil of God. And he sente to Moyses, seyng, I, thi cosyn Jethro, come to thee, and thi wijf, and 7 thi two children with hir. The which, goon out into the ajencomying of his cosyn, lowtide, and kisside hym, and thei salutiden hem sif to gidris with posible 8 wordis. And whanne he was goon into the tabernacle, Moyses tolde to his cosyn alle things that God hadde doon to Phara- 9 o, and to the Egipciens, for Yrael, and al the traucyle that hadde fallun to hem in the weye, fro the which the Lord 9 hadde delyuered hem. And Gethro was glad upon alle the goddis that the Lord dide to Yrael, forthi that he hadde delyuered hym fro the houndis of the Egip- 10 ciens; and seith, Blissid be the Lord Godv that hath delyuered youu fro 'the hondes of the Egipciens, and fro the hoon of Pharao, that hath drawen out 11 his puple fro the hoon of Egipte; now I haue known for greet is the Lord aboue alle goddis, forthi that thei prouldli 12 diden ajens hem. Thanne Jethro, the cosyn to Moyses, offrede to God brennt sacrifices, and oostes; and Aaron, and alle the alderen of Yrael, camen, that thei myst en ete breed with hym before God. 13 Another forsothe day Moyses sat for to deme the puple, the which stood niʒ to 14 Moyses, fro morwe to euen. The which thing whanne his cosyn hadde seen that, is, alle things that he didie in the puple, seith, What is this that thou dost in the puple? whei alone stisst thou, and al the puple abidith morwertide vnto euen? 15 To whom anserde Moyses, To me cometh the puple, sechynge the sentence 16 of God; and whanne there fallith to hem Moises', cam, and the sons of Moises and his wijf camen to Moises', in to deseert, where Jetro settide tenris bisisid the hil of God; and sente to Moises, and seide, 6 Y Jetro, thin alie, come to thee, and thi wijf, and thi twei sones with hir. And7 Moises yede out into the comynge of his alie', and worschpide, and kiste hym, and thei gretten hem sif to gidere with posible wordis. And whanne he8 hadde en-8 trid in to the tabernacle, Moises tolde to 'his alie alle thingis whiche God hadde do to Farao, and to Egipciens, for Israel, and he tolde al the trauel which bifelle to hem in the weye, of which the Lord delyuerede hem. And Jetro was glad on9 alle the goodis whiche the Lord hadde do to Israel, for he delyuerede Israel fro the hond of Egipciens. And Jetro seide,10 Blessid be 'the Lord, that delyuerede you fro the hond of Egipciens, and fro 'the hond of Farao, which Lord delyuered his puple fro the hond of Egipt; now Y11 knowe that the Lord is greet aboue alle goddis, for 'thei diden proudli ajens hem. Therfor Jetro, 'alie of Moises', offride bren12 t sacrifices and offryngis to God; and Aa-4 ron, and alle the elder men of Israel, camen to ete breed with hym before God. Forsothe in the tother dai Moises sat that he schulde dene the puple, that13 stood niʒ Moises', fro the morewatid til to euentid. And whanne 'his alie hadde seyn this,14 that is, alle thingis 'whiche he dide in the puple, he seide, What is this that thou doist in the puple? whei stisst thou aloone, and al the puple abidith fro the morewatid til to euentid? To whom Moises answer-15 ide, The puple cometh to me, and axith the sentence of God; and whanne on16 striff bifallith to hem, thei come to me, that Y dene bitwixe hem, and scheue 'the
eny strijte, thei komen to me, that Y dende bitwix hem, that Y shewe the 17 heestis of God, and his lawes. And he, Not good thing, he seith, thou dost, 18 thou art consumyd with foly labour, and thou and thi puple that is with thee; ouer thi strengthes is this doynge of causis, alone 'that thou shalt not move 19 susteyne; But here my wordis and counsels, and the Lord shal be with thee; be thow to the puple in these thingis that pertyne to God, that thou telle to hem 20 that ben seyd; and thow shewe to the puple the serymonyes, and the ryte of heriyng, and the weie bi the whych thei owen to geon yn, and the werk that thei 21 owen to doon. And puruey of al the puple men mysti, and dreedinge God, in whom be trewe, and the whiche haten auryse; and ordeyne of hem rewlers vpon thowsaundes, and rewlers vpon hundrethes, and rewlers vpon fifti, and rewlers 22 vpon ten, that mownen dene the puple al tyme; and what euer 'shall be more, telle thei it to thee, and dene thei the lasse thingis oonli, that liyter it be to thee, the 23 charge partid vnto other. And if thou dost thus, thou shalt fulfi the comauendemnt of God, and his heestis thou may susteyne; and al this puple shal turne 24 with pees to her places. The whiche thingis herd, Moyes dide alle thingis 25 that he mynyde to. And dowyi men, chosun of al Yrael, he ordeyned hem princes of the puple, rewlers vpon thowsandes, and rewlers vpon hundrethis, and rewlers upon fifti, and rewlers vpon ten, 26 that demened the puple al tyme; what euer forsothe were harder, thei tolden to hym, oonli the liyter thingis demyngye. 27 And he lefte his cosyn, the which turnyd azen, yede into his loond.

comauendemntis of God, and his lawis. And Jetro seide, Thou doist a thing not good, thou art wastid with a fomed travauel, bothe thou and this puple which is with thee; the werk is a boone thi strengthis, thou aloone maist not suffre it. But here thou my wordis and counseile, and the Lord schal be with thee; be thow to the puple in these thingis that pertyne to God, that thou telle the thignis that ben seid to the puple; and schewe to the puple 20 the cerymony, and custom of worshippyng, and the weie bi which 'thei owen to go, and the werk which 'thei owen to do. Forsothe purueyou thoun of al the puple mysti men, and dreedynge God, in whiche is treuth, and whiche haten auarice; and ordeyne thou of hem tribunes, and centurious, and quiuqagenaries, and deynys, whiche schulen dene the puple in al tyme; sotlieli what ever thing is grettore, telle thei to thee, and dene thei oneli lesse thingis, and be it esiere to thee, whanne the burthun is departid in to other men. If thou schalt do this, thou schalt fille the comauendemnt of God, and thou schalt mowe bere his comauendemnt; and al this puple schal turne azen with pees to her places. And whanne these thingis weren herd, Moyses dide alle thingis which Jetro counsellide. And whanne nooble men of al Israel weren chosun, Moyses ordeyneide hem princes of the puple, tribunes, and centurious, and quiuqagenaries, and denes, whiche demeden the puple in al tyme; forsothe, whateuer thing was hardere, thei telden to Moyses, and thei demeden esiere thingis oneli. And Moises lefte his alie, which turned azen, and 3ede in to his lond.

† Another translaclou hath wise men, where we hane mysti men, go xx.
* A tribune is he that is soue- reyn of a thousands men, centurious of an hundred, quiuqagenarie of forty, a dene of ten. {Lac herere.}

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CAP. XIX.

1. The thirde moneth of the goyng of Yrael out of the loond of Egipte, in this day thei camen into the wilddernes of Synay; for thei goon forth fro Raphidyn, and comynge vnto deserte of Synay, setten tentis in the same place; and there Yrael fecchid tentis, fom azenes the hill. Moyses forsothe steyde vp into the hill to God; and the Lord clepide hym fro the hill, and seith, These thingis thou shalt seye to the hows of Jacob, and thow shal telle to the sones of Yrael, suche self han seen what I have doon to the Egipcians, what maner wise Y haue born you vpon the weenges of eglis, and haue takun to me. If thanne ye heren my voys, and kepen my couenaunt, ye shulen be to me into my propre tresour of alle puple; myyn forsothe is al the erthe; and ye 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.

7. Moyses cam, and clepide togidere the more men thus; birthe of the puple, he expownede alle the wordes that the Lord hadde comaundld. And al the puple answerd togidere, We shulen doon alle the thingis that the Lord hath spokun. And whanne Moyses hadde told the wordis of the puple to the Lord, the Lord seyde to hym, Now rijt Y shal com to thee in derknes of a clowde, that the puple here me spekyngye to thee, and leue to thee, into with ou ten eende. Thanne Moyses tolde the wordes of the puple to the Lord, that seide to hym, Goo to the puple, and halwe hem to day and to mornwen, and wasche thei her clothis, and be thei redi into the thridde day; in the thridde day forsothe the Lord shal dersende before al the folk vpon the hil of Synay. And thou shalt ordeyn ternes to me.

CAP. XIX.

In the thirde moneth of the goyng of Israel out of the land of Egypt, in this day thei cam in to the wilddernes of Synay; for thei giden forth fro Raphidyn, and camen til hies to deserte of Synay, and settiden tentis in the same place; and there Israel settide tentis, euyn azenes the hil. Forsothe Moises stiede in to the hil to God; and the Lord clepide hym fro the mount, and seide, Thou shalt seie these thingis to the hows of Jacob, and thou shalt telle to the sones of Israel, suche wordis han seyn what thingis Y haue do to Egipcians, how Y bar3 you on the wengis of eglis, and took to6 me. Therfor if ye shulen here my voys, and schulen kepe my couenaunt, ye shulen be to me in to a specialte of alle puple; for al the lond is myyn; and ye shulen be to me inn to a rewme of preesthod, and 'ye schulen be an hooli folk; these ben the wordis whiche thou shalt speke to the sones of Israel. Moyses cam, and whanne the7 gretter men in birthe of the puple weren clepid to gidere, he expownede alle the wordis whiche the Lord comaundide. And alle the puple answerd to gidere, We schulen do alle thingis whiche the Lord spak. And whanne Moises hadde told the wordis of the puple to the Lord, the Lord seide to hym, Rijt now Y schal come to thee in a7 derknesse of a7 clowde, that the puple here me spekyngye to thee, and bielewe to thee withouten ende. Therfor Moises telde the wordes of the puple to the Lord, which8 seide to Moises, Go to thou to the puple, and make hem holi to dai and to morewe, and wasche thei her clothis, and be thei redi in to the thridde dai; for in the thridde dai the Lord schal come doun before al the puple on the hil of Synay. And thou shalt sette ternes 12

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* the deserte bdefh.
* ye setteth her dwellingis e pr. m.
* fro the regynoun of e pr. m.
* Om. e.
? Om. d.
' vnto e.

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Om. egiklntpost pr. m. x.
* the firste 18.
* dai of that monethe 18.
* Om. e.
* Om. dr.
* the descent 18.
* thei settiden 18.
* kent vp i. stide vp s.
* of eq.
* 3ou you w. 3our self t.
* Om. t.
* the Egipcians xt.
* 3ou haue bore 18.
* 3ou to 18.
* eerethe 18.
* Om. t.
* gedered 18.
" comaundide him 18.
* hath spoken 18.
* words, or the answers 3.
* x anoun t.
* Om. 18. the g.
* Om. plures.
* that it bielewe 1. 3b which 1. 3holl by exsample of thi self s.
* Om. g.
* in cx.

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* In Ebim it is, ye shulen be a frendshipe, that is, a thing loudy excellently. cax.
* Here holoweng was, to wasche hem self and here clothis, and noise not her wives. 1.
to the puple, bi enuyroun; and thow shalt seye to hem, Be\textsuperscript{a} war that ye steyen not into the hil, ne touche the endes of it; eche that touchith the hil, with deth 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 trump beygyneth to crie, thanne stey\textsuperscript{r} they\textsuperscript{v} vp into the hil.

14 And Moyses descendide fro the hil to the puple, and halowede yt\textsuperscript{x}; and whanne thei haddun wasshun her clothes, he seith to hem, Be\textsuperscript{e} redi into the thridde day, and neije ye not to joure wyues. And now the thridde day was comen, and the morwe\textsuperscript{tide} was full clerid, and loo! thundres biganne to be herd, and leytes to shynen, and the moost thik\textsuperscript{c} cloud to cover the hil; and the ery of the trump more\textsuperscript{z} hidously made moyses, and the puple dreedde, that was in the tentes. And whanne Moyses hadde led hem out into the a\textsuperscript{e}n comyng of God, fro the place of the tentes, thei stoden at the rotes of the hil. And al the hil of Synay smokide, forthi that the Lord descendide\textsuperscript{a} vp\textsuperscript{p} on it in fier; and the smek steyde vp of it as of a furneyes, and al the hil was ful feerful; and the sown of the trompe litil mele spronge into more, and lenger was streecchil. Moyses spak, and the Lord answerde hym, and the Lord descendide vp\textsuperscript{d} on the hil of Synay, in that cop of the hil, and he clepide Moyses in the he\textsuperscript{t} of it. Whider whanne he hadde steied vp, he seide to hym, Descende, and as with ooth charge the puple, lest perauenture it\textsuperscript{b} wole passe over the ternes to se the Lord, and of hem perisshe a myche multitude; the preestis forsothe that eamen ny\textsuperscript{z} to the Lord, be thei halewed, lest Y snyte hem. And Moyses seide to the Lord, The comoute may not stey vp to the puple, bi cumpas; and thou shalt seie to hem, Be ye war, that ye 'stie not\textsuperscript{f} in to the hil, nether touche ye the endis therof; ech man that schal touche the hil, schal die bi deeth. Hondis schulen not\textsuperscript{t} touche hym, but he schal be oppressid with stoonus, ethir\textsuperscript{e} he shall be persid\textsuperscript{b} with dartis; whether it schal be a beest, ethir\textsuperscript{a} a\textsuperscript{k} man, it schal not lyue; whanne\textsuperscript{d} a clarion schal bigynne to sowne, thanne 'stie theim\textsuperscript{m} in to the hil. And Moises cam\textsuperscript{d} don fro the hil to the puple, and halewide it; and whanne thei hadden waischun her clothes, he seide to hem, Be ye redi in\textsuperscript{p} to the thridde dai, neije ye not to joure wyues. And now the thridde day was\textsuperscript{t} comun, and the morwe\textsuperscript{tide} was cler; and, lo! thundris bigunnen to be herd, and leit\textsuperscript{is} to schyne, and a moost\textsuperscript{m} thicke cloude to hile the mounteyn; and the sownyng of a clarion\textsuperscript{w} made noise ful greetliP, and the puple dreedde, that was in the castels\textsuperscript{g}. And whanne Moises hadde led hem out\textsuperscript{t} in to the comyng of God, fro the place of castels\textsuperscript{f}, thei stoden\textsuperscript{h} at the rotes of the hil. Forsotho al the hil of Synay smokide,\textsuperscript{t} for the Lord hadde come don ferenome in fier; and smoke\textsuperscript{e} stie\textsuperscript{a} therof as of a furneyes, and al the hil was ferful\textsuperscript{v}; and the sown of a clarion\textsuperscript{w} encresseide litil and litil, and was\textsuperscript{a} holdun forth lengere. Moyses spak, and the Lord answerede to\textsuperscript{f} hym, and the Lord cam don on the hil\textsuperscript{t} of Synay, in thilke cop of the hil, and clepide\textsuperscript{z} Moises to\textsuperscript{a} the cop therof. And whanne he hadde sticli\textsuperscript{b} thidur, the Lord\textsuperscript{t} seide to hym, Go than don, and witnesse thou to the puple, lest perauenture it wole passe the ternes to se the Lord, and ful greet multitude therof perishe; also\textsuperscript{z} preestis, that ni\textsuperscript{e}en to the Lord, be\textsuperscript{d} halewed, lest Y snyte hem. And Moises\textsuperscript{t} seide to the Lord, The comyn puple may not stie\textsuperscript{c} in to the hil of Synay; for thou
into the hil of Synay; thow forsothe hast witnessid, and conamundid seiynge, Put the termes about the hil, and halwe it. 21 To whom seith the Lord, Go to, descende, and thow shalt stey vp, and Aaron with thee; the preestis and the puple passe thei not the termes, ne steye thei vp to the Lord, lest peraunenture he see 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, Y am the Lord thi God, that hath lade thee out of the loond of Egipte, fro the hows of thraldom. Thow shalt 4 not hae alyen goddis before me. Thow shalt not mak to thee grauen thing, ne 6eny liknes that is in heuene aboue, and that is in erthe benethe, ne of hem that ben in watrys vnder erthe; thow shalt not anoure hem, ne herye hem; I forsothe am the Lord thi God, strong gellows, visitynge the wikidnes of fadris in sones into the thridde and the ferthe generacioni of hem that hatiden me, and doyngye merici into thousyndes to hem that louen me, and kepyn myn heestis. 7 Thow shalt not tak the name of the Lord thi God in veyn, ne forsothe the Lord shal hae innocent hym, that takith the name of the Lord his God in yde. Hau 9 mynde to halwe thin holy day; sixe daies thow shalt worche, and doon alle thi werkis; the seuenthe forsothe day is the halyday of the Lord thi God; thow shalt not doon al werk, thow, and thi sone, and thi dowyster, and thi servaunt, and thin handmayden, thi beeste, and comlyng that is with yyne thi jatis; 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 blisseid to the holi day, haste witnessid, and haste conamundid, seyngse, Sette thon termes aboute the hil, and halwe it. To whom the Lord seide, Go thou doun, and thou schalt stie, and Aaron with thee; forsothe the preestis and the puple passe thei not the termes, nether stie thei to the Lord, lest peraunenture he see hem. Moises 2e doun to the puple, and 25 tolde alle thingis to hem.

CAP. XX.

And the Lord spak alle these wordis, 1 Y am thy Lord God, that ladde thee out of the lord of Egipte, fro the hous of servaung. Thow schalt not hae alien goddis befor me. Thow schalt not make to thee 4 a graun ymage, nether ony licesse of thing which is in heuene aboue, and which is in erthe benethe, nether of the thingis, that ben in watriis vndur erthe; thow schalt not herie tho, nether thou schalt worshippe; for Y am thi Lord God, a stronge gelouse louriere; and 9 Y visite the wikidnesse of fadris in to the thridde and the seond the fourthe generacioni of hem that haten me, and Y do mercy in 6 to a thousynde, to hem that louen me, and kepyn myn heestis. Thow schalt not take in veyn the name of thi Lord God, for the Lord schal not hae hym gyltes, that takith in veyn the name of his Lord God. Hau thou mynde, that thou ha lowe the dai of the sabat 1; in sixe daies thou schalt worche and schalt do alle thi werkis; forsothe in the seuenthe dayis 10 the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone, and thi doustir, and thi servaunt, and thin handmaide, thi werk beeste, and the comlyng which is withynne thi jatis; for in sixe daies God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor 4

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Om. bedefh. a that thou bedefh. b the E. c thou schalt dE pr. m.

f stie vp dks. g vp to s. h seide L. i that is. k bynethe the I. vnadir the s. l loute hem l. m thou schalt not E. om. l. n worshippe thei se. worch. hem l. o Om. a sec. w. k. p fadris in sones a sec.m. cokrknq rtw x sec.m. fadris in children l. q Om. a sec. m. et plures. r hatiden l. s thousandes is. t sabat day is. dai of sabat w. u Om. dkos. v of bedeflmlqrstx. w Om. w. x do in it l. y ser-syke werk l. sych serynl werk s. z man servaunt s. a that is. b and the bs. c he restide s. d therafore s.
And halwide it. Honour thi fader and thi moder, that thou be of® long lijf upon erthe, that the Lord thi God shall yue to thee. Thow shalt not slee. Thow shalt do® lecheere. Thow shalt not do thefte. Thow shalt not spek azenge thi neijobore fals witnesses. Thow shalt not counety the hows of thi neijobore, ne thou shalt desyre® the wiff of hym, ne seruaunt, ne hoondmayden, ne oxe, ne asse, ne alle thingis that ben of hym. Al the pulpe forsothe herde voyces, and saw3 lawmpes, and herde the sown of the trompe, and the hil smokyngge; and ferde and smitun togidere with vttmore drede, that stoden afer, seiyngge to Moyses, Spek thow to vs, and we shulen here; spek not the Lord to vs, lest perauenture we dien. And Moyses seide to the pulpe, Wole® ne til drede, that forsothe God proue 30w he cam, and that the drede® of hym were in 30w, and that 3e yynen not. And the pulpe stood afer; Moyses forsothe cam ny3 to the derknes, in the which was God. And the Lord seide furthermore to Moyses, Thes thingis thow shalt seye to the sones of Yrael, 3e han seen that from heuene I haue spokun to 33 30w; 3e shulen not mak with me silureen goddir, ne golden goddis 3e shulen mak 31 to 30w. An auter of erthe 3e shulen mak to me, and 3e shulen ofre vpon it 3oure 'brent sacrifises, and pesiblem®, 3oure sheepe, and oxen, in al place in the which shall be mynde of my name; I shal com to thee, and Y shal blesse to thee. That® if a stonen auter thou makist to me, thou shalt not edifie that of houwen stoones; if forsothe thou rerist thi 'graunynge yrun® vpon it, it shall be polutil. 26 Thou shalt not stey vp bi greeses to myn auter, lest thi filthe be shewyd.

the Lord blesside the 'dai of the sabat*, and halewide it. Onoure thi fader and thi moder, that thou be long lyuyng on the lond, which® thi Lord God schal yyne to thee. Thou schalt not slee. Thou schalt 'do no® letcherie. Thou schalt 'do no® thefte. Thou schalt not speke fals witness-16 yng azenge thi neijobore. Thou schalt not® counety 'the houis of thi neijobore®, neither thou schalt desyre his wiff, not® seruaunt®, not® handmaide, not® oxe, ne® asse, neither alle thingis® that ben hise. Forsothe al® the pulpe herde voices, and sie® lawmpes®, and the sowne of a clarioun, and the hil smokyngge; and thei weren® afeerd, and schakun with inward drede, and® stoden® afer, and seiden to Moyses, Speke thow to vs, and we schulen here®; the Lord speke not to vs, lest perauenture we dien. And® Moyses seide to the pulpe, Nyle® 3e drede, for God cam to proue you, and that his drede schulde be in you, and that® schulen not do synne. And the pulpe® stood afer; forsothe® Moises niejede to the derknesse, wherynne God was. And® the Lord seide furthermore to Moyses, Thou schalt seie these thingis to the sones® of Israel, 3e seijen that fro heuene Y sprak® to you; 3e schulen not make goddis of sil® ver, nethir® schulen make to you goddis of gold. 3e schulen make an auter of erthe® to me, and 3e schulen ofre theronne® brent sacrifises, and pesible sacrifises, 3oure sheepe, and oxen, in ech place® in which the mynde of my name schal be; Y schal come to thee, and Y schal blesse thee. That® if thou schalt make an auter to me, thou shalt not bide it of stoonys hewun; for if thou schalt reise thi knyif® theronne®, it® schal be 'polluted, ether® de-fonlid. Thou schalt not sty® bi grees® to® myn auter, lest thi filthe be schewid.

® on e. ° not do bedef. 1® not desyre e pr. m. s pr. m. k Wyl. bedef. 1® ferde bedef sec. m. h. m® sacrifises to bryan and to make peese e pr. m. a® Bot e pr. m. o® cultur e pr. m.

® sabot® day s. ° Om. d. s® that® h. g. 1® not do bcelep. k® not do bdegarit pr. m. 1® Neither® thou® is. ° Om. s. °® thi neijobir hous® is. s® ne a sec. m. ne® his® is. ° Man s. ° ne a sec. m. ne® his® is. 1® ne® a sec. m.® ne® his® k. °® ne a sec. m.® ne® his® k. 1® thingis® that® is® any® thing® of® alle® thingis® is® laumpis® that® is® schynyng® felis® meconkyse®. °® being® a® Om. s. °® the® stoden® s. °® Y® here® thee® is. °® and® is® house® s. °® hane® speke® t. °® placis® d. °® knyif® or® other® instument® whe® with® blood® may® be® shed® out®. 1® ther® vp® on® is. 1® that® auter® s. °® pollutid® or® elf.°® Om. is. °® gon® vp® t.® stie® vp® s. °® gress® k.
CAP. XXI.

These ben the domes, whiche thou shalt sette forth to them. If thou biest an E-2 brew servaunt, he schal serue thee sithen he schal goo out fre, with out prijs; and that he shal entride with his wif, and the servaunt schal goo out to gider, if he entride hauynge a wijf, and the servaunt schal goo out to gider. But if the lord of the servaunt saff a wijf unto hym, and sche childide sones and doutrys, the woman and her children schulen be his lordis; sothele the servaunt schal goo out with his owne clothat. That is, if the servaunt seie, Y love my lord, and wijf, and children, Y schal not goo out fre; the lord brynge hym to goddis, that is, ingis; and he schal be sete to the dore, and postis; and the lord servaunt perse his eere with a nai, and he schal be servaunt to hym til to the world. If any man sith him his doutris in to servauntesse, sche schal not goo out as handmaidens weren woot to goo out; if she displese in the eyn of his lord, to whom she was takun, he shal leene him; forsothe to an alcyen puple he shal not haue power of silyng, if he leene him. If forsothe he spoushe him to his sone, after the manner of doutris she shal do to him; and if he take another woman to hym, he shal puruey to the mayden bridalis and clothes, and the pryse of the alcyen cloues he shal not denye. If there thres things he do not, she shal goo out frelich with tounent money. Who smyteth a man, will he mynyge to see, with deeth die he; who forsothe is not awetyd, but God hath takun hym into his honden, Y schal ordeyne to thee a place whidy hym awe to flee. If any man of avysement sle his neigbour and by aspyes, fro myn auter
his neibore bi\textsuperscript{7} bifoercastynge, and bi\textsuperscript{8} aspies, drawe thou hym awey fro myn anter, that he die. He that smytith his\textsuperscript{15} fader, ether\textsuperscript{a} modir\textsuperscript{b}, die\textsuperscript{c} by deeth. He\textsuperscript{18} that cursith his\textsuperscript{d} fader, ether\textsuperscript{e} modir, die\textsuperscript{f} bi deeth. He that stelith a man, and sellith hym, conuyt of the trespas, with deeth dye he. If men chiden, and 'that oon\textsuperscript{b} smyte his neibour with stoon, or with fist, and he be not deed, but lye in the bed, if he aresy and goo out vpon his staf, he shal be ynnocent that smoot; so nevertheless that he restore the bisy trauels of hym, and the expensis into leches. Who so smyteth his servaunt, or handmayden, with a yerde, and thei die in her hondes, he shal be gilti of deedly blame. If forsothe he lyne ouer a\textsuperscript{c} day, or two, he shal not be vnduercast to that payne, for the money of hym he is. If men chiden, and a man smyte a womanne with child, and make forsothe the child deed born, but she lyueth, he shal be vnduercast to the harme, as myche as the housbond of the womanne Wolfe aske, and domes men shulen deme. If forsothe hir deeth\textsuperscript{d} folwe, he shal yelde lijf for lijf, eye for eye, tooth for tooth, hoonrd for hoond, foot for foot, brynyng for brynyng, wounde for wounde, blones for blones. If any man smyte the eye of his servaunt, or of handmayden, and make hem 'pure blynde', he shal leue hem free for the eye that he hath drawen out. A tooth forsothe if any man smyte out to his servaunt, or to his handmayden, liyk maner he shal leue hem free. If an oxe with the horn smyte a man, or a womanne, 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 the

* and d.  
\textsuperscript{a} one eyjed e pr. m.  
\textsuperscript{b} this to bdefh.  
\textsuperscript{c} the tone bdefh.  
\textsuperscript{d} d eed bdefh.  
\textsuperscript{e} om. doqurt.  
\textsuperscript{f} om. q.  
\textsuperscript{g} or elp.  
\textsuperscript{h} his modir e.  
\textsuperscript{i} om. s.  
\textsuperscript{j} or elps.  
\textsuperscript{k} die he eks.  
\textsuperscript{l} or e.  
\textsuperscript{m} qyuit c.  
\textsuperscript{n} om. mw.  
\textsuperscript{o} k die he eks.  
\textsuperscript{p} toothir t.  
\textsuperscript{q} smythy thrues.  
\textsuperscript{r} or elp.  
\textsuperscript{s} he schal is.  
\textsuperscript{t} the cryme, or hidous trespas is.  
\textsuperscript{u} lyueth ouer his beoting is.  
\textsuperscript{v} in o a pr. m. et plures.  
\textsuperscript{w} or hps.  
\textsuperscript{x} other l.  
\textsuperscript{y} in twyne a pr. m. et plures.  
\textsuperscript{z} the payne ins.  
\textsuperscript{aa} he schal is.  
\textsuperscript{ab} maistris catel t. maister catel s.  
\textsuperscript{ac} he makith is.  
\textsuperscript{ad} lyueth ouer that smyting is.  
\textsuperscript{ae} harm, that is, to peyne for the harm moguex. harm, or peyne n.  
\textsuperscript{af} wommanes houbond e. woman h. m.  
\textsuperscript{ag} the om.  
\textsuperscript{ah} hethe plures.  
\textsuperscript{ai} the om. cat. annes.  
\textsuperscript{aj} ol.  
\textsuperscript{ak} smyte e.  
\textsuperscript{al} or elps.  
\textsuperscript{am} om. a pr. m. et plures.
The oxe. And if an oxe be an hornputter fro jisterday and the thridde day hens, and thei lan warned the lord of hym, beforn witnes, and the lord hath not holdun hym yn, and he selle a man, or womman, the oxe schal be throw doun to the deeth with stones, and the lord 30 of it thei shulen sleel; and if priys be set to hym, he schal yuye for his lijf what 31 euer be askid. The som forsothe and the douyter if it Smyte with horn, to 32 the lijk sentence he schal vunderligge. If seruaunt and hondmayden it aseyl, thretti owences of siluer he schal 3yue to his lord; the oxe forsothe schal be throwun down 33 with stoons. If any man open a cysterne, and delue, and not conquerith, and oxe 34 or assle fal into it, the lord of the cisterne schal gielde the prijs of the beestis, and 35 that that is deed schal be his. If an alyen oxe wounde an oxe of another man, and he were deed, the quyk oxe thei shulen selle, and thei shulen dyuyde the prijs; the carkeyn forsothe of the deed 36 thei shulen depart bitwix him. If forsothe he wiste, that the oxe was an hornputer fro jisterday and fro the thridde day hens, and his lord kepide hym not, he schal gielde oxe for oxe, and the hool careyn he schal al take.

CAP. XXII.

If eny man hath stoln sheep, or oxe, and sleeth, or sellith, fyue oxen for oon oxe he shal restore, and foure sheep for 20 sheep. If a shee brekyng an hows, or were foundun vndurmynyngynge, and with a wounde takun were deed, the smyter ben deed, the oxe shal be oppressid with stoons, and his fleischis schulen not be etun, and the lord of the oxe schal be innocent. That if the oxe was 'a pultere 29 with hornb fro jisterday and the thridde day ago, and men warnedenc 'the lord of hym', nether the lord closeide hym, and he sleeth a man, ethier womman, bothe the oxe schal be oppressid with stoons, and thei schulen sicel the lord of hym; that if forsothe the oxe schal be oppressid with stoons, and thei schulen sicel the lord of hym; forsothe the oxe schal be oppressid with stoons. If any man openeth a cisterne, and diggith, and biliith it not, and an oxe ether asse fallith in to it, the lord of the cisterne schal gielde the prijs of the werk beestis; forsothe that that is dead schal be his. If another man wounedith the oxe of another man, and he is deed, thei schulen sille the quyke oxe, and thei schulen departe the prijs; forsothe thei schulen departe bitwix him the karkeis of the deed oxe. Fossothe if his lord wiste, that the oxe was a putterede fro jisterdai and the thridde day ago, and kepote not him, he schal gielde oxe for oxe, and he schal take the hool carkeys.
3 shall not be gilts of the blood; and if the sunne spronghe he do that, he hath done manslaughter, and he shall die. And if he have not to yrede for the thefte, he shall 4 sorelde: and if there be founde anentis hym lyuynghe that he hath stoln, either oxe, or asse, or sheep, the double he shall restore. If any man harme feeld, or vynshed, and leue his beeste, that it waste other menss thingis, what euer best thing he hath in his feeld, or vynshed, he shall restore for estynacioun of the harm. If fyer goon out fynde eerees, and cach he rekes of corn, or the corn stondynge in feeldis, he shall yrede the 7 harm that tyndeth the fyer. If any man leene money to a freend, or vessel into kepyng, and fro hym that tok thei weren takun away bi theft, if the theft be founndun, he shall yrede the doubwe. And if the theft is vnknowun, the lord of the hows shall be presentd he to the goddis, and he shall sweer, that he strau3te not inhound to the thing of his neibore, for to be don gijl; as wel in oxe, and in asse, and sheep, and clothing: and what euer of harm he maye brynyge yn, to the goddis the cause of either shal com, and if thei demen, he shall yrede the 10 doubwe to his neibour. If any leene to his neibore oxe, ass, sheep, and al beeste to kepyng, and it were deed, or feblishid, or takun of enemies, and no man se it, 11 there shal be the lawe of ooth in the mydle, that he strau3te not out the houond to the thing of his neibore; and the lord shall tak the ooth, and he shall be constreynd to yrede a3en. That if thry3 theft it were takun away, he shall restore the harm to the lord; and if it be etun takun, the smytere schal not be gilts of blood: that if he didh this* whanne the sunne was rysun, he didde man sleyng, and he schal die. If a theef hath not that*, that he schal yrede for the thefte, he schal be seeld; if that thing that he stael, is founndun quyk at hym, ether oxe, ether asse, ether scheep, he schal restore the double. If a man harmeth a feeld, ethir5 vyner*, and suffrith his beeste, that it waaste othere menntus thingis, he schal restore for the valu of harm, he schal beste thing* he hath in his feeld, ethir vyner. If fyer goith out, and fyndith6 eeres of corn, and catchith heepis of corn, ethir6 cornes stondynge in feeldis, he that kyndle* the fyer schal yrede the harm. If a man bitakith in to kepyng monei to a freend, ether a vessel 'in to keping', and it is takun away bi thefte fro hym that resseyuedei, if the theft is founndun, he schal restore the double. If the theft is hid, the lord of the hows schal be broit to goddis, 'that is, ingis', and he schal swere, that he helde not forth the hond in to 'the thing of his neibore*, to9 'do fraude'; as wel in oxe, as in asse, and in scheep, and in clooth; and what euer thing may brynyge in harm, the cause of euer ethir schal come to goddis*, and if thei demen, he schal restore the double to his neibore. If any man bitakith to10 his neibore oxe, ass, scheep, and al* werk beeste a to kepyng, and it is deed, ethere is* maad feble, ethir* is takun of enemies, and no man seeth this, an ooth schal be11 in the myddis†, that he helde not forth the hond to the thing of his neibore; and the lord schal resseyue the ooth, and he schal not be compellid to yrede a.

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* applied x pr. m. n out x pr. m. not not b. 0 om. x pr. m. q iument, othur clothing a sec. m.
† ther o.

x om. 18. y of the c. of his 18. of that l. blood, or deeth is. this slaughter is. b have a. c that good is. d or elp. e a vyner lls. f om. is. g the harm is. h the beste thing whateuer is.
† om. elp. k in his vyner 18. l findith, or brenneth 1. findith, or brenneth the s. m or elp. n kyndelith is.
0 or elp. r om. c sec. m. dibnkn sec. m. orstw. 9 resseyuede it lks. t hid, or vuknowe 18. s that k.
4 hows that resseyuede that good is. u to the l. t om. depoildwtw. that is, to inges om. w his 18.
* the things of his n. o. his neibor thing i. his neibore thing s. y do fraude therio s. defraude w.
* and in l. and neither in s. a the inges 1. ingis w. b demen him gilly is. c ech 1. d beestis a.
0 or elp. f om. doegs. is k. e or elp. b om. dis. f his 18. k exemplary of his neibores thing i. esempir. of his neibore thing s. l lord that one that good is. m his 18. n he to whom it was taken s.
0 yrede it l. ydele, or restore it s.
of a beeste, bryng he forthe to hym that
that is slayn, and he shal not restore.
14 Who of his neiȝbore any thing of thes
askith to borwe, and it were enfeblished, or
deed, the lord not present, he shal be
compellid to ȝeeld; and if the lord were
present, he shal not restore, moost if the
hirid was soold, for mede of his werk.
16 And if ey man bere down a mayden not
ȝit spowsid, and he sleep with hir, he
shal dowe hir, and he shal have hir to
wijf. And if the fader of the mayden
wole not ȝyue, he shal ȝeeld the money,
after the maner of dowyn, that maydens
weren wont to tak. Clepers of denels
thow shalt not suffre to lyue. What man
so gothe togidere with a beeste, with
deeth die he. Who offreth to goddis, but
to the Lord onely, be he slayne. A com-
lyng thou shalt not mak sory, ne tur-
mement hym; forsothe comlyngis and joure
seluen were in the loond of Egipte. To
the wydowe and the faderles children thou
shalt not anoye. If thou harmest hir,
thei shulen crye to me, and Y shal here
crye of hir, and my woodnes shal
dedeyn, and Y shal smyte ȝow with
swerd, and joure wyues shulen be wy-
dewes, and joure sones faderles. And if
thow leenyest money to my pore faderles
child, that dwellith with thee, thou shalt
not constreyne hym, as a frayward asker,
ne thou shalt not oppresse hym with
ysuryis. If thou takist of thi neiȝbore a
clooth wed, before the goynge down of
the sume thou shal ȝeeld it to hym;
that is forsothe al ooni thur; which is
conerid the clothing of his fleshe, ne he
hath noon other, in the which he sleep;
if he crye to me, Y shal here hym; for
Y am merciable. To the goddis thou
shalt not babite, and to the prince of
That if it is9 takun awei bi thefte10, he12
schal restore the harm to the lord; if it is13
euyn of a beeste, he schal bryng to the
lord that is slayn, and he schal not
restore. He that axith of his neiȝbore14
ony thing of these15 bi borewyn, and it is
feblid, ether16 deed, while the lord17 is
not present, he schal be constreynd to ȝeeld18;
that if the lord is in presence, he schal19
not restore, moost if it cam hirid, for
the10 meede of his werk. If a man dis-16
seyueth a virgyn not ȝit weddid, and
slepith with hir, he schal ȝyue dower to
hir, and schal20 hae hir wijf. If the fadir17
of the virgyn nyle3 yue, he schal ȝeeld
money, bi the maner of dower, which6
vyr-
gyns were wont to take. Thou schalt not
suffre witches to lyue. He that doith
letcherie bi a3 beeste, diek by deeth.
He that offrith to goddis, out takun to20
the Lord alone, be he21 slayne. Thou21
schalt not make sory a comelyng, nether
thou schalt turmente hym; for also3
to were comelyngis in the loond of Egipt.
3e schulen not anoye a widewe, and a22
fadirles ethir modirles child. If3e hirten
hym, thei schulen crye to me, and Y schal
here the crye of hym, and my greet veni-24
ounce schal haue indignacion19, and Y
schal smyte ȝou with sward, and joure
wyues schulen be widewis, and joure sones
schulen be fadirles. If thou3yuest money25
to loone to my pore puple, that dwellith
with thee, thou schalt not constreyne hym,
as an extorsioner doith, nether thou schalt
opresse hym by vsuris. If thou takist26
of thi neiȝbore a wed a clooth, thou
schalt ȝeeld to hym before the goynge down
of the sume; for that alone is the clooth-27
ing of his fleisch, with which he is hildid,
nether he hath another, in which he slep-
ith18; if he crieth to me, Y schal here hym;

\[
\begin{align*}
\text{enfeblisch ad.} & \quad \text{v it come e pr. m.} & \quad \text{w hyre e pr. m.} & \quad \text{x gendrith e pr. m.} & \quad \text{y dwellis e.} & \quad \text{z slepeth d. may slepe e pr. m.} \\
\text{f be is.} & \quad \text{g thefte in his deutea is.} & \quad \text{h restore it other wise is.} & \quad \text{i these forseid.} & \quad \text{j these forseid things s.}
\end{align*}
\]
XXII. 29—XXIII. 11.

EXODUS.

29 Thou shalt not take the coyns of leesynge, ne ligg to thin hoond, that for the 30 wyntynenow thow sye fals witnes. Thow shalt not solwe the pulpe to doon yuel, ne in dome of many thow shalt asente to the sentence, that thow goo out of the 31 wye of trewthe. Of the pore forsothe thou shalt not have merci in cause of strief. If thou azen come to the ox of thin enemy, or to the erryngne asse, lede azen to hym. If thou se an asse of hym that hatith thee lye vnder the charge, thou shalt not ouerpasse, but thou shalt vnderheue with hym. Thow shalt not bowe awey in the dome of the pore. 7 Leesyngh thou shalt flee. The innocent and the rytwis thou shalt not sée, for Y am aduersarye azen the unpiteunowes.

8 Ne tak thou Jyftes, that also blynden wise men, and turnen vspedoun the wordis of 9 rytwys men. To the pilgrime thou shalt not be greuous; ye knoen forsothe the lyues of comlyngis, for and ye sere sif were pylgrymys in the loond of Egipte.

10 Sixe zeer thou shalt sowe thi loond, and thou shalt geedere togidere the fruytys of it; the seuenthe forsothe zeer thou shalt for Y am merciful. Thou shalt not bace byte goddis, and thou shalt not curse the prince of thi pulpe. Thou shalt not tarye to offre to the Lord thi tithis, and firste fruytis. Thow shalt yyne to me the firste gendrid of thi sones; also of oxen, and 30 of scheep thou shalt do in lijk maner; seuen daies be he with his modir, in the eijtith day thou shalt yeeld hym to me. 3e shulen be holy men to me; the flesh that were before tastid of beestis 3e shulen not eete, but 3e shulen caste it to doggis.

CAP. XXIII.

1 Thou shalt not tak the coyns of leesynge, ne ligg to thin hoond, that for the 2 wyntynenow thow sye fals witnes. Thow shalt not solwe the pulpe to doon yuel, ne in dome of many thow shalt asente to the sentence, that thow goo out of the 3 wye of trewthe. Of the pore forsothe thou shalt not have merci in cause of strief. If thou azen come to the ox of thin enemy, or to the erryngne asse, lede azen to hym. If thou se an asse of hym that hatith thee lye vnder the charge, thou shalt not ouerpasse, but thou shalt vnderheue with hym. Thow shalt not bowe awey in the dome of the pore.

7 Leesyngh thou shalt flee. The innocent and the rytwis thou shalt not sée, for Y am aduersarye azen the unpiteunowes.

8 Ne tak thou Jyftes, that also blynden wise men, and turnen vspedoun the wordis of rytwys men. To the pilgrime thou shalt not be greuous; ye knoen forsothe the lyues of comlyngis, for and ye sere sif were pylgrymys in the loond of Egipte.

10 Sixe zeer thou shalt sowe thi loond, and thou shalt geedere togidere the fruytys of it; the seuenthe forsothe zeer thou shalt for Y am merciful. Thou shalt not bace byte goddis, and thou shalt not curse the prince of thi pulpe. Thou shalt not tarye to offre to the Lord thi tithis, and firste fruytis. Thow shalt yyne to me the firste gendrid of thi sones; also of oxen, and 30 of scheep thou shalt do in lijk maner; seuen daies be he with his modir, in the eijtith day thou shalt yeeld hym to me. 3e shulen be holy men to me; 3e shulen not ete fleisch which is bfore tastid of beestis, but 3e shulen caste forth to houndis.
leue it, and thou shalt mak reste, that 
pore men of thi puple eeten, and what 
euer 'shal be' reilf, eete the beestis of 
the feeld; so thou shalt doon in thi vyne 
and isrefreshid, and in thin oleue 3eerd. Sixe 
dayes thou shalt worche, the seuenthe day 
thou shalt ceese, that the oxe reste, and thin 
asse, and the sone of thin handmaidyn be 
refreshid, and the comlyng. Alle thingis 
that Y haue seyd to 3ow, kepith; and bi 
the name of strange goddis thou shalt 
not sweer, ne shal not be herd of 3oure 
mouth. Thre sithes thur3 ech 3eer feeste 
dayes thou shalt halowe to me. The solempe
6th of therf loones thou shalt kepe; 
seven dayes thou shalt eete therf loones, 
as Y haue comauandid to thee, in the 
tyne of the moneth of new fruytis, 
whanne thou yedist out of Egipte; thou 
shalt not apere in my sijt voude; and1 
the solemnepethe of the moneth of the cheff 
fruytes of thi werk, what euer thingis 
shalt sowe in thi feeld; and 
the solemnepethe in the goyng out of the 3eer, 
when thou hast gedered togidere alle 
thy fruytis fro the feeld. Thries a3e3er 
shal apere al thi naal child before the 
Lord thi God. Thou shalt not offer 
upon ' sour dow' the blood of thi sacrifi 
ce; ne there shalt not leue the talow3p 
of my solemnepethe unto the morwen. 
The cheff fruytis of the tileth of thin erthe 
shalt bero into the hows of the 
Lord thi God. Thou shalt not seteeth a 
kydde in the mylkh of his moder. Loo! Y 
shal seende myn angiel, that he goo before 
thee, and keepe in the wee, and lede into 
the place that Y haue greithid. Wayt 
hym, and here his voyis, ne wene thou 
hym to be dispisid, for he shal not for 
yuye, whanne thou symest, and my name 
is in hym. That' if thou hows vosis, 
and dost alle thingis that Y speke, Y shalt 
leue it, and schal make to reste, that 
pore men of thi puple eeten, and what 
euer is residue, the beestis of the feeld 
eetc; so thou shalt do in thi vyner, and 
in place of olyue trees. Sixe dayes thou 
shalt worche, inp the seuenthe dai thou 
shalt ceese, that thin oxe and asse reste, 
and the sone of thin handmaide, and the 
comelyng be refreshid. Kepe 3e alle 14 
thingis, whiche Y seide to 3ow; 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 3e14 
schulen halowe feestes to me. Thou schalt kepe 
the solemnepethe of the moneth of 
the firste thingis of thi werkx, what euer 
thingis thou hast sowe in the feeld. Also 
thou shalt kepe the solemnepethe in the 
goyng out of the 3eer, whanne thou hast 
gaderid all thi fruytis of thea feeld. Thries 17 
in the 3eer al thi b male kynde schal ap 
pere before thi Lord God. Thou schalt 
not offre the blood of thi slaync sacrifi 
ce on sour dou'; nether the fatnesse of my 
solemnepethe schal dwelle til to the morew 
tid. Thou schalt beere the firste thingis 19 
of the fruytis of thi lond in to the hows 
of thi Lord God. Thou shalt not sethe 
a kide in the mylkh of his modir. Lo! 20 
Y schalsende myn angiel, that schal go 
before thee, and schal kepe in the wee, 
and schal lede to the place that Y 
haue naad redi to thee. Take thou hede 21 
to hym, and here thou his voyis, nether 
gesse thou hym to be dispisid; for he 
shalt not forzyue, whanne thou symest, 
and my name is in him. For if thou herest 
and schal take thou hede to him, 
that is, per 
soever thou 
bisly, that 
our 
oble to 
him.
be enemy to thin enemies, and Y shal
turmente hem that turmenten thee; and
myn aungeth shall goo before thee, and he
shall lede thee into Amorre, and Ethe, and
Phereze, Chanane, and Eue, and Je-
buze, whom Y shall tootreede. Thou shalt
not anovre the goddis of hem, ne thou
shalt not heyre hem; thou shalt not do
the werkis of hem, but destroye hem, and
al to breck the ymagis of hem. And ye
shulen serue to the Lord your God, that
Y blesse™ to thi looues, and watris, and Y
shall take awaye wickidnes fro the myddil
of thee; ne™ thi loond shall be vnfructuous™,
ne bareyn™; the nombre of thi dayes Y
shal fulfille. My feerde Y shall seende into
thi before comyng, and Y shall slee al the
puple, to whom thou shalt goo yn™, and
of alle thin enemies before thee Y shal
turne the backis; sendynge out before
styngeynyng flies, that ben sprungun of
deed bodies, haunynge the stonges ene-
nymd, the which shulen make fée Eue, and
Chanane, and Ethe, er thou goo
yn. Y shal not throwe hem out fro thi
face 0 yeer, lest the loond be turnde into
wildernes, and beestis growen ægens thee;
litil meele Y shal putte hem out fro thi
sijt, to the tymne thoue be encreesid, and
31 weclde the loond™. Forsothe Y shall sette
thi termes fro the reed see vnto the see
of Palestatines, and fro the desert vnto the
flood. Y shall take to your hoonedes the
dwellers of the loond, and Y shal throwe
hem out fro youre sijt; thou shalt not
goone with hem into couenaunt of pees,
ne with the goddis of hem. Dwelle thei
not in thi loond, lest perauntur thei
makene thei synne ægens me, if™ thou
seruest to the goddis of hem, that certis
shall be to thee into sclaundre.

his vois, and doist alle thingis whiche Y
spoke, Y shal be enemy to thin enemies,
and Y shal turment hem, that turmenten
thee; and myn aungeth shall go before thee,23
and he shal lede yn thee to Amorre, and
Ethei, and Ferezei, and Cananey, and E-
uey, and Jehusei, whiche Y shal breken™.
Thou shalt not onoure™ 'the goddis of24
hemi™, neither thou shalt worschiphe hem™;
thou shalt not do the werkis of hem, but
thou shalt destrie the™ goddis™, and thou
shalt breke the ymagis of hem. And ye
25 shulen serue to your Lord God, that Y
blesse thi looues, and watris™, and do awei
sikenesse™ fro the myddiss of thee; neithir26
a woman vnfruyful, neither bareyn™,
schal be in thi lond; Y shal fille™ the
nombre of thi daies. Y shal sende my27
drede in to thi bifiorgoyng, and Y shal
se al the puple, to which™ thou shalt
entre, and Y shal turne the backis of alle
thin enemies before thee; and Y shal28
sende out before™ scrabrouns™, that shulen
dyne awei Euey, and Cananey, and Ethei,
bifoere that thou entre. Y shal not caste
hem out fro thi face in 0 yeer, lest the lond
be turned in to wildirnesse, and beestis en-
cressese ægens thee; litil and litil Y shal
caste hem out fro thi sijt, til thou be en-
cresseid, and welde the loond. Forsothe31
Y shal sette thi termes fro the reed see
32 til to the see of Palestatyns, and fro desert™
til to the flood. Y shal yvye to your
hondis the dwelleris of the lond, and Y
shal caste hem out fro youre sijt; thou33
shal not make bound of pees with hem,
neithir with 'the goddis of hem'. Dwelle34
thei not in thi lond, lest peraunture thei
make thee to do synne ægens me, ye thou
seruest her goddis, which™ thing™ certis
shal be to thee in to sclaundir.

ŒM. E. ™ shal not be vn. E. ™ ægens™ E pr. m. ™ erth E pr. m.
that if A pr. m.

™ breke, or destrie is. ™ onoure™ to outward reverence BCGQX. ™ here goddis with outward reverence is. ℠ hem as to inner reverence BCQ. ™ hem as with inner reverence ™. ™ hem with unwarde affection is. ™ tho ac. her is. ™ goddis™ of hem ™. ™ thi watris™ is. ™ sikeness™. ™ a bareyn™. ™ ful-
fille™ is. ™ the which i. ™ y before thee isw. ™ scrabrouns, a kynde of flies ™. scrabrouns, or
stinginge flies ™. ™ and Y ™. ™ the desert ™. ™ her goddes™. ™ the which ™. ™ thinges™.

™ scrabrouns, that is, flies
with reverence
prickis, that
be bred of
deed careless. ABOGKQWX.
CAP. XXIV.

1 To Moyses forsothe he seide, Styve vp to the Lord, thou, and Aaron, Nadab, and Abyu, and the seuenti alreden of Yrael; and ye shulen anowrner afer, and oonly Moyses stey vp to the Lord, and thei shulen not neiz to hym, ne parple shal stye vp with him. Thenne Moyses 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 spokun, we shulen do. Moyses forsothe wrote alle the wordes of the Lord; and eerli rysynge, he blydide an auter to the Lord at the rotis of the hil, and twelue titlis by twelve lynagis of Yrael. And he sente the yong men of the sones of Yrael, and thei offred alle brennt sacrifies, and thei ofreden pelsible sacrifice to the Lord, twelue calues. And so Moyses took the half parti of the blood, and putte it into chalices1; and 'that other party the he shedde vp the auter. And takynge to the book of the covenaut2 of pees, radde3, hyrnege the4 puple, the whiche seiden, Alle thingis that the Lord hath spokun we shulen do, and we shulen be obeyysant. He forsothe the blood takun sprengide5 into the puple, and seith, This is the blood of the boond of pees, that the Lord covenautide6 with 30w vp on alle thes wordes. And Moyses, and Aaron, Nadab, and Abyu, and the seventy of the alreden of Yrael, stieden vp, and seen the God of Yrael, vnrdur the feet of him, as a werk of a saphire stoon, as heuenne whanne it1 is bryst. Also vp on hem that yeden fer avwy fro the sones of Yrael he sente his loond; and thei seen

CAP. XXIV.

Also he seide to Moises, 'Stie thou7 to the Lord, thou, and Aaron, and Nadab, and Abyu, and seuenti elders men of Is-rael; and ye shulen worschipe afer, and Moises alone stie8 to the Lord, and thei shulen not neiz, nether the puple schal stie9 with hym. Therfore Moises cam, and teldel to the puple alle the wordis and domes10 of the Lord; and at the puple answerde with o voys, We schulen do alle the wordis of the Lord, which he spakm. Forsothe Moises woot alle the wordis of the Lord; and he roos eerli, and blydide an auter to the Lord at the rotis of the hil, and he bildide11 twelue titlis12 bi twelue lynagis of Israel. And he sente yonges men of the sones of Israel, and thei offriden brennt sacrifies, and 'thei offriden13 pelsible sacrifies 'to the Lord,14 twelue15 calues. And so Moises took half the part of the blood, and sente16 in to gretete17 cuppis; forsothe he schedide the residue part on the auter. And he took the book of the Lord, and redde18, while the puple herde; whiche1 seiden, We schulen do alle thingis which the Lord spak, and we schulen be obedient. Forsothe he19 took20, and sprengide21 the blood on the puple, and seide, This is the blood of the boond of pees, which the Lord covenautide with 30w on alle these wordes.

And Moises, and Aaron, and Nadab, and Abyu, and seuenti of the elders men of Israel stieden22, and seijen God23 of Israel,24 vnrdure his feet, as the werk of safreh25 stoon, and as heuenne whanne it is cleer. And he sente not his hand on hem26 of the sones of Israel, that27 hadden go fer avwi; and thei sien God28, and eten and drunkun.

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1 offere d. 2 stiede ARDFH. 3 wyne chalices E pr. m. 4 the other BDEFF. 5 comenaut d. 6 passim. 7 and he rad it E pr. m. 8 all the E pr. m. 9 sprengide BDFH. 10 comenautid d. 11 passim. 12 Om. E. 13 and as E. 14 he E pr. m. 15 he, that is, the angel BCL. the angel is he, the angel S. 16 go thou vp. 17 stie thou vp s. 18 go vp. 1. 19 stie he vp s. 20 go vp. 1. 21 stie vp s. 22 the domes s. 23 hath spokke s. 24 blydide or leide s. 25 titlis other stones PUB. 26 titlis or stones is. 27 Om. DHK. 28 ARDF. 29 sted. 30 putte it is. 31 gretete BDFH. 32 upon vs. 33 Om.пус. 34 he redde is. 35 the while F pr. m. 36 the which is 1. 37 that is. 38 Moises is. 39 took the blood is. 40 sprengide it is. 41 Om. 42 sones blood M pr. m. w. 43 Om. 44 wenent up i. stieden vp s. 45 saw3ynen as S. 46 i. 47 seijen God. 48 God, that came up to him is.
12 God, and eten and drunken. The Lord forsothe seide to Moyses, Sty pe to me into the hil, and be there, and Y shal 3ynue to thee stoun tablis, and the lawe, and mawndemestis that Y haue wrytun, 13 that thow teche hem. And Moyses and Josue his seruannt rsyen, and Moyses styngye vp into the hil of God, seith to the alderen, Abide 3e here to the tymne that wek turnen azen to 3ow; 3e han Aaron and Hur with 3ow, if eny thing of questioun were sprongun, 3e shulen telle it to hem. And whanne Moyses hadde ststyed vp, a clowd conceade the hil, and the glorye of the Lord dwelde vpon Synam, coverynge it with a clowd six dayes; the seuenthe forsothe day the Lord clepide hym fro the myrdil of the derknes; and the liknes of the glorye of the Lord was as breynnge fyer vpon the cop of the hil in the siȝt of the sones of Yrael.

And Moyses goon into the myrdil of the clowd, styde vp into the hil, and was there fourti dayes and fourti nyȝties.

CAP. XXV.

And the Lord spak to Moyses, seyeynge, Spek to the sones of Yrael, that thei taken to me the fyrst fruytis; of ech man that wilfully offereth, 3e shulen taketh thilke thingis. And thes ben the thingis that 3e shulen take, gold, and siuuer, and bras, and iacynte, that is, 'silke of violet blew', and purpur, that is, sangwyn 'silke, and coctun twyes died, that is, silke 'of flawme colour', and biys, that is, the fynest lyynen cloth of Egipte, and heeris of gyet, and skynnes of wetheres maad reed, and skynnes iacyntynes, and trees of Sychym, and oyle to make lyttes, and sweete smellynge thingis into oymement, and ensens of good smel, onychen Forsothe the Lord seide to Moyses, 'Stie thou to me in to the hil, and be thou there, and Y schal 3ynue to thee tablis of stoon, and the lawe, and comaundermentis, which Y haue write, that thou teche the children of Israel. Moyses and Josue his mysstre risen, and Moyses stiede in to the hil of God, and seide to the elderen, Abide 3e here, till we turnen azen to 3ou; 3e han Aaron and Hur with 3ou, if eny thing of questioun was maad, 3e shulen telle to hem. And whanne Moyses hadde stiedy, a clowd hilde the hil, and the glorie of the Lord dwelde on Synai, and kyuerde it with a clowd sixe daies; forsothe in the seuenthe day the Lord clepide hym fro the myrdil of the clowd; forsothe the lynes of glorie of the Lord was as fier breynnge on the cop of the hil in the siȝt of the sones of Israel. And Moises entride into the myrdil of the clowd, and stiedy in to the hil, and he was there fourti daies and fourti nyȝties.
And thou shalt putte it in tow the arke the witnesseyng, that Y shal syne to thee. And thou shalt make a propiciatorie, 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 and forgid with hamers, thou shalt make on either party of the preiyng 

19 place; that o cherubyn be in the o syde bi al the licesse of the tabernacle, which 19 Y schal schewe to thee, and of alle the vessels of ornyung therof. And thus 30 schulen make it; ioyne 3e 1 togidere an arke 4 of the 5 trees of Sechym, whos lengthe the haue 6 twey cubitis and an half, the broodness 7 haue 8 a 9 cubit and half 10 , the hiynesse 11 haue 12 "in lijk maner" 13 w 14 cubit and half 15 . And thou schalt ouergilde it 11 with clenneste 16 gold with ynone and with out forth 17 ; and thou schalt make a goldun crowne above 1 'bi cumpas', and foure goldun 12 cerclis, which 17 thou schalt sette bi foure corners of the arke 18 ; twee cerclis 19 be in 20 o 21 syde, and twee cerclis 22 in the tother 23 side. Also thou schalt make barris of the 13 trees of Sechym, and thou schalt hirel 24 with gold, and thou schalt brynge yu 25 the cerclis 26 that ben in the sidis of the arke, that it be borun in tho 27 , which 28 schulen euere be in the cerclis 29 , nether schulen ony tymne be drawun out of tho 30 .

And thou schalt putte in to the arke the 16 witnessing 31 , which 32 Y schal syne to thee. And thou schalt make a propiciatorie 33 of 17 clenneste 34 gold; that 35 is, a table hilinge the arke 36 ; the lengthe therof schal holde twee cubitis and an half, the broodness 37 schal holde a 38 cubit and half 39 . Also thou 40 schalt make on eer theither side of Goddis answeryng place 41 twee cherubyns 42 of gold, and betinus 43 out with hamers; o cherub 44 be 45 in 46 o 47 syde of Goddis answeryng place 48 , and the tother 49 in the tother 50 side; hele 51 thei euer 52 theither side of the propiciatorie 53 , and holde thei forth wyngis, and hile thei Goddis answeryng place 54 ; and bhoholde thei hem siff togidere, while the 55 faces ben turned in to the propiciatorie, with

10 stoonus and gemmes to awonr epoph, that is, a preestis ouermost clothing, that we cleepen a coope, and the racional, 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 sectuare, and Y shal dwelle in the myddil 9 of hem, after al the liknes of the taberneacle that Y shal shewe to thee, and of alle the vessels into the heriynge of it. And thus 3e shulen make it; 3e shulen ioyne of the trees of Sycym 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 thou shalt gyte it with moost cleene gold with ynone and with oute; and thou shal make above a goldun coroun bi emyn. 12 roun, and foure goldun cerclis, the whiche thou shalte putte vp on the four corners of the arke; be there two cicles in 'that o syde, and two in 'that other'.

13 And thou shalt make berynge staves of the trees of Sycym, and thou shalt couere hem with gold, and brynge yn thurz the cerclis that ben in the sidis of the 15 arke, that it be born in hem, the which euermore shal be in the cerclis, ne ey 16 tymne shall be drawun out of hem. And thou shalt putte in tow the arke the witnesseyng, that Y shal syne to thee. And thou shalt make a propiciatorie, that is, a place of purchasing mercy, of most cleene gold; the lengthe of it shall holde two cubitis and an half, and the brede of 18 it o cubijt and an half. And two goldun cherubyns and forgid with hamers, thou shalt make on either party of the preiyng 19 place; that o cherubyn be in the o syde

u the to bdefh. v the tother bdefh. w Om. b. x cherubyn bdefh. y the ton bde pr.m. fh.

* It was said the arke of witnessing, for there ye was put a golden pott ful of manns, to witnesse that God fedde hem with bred fro heuene, and ta- bles, to witnesse that the lawe of kynde flowed in berte, he reiside the lawe written, the pele of Aaron, to witnesse that eche power is of the Lord un der God, and Den-tronuyne, to witnesse the consensuent that he had said, 1. + In the dai of merci the glorie of God de- scendide alwey there. 1; that is the place that God answerede fro to men pe- yogne. 1.
of 'Goddis answerwyng place, and 'that othere in 'that othere, that thei coueren either syde of the propiciatorye, stretc

ynge out the wenges, and couerynge 'Goddis answerwyng place; and beholde thei hem seluen togidere, the cheeres

turned into the propiciatory, with the whiche is to be couered the arke of the

Lord, in the whiche thou shalt putte the

witnessyng, that Y shal 3yue to thee. Fro

thens Y shal comande, and speke to

thee vpon the propiciatorye, 'that is, and

fro the myddil of the two cheru-

bynys, that shulen be vpon the arke of

witnessyng, alle thingis that I shal com-

aunde bi thee to the sones of Yrael.

And thou shalt make a meord of the
trees of Sichym, hasuynge two cubitis 'of

lengthe, and in brede 0 cubiyt, and in

heigt 03 cubijt and an half. And thou

shalt gite it with moost purid gold, and

thow shalt make it to by emryron a

goldun mergyn; and to thilk mergyn

ereramanong grauen coroun with foure

fingur mele heigt, and vpon it another

goldun coroun. And foure goldun cercis

thow shalt greithe, and thow shalt putte

hem in the foure corners of the same

bord, bi eche feet. Vnder the corouns shulen

be goldun cercis, that beryng stauen

mowen be put thur3 hem, and the bord

may be born. Thilk beryng stauen

thow shalt make of the trees of Sychym,

and thow shalt emryron with gold, to

be born1 the bord. And thou shalt

greithe eysel veselis, and phiols, censures,

and litil cuppis, in the whiche 'sacrifices

of lycours ben to be offerd, of moost

clene gold. And thou shalt putte vpon

the bord loones of propicioun, euermore

in my sijt. And thou shal make a can-

which the arke of the Lord shal be hildid, in

which2 arke thou shalt putte the 'witnessynge, which3 Y shal 3yue to thee. Fro thens Y shal comande, and shal4 speke to

thee above the propiciatory, that is, fro

the myddis of twei cherubyns, that schulen

be on the arke of witnessynge, alle

thingis whiche Y shal comande 'bi thee5
to the sones of Israel. Also thou shalt

make a boord of the trees of Sechym,
hauynge twei cubitis of lengthe, and a cubit6 in breadthesse, and a cubit and half7 in hiseness. And thou shalt ouergilde the bord with purest8 gold, and thou

shalt make to it a goldun brynke 9 'bi cumpas; and 'thou shalt make10 to that 25
brynke a coroun rasid bitwixe fourre fyn-

gris hi3, and 'thou shalt make9 on that an-

other lytiil goldun coroun. And thou shalt

make redi foure goldun cercis5, and thou

shalt put1 thoo1 in foure corners of the

same bord, bi alle feet7. Vnndr the coroun 27

shulen be goldun cercis5, that the barris

be put16 thorun tho1, and that1 the bord7

may be borun. Thou shalt make tho15

barris of the trees of Sechym, and thou

schal cumpas18 with gold to bere the bord.

And thou shalt make redi vessels of vye19

negre, and viols, cenceris3, and cuppis of

purest19 gold, in whiche fletynge sacrifices

schulen be offerd. And thou shalt sette20

on the bord loones of propicioun1, in21

my sijt nere4. And thou shalt make a31
candistike 'betun forth1 with hamer2, of

creneste gold, and thou shalt make4

the schat2 therof, and yeerdis, cuppis5, and little

rundelis, and lilies comynge forth therof.

Sixed5 yeerdis schulen go out of the sidis, thr

thee of o3 side, and thrre of the tother4.

Thire cuppis as in the maner of a note33

bi ech yeerde, and little rundelis to gidere,
delstik 'betun out with hamers', of moost cleene gold, the staf of it, and the 32 zerdes, cuppes, and litil balles, and lilies goyngne 32 out of it. Six zerdes shulen goon out of the sides, thre of 'that oth side, and thre 33 of 'that other'. Thre cuppes as into' maner of a note bi eche zerdes, and the litil balles togidere, and lilyye, and the same wyse three cuppes at the lykenesse of a note in 'that other' zerdes, and balles, and lilyye; and this shall be the werke of six zerdes, that this to be brouyt 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 zerdes bi thre places, the whiche six togidere ben maad, goyngne forth from o candelstaf; 36 and the balles thanne, and the zerdes of it shulen be, al betun out of moost puyr 37 gold. And thow shalt make seuen lanternes, and thow shalt put hem upon the candelstik, that thei listen eche azens 38 other. Candelquenches, and forsothe where the snoffes ben quenchid, be thei 39 maad of moost puyr gold. And al the weist of the candelstyk with alle his vessels shal have a talent of moost cleene gold. 40 Biholde and do after the sawmpleire, that to thee is shewid in the hil.

CAP. XXVI.

1 The tabernacle forsothe thou shalt make thus; ten curteyns of biys azenfoldid, and iacynkt, and purpur, and cocyn twies died, dyuersid with nedle werk, 2 thou shalt make. The lengthe of o curtyn shal have eijt and twenti cubitis, the brede shal be of foure cubitis; of o mesure shal be made alle the tentis. FYue curtyns to hem seluen shulen be ioyned to gidere, and other fyue shulen ioyne 4 togidere lijk manere ioynyuge. Litil oyle-

and a lilie, and in lijk maner thre cuppis at the lincesse of a note in the tother, and little rundelis togidere, and a lilie; this schal be the werke of sixe zerdis, that schulen be brouyt forth of the schaft. Forsothe in thilke candilstik schulen be 34 fourc cuppis in the maner of a note, and little rundelis and lilies by eeh cuppe; and 35 litile rundelis schulen be vndir tway zerdis bi thre places, whiche zerdis togidere ben maad sixe, comyng forth of o schaft; and therfor the little rundelis and zerdis 36 therof schulen be alle betun out with hamers, of cilleneste gold. And thou shalt 37 make seuen lanternes, and thou shalt sette tho on the candilstik, that tho schyne eene azens. Also tongis to do 38 out' the snoffis, and where tho thingis, that ben snotid out, ben quenchid, be 39 maad of cilleneste gold. Al the weist of o the candilstik with alle his veselis schal haue 40 a talent of cillenest gold. Biholde thou, and make bi the saumper, that ys schewide to thee in the hil.

CAP. XXVI.

Forsothe the tabernacle schal be maad thus; thou shalt make ten curtyns of biys foldyd azen, and of iacynkt, of purpur, and of reed silk twies died, dyuersid bi broi-
dery werk. The lengthe of o curtyn schal haue eijte and twenti cubitis, the broodnes schal be of foure cubitis; alle tentis schulen be maad of o mesure. FYue curtyns schulen be ioyned to hem siff to gidere, and other fene cillen to gidere bi lijk boond. Thou shalt make handels of

\* \* \*
iacynt in the sidis, and his ness of curtynes, that the moun be couplid to gider. The curtyn shal haue fifti oiletis in either part, so set yn, that an handle come azen an handle, and the too may be schappid to the tothir. And thow schalt make fifti golden ryngis, bi whichy the veillis of curtynes schulen be ioyned, that o tabernacle be maad. Also thow schalt make enyene saies to kyure the ailing of the tabernacle; the lengthe of say schal haue thretti cubitis, and the breed schal haue foure cubitis; euene mesure schal be of alle saies. Of which thou schalt ioyne fyue by hem siff, and thou schalt couple sixe to hem siff togider, so that thou double the sixte say in the front of the roof. And thou schalt make fifi handles in the hemme of os say, that it may be ioyned with the tother; and thou schalt make fifi fastynyngis of bras, in which the handles schulen be ioyned to gider, that oon hyllyng be maad of alle. Sotheli that that is residue in the saies, that ben maad redi to the hyllyng, that is, o sai whych is more, of the myddis therof thou schalt hile the hyndre part of the tabernacle; and a cubit schal hange on o part, and in the tother cubit on the tother part, which cubit is more in the lengthe of saies, and schal hile euer either syde of the tabernacle. And thou schalt make another hil-yng to the roof, of skynnes of wetheres maad reed, and ouer thiou schalt make efti another hyllyng of skynnes of iacynt. Also thou schalt make stondynge tablis of the tabernacle, of the trees of sechyn,

\[ \text{XXVI. 5—15.} \]

EXODUS.

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tis\(^y\) iacyntys in the sides, and his ness of curtynes, that the moun be couplid to gider. The curtyn shal haue fifti oiletis in either part, so set yn, that o oylete may come azen another, and the other\(^z\) may be leide to the other. And thou shalt make fifty golden cerclis, with the whiche the veilies of the curtynes ben to be ioyned, that o tabernacle be maad. And thou shalt make eleuen ‘heeren sarges\(^o\) to cover the roof of the tabernacle; the lengthe of the too sarge\(^l\) shal haue thretti cubitis, and the brede foure; euene mesure shal be of alle sarges. Of the whiche fyue thou shalt ioyne aside, and sixe to hem siff thou shalt couple togider, so that the sixt sarge thou double in the front of the roof. And thou shalt make fifti oiletis in the hemme of the too sarge, that it may be ioyned with the tother; and fifti oiletis in the hemme to the tother sarge, that it may be couplid with the tother; and the other sarge, that is iacynt, of the sechyns, which the handles schulen be ioyned to gider, that oon hyllyng be maad of alle. Sotheli that that is residue in the saies, that ben maad redi to the hyllyng, that is, o sai whych is more, of the myddis therof thou shalt hile the hyndre part of the tabernacle; and a cubit schal hange on o part, and in the tother cubit on the tother part, which cubit is more in the lengthe of saies, and schal hile euer either syde of the tabernacle. And thou shalt make another hil-yng to the roof, of skynnes of wetheres maad reed, and ouer thiou shalt make efti another hyllyng of skynnes of iacynt. Also thou shalt make stondynge tablis of the tabernacle, of the trees of sechyn,
the trees of Sichym, the whiche echn han in lengthe ten cubitis, and in brede ech oon and an half. In the sides of the tabernacle be there made two raboris, with the whiche the to table be sett fast to the tother; and so in this manere alle the tablis shulen be greithed. Of the whiche twenti shulen be in the mylday side, that drawith toward the sowth; to the whiche fourti silueren stakis thow shalt yeete, that two stakis ben vn- derput to ech table, bi two corners. And in the secondne syde of the tabernacle, that drawith to the north, there shulen be twenti tablis, hauynge fourti silueren stakis; two stakis to ech table shulen be vnderput. Forsothe to the west coost of the tabernacle thou shalt make sixe tablis; and eftsones other two, the whiche in the corners ben arerid, bihynde the bak of the tabernacle; and thei shulen be to hem seluen ioynd to gidere fro byneth vnto aboue, and o ioynyng shal holde hem alle. To the two forsothe tables that ben to put in the corners lijk manere ioynyng shal be keped, and there shulen be togidere eyt tablis; the silueren stakis of hem sixtene, two stakys numbrid by o table. And thou shalt make fyue beryng stanes of the trees of Sichym, to he holde to ioynd the tablis in the o side of the tabernacle, and fyue other in the tother, and of the same numbre at the west coost; that shulen be putte bi the myddel tables fro the heijest. And thilke tablis thou shalt gilden, and thou shalt yeten in hem goden rynges, bi the whiche the staues holden togidere the bordid sides, the whiche thou shalt corere with godun plates. And thou shalt arere the taber- which tablis shulen hane ech bi hem silf ten cubitis in lengthe, and in brede a cubit and half. Forsothe twei dentyngis shulen be in the sidis of a table, bi which a table shal be ioynd to another table; and in this manere alle the tablis shulen be maad redi. Of which tablis twenti shulen be in the myddai side, that goith to the south; to which tablis thou shalt ioynd a table, bi other tover to her, and in the thirde the tablis shulen be toher. In the seconde side of the tabernacle, that goith to the north, shulen be twenti tablis, hauynge fourti silueren stakens; twei foundementis be set vndir ech table, bi twei corners. In the seconde side of the tabernacle, that goith to the north, shulen be twenti tablis, hauynge fourti silueren stakens; twei foundementis be set vndir ech table. So theli at the west coost of the tabernacle thou shalt make sixe tablis; and eft thou shalt make twelve uther tablis, that shulen be reisid in the corners 'bihynde the bak of the tabernacle; and the tablis shulen be ioynd to hem silf fro byneth til to aboue, and o ioynyng shal withholde alle the tablis. And lijk ioynyng shal be kept to the twei tablis, that shulen be set in the corneris, and tho shulen be eihte tablis togider; the silueren foundementis of tho schulen be sixtene, while twei foundementis ben rikened bi o table. Thou shalt make also fyue barris of trees of Sechym, to holde togidere the tablis in o side of the tabernacle, and fyue other tabris in the tother side, and of the same numbre at the west coost; which barris shulen be put thorou the myddil tablis fro the toon ende til to the tothir. And thou shalt ouergilde the tablis, and thou shalt yeten golden ryngis in tho, bi which ryngis, the barris schulen holde togidere the werk of tablis', whyche barris thou shalt hile with godun platis. And al

\[\text{XXVI. 16—30} \]

\[\text{EXODUS.} \]
nacle, after the saumplere that is shewid to thee in the hil. And thou shalt make a veile of iacynt, and purpur, and coctun twies died, and bijs foldun azen with nedlen werk, and with fayre dynersite weynd togidere; the whiche thou shalt honge before the foure pulers of the trees of Sichym, the whiche also shulen be gilte; and thei shulen han goldun heedes, but silueren feet. The veile forosote be it sett yn bi cercles, with yyne the whiche thou shalt put the arke of testymonye, and with which the seyntuaries and the seyntuariye of the seyntuaries shulen be dyundid. And thou shalt putte the propiciatorie vpon the arke of testymonye, into the parti of the tabernacle that is clepid holi of halowes; and the bord with outen the veyle, and azen the bord the candelstik in the sowthe side of the tabernacle; the bord forosote shal stonde in the parti of the north. And thou shalt make a tent in the goyn yyne of the tabernacle, of iacynt, and purpur, and coctun twies died, and bijs foldun azen with nedlen werk. And fyue pilers thou shalt gitle of trees of Sichym, before the whiche shalt the tente be lad, of the whiche shulen be goldun heedes, and braun sun feet.

CAP. XXVII.

1 Thou shalt make an aunter of trees of Sichym, that shal haue fyue cubites in lengthe, and as ffele in brede, that is to seye, squaar, and thre cubites in heizt. 2 Hornes forosote bi the foure corners shulen be of it; and thou shalt couere it with brasse. And thou shalt make into the vsis of yt cawdrones, to be takun the asken, and toonges, and hokes, and fyuer vessel; thou shalt reise the tabernacle, bi the saumpere that was schewid to thee in the hil. Thou shalt make also a veile of iacynt, and purpur, and of reed silk twies died, and of bijs foldid azen bi broideri werk, and wouun togidere bi fair dyuersite; which veil thou shalt hange bi for foure pulers of the trees of Sechym; and sotheli tho pilers shulen be ouergildid; and tho schulen haue goldun heedis, but foundementis of siluer. For sothe the veil schal be set in bi the cercis, with yyne which veil thou shalt sette the arke of witnessyng, wherbi the seyntuaries and the seyntuaries schulen be departid. And thou shalt sette the propiciatorie on the arke of witnessyng, in to the hooli of hooli thingis; and thou shalt sette a board with out the veil, and azen the board the veils schal the candelstike in the south side of the tabernacle; for the bord schal stonde in the north side. Thou shalt make also a tente in the entryng of the tabernacle, of iacynt, and purpur, and of reed silk twies died, and of bijs foldid azen bi broidery werk. And thou shalt ouergilde fyue pilers of trees of Sechym, bifor whiche pilers the tente schal be led, of whiche pilers the heedis schulen be of gold, and the foundementis of bras.

CAP. XXVII.

Also thou shalt make an aunter of the trees of Sechym, which schal haue fyue cubitis in lengthe, and so many in brede, that is, square, and thre cubitis in heizthe. Foresote hornes schulen be bi foure corneris therof; and thou shalt hile it with bras. And thou shalt make in to the vsis of the aunter pannes, to resseyue nischis, and tongis, and fleisch hookis, and resettis
alle the vessels thou shalt forge of brasse.

4 And a brasan gredyrne in the manere of a nett, bi whos fourre corners shulen be foure brasan rynges, the whiche thou shalt putte vnder the 'fer panne' of the auter; and the gredyrne shal be to the myddil of the auter. And thou shalt make two beryng staves of the auter, of the trees of Sichym, which thou shalt couere with brasan plates; and thou shalt lede ynye thry cercles, and thei shulen be on either side of the auter, to bern. Thou shalt make it not massy, but with inne voyde, and with yyne holow, as it is shewid to thee in the hil. And thou shalt make the porche of the tabernacle, in whos south coost azen the sowth shulen be tentes of bijs azen foldid; the to side shal holde an hundred cubites in lengthe, and twenti pilers, with so feele brasan feet, the whiche shulen han siluere heedes with her graunyngis. Also in the side of the north, bi the lengthe, shal be tentis of an hundryd cubites, the pilers twenti, and brasan foot stakes of the same noumbr; and the heedes of hem with here graunyngis. In the brede forsothe of the porche, that biholdith to the west, there shulen be tentis bi fifti cubitis, and ten pilers, and as feele footstakis. In that forsothe brede of the porche, that biholdeth to the eest, shal ben fifty cubitis, in the whiche tentis of fiftene cubitis shulen be ordeyned to 'that o side, and thre pilers, and so feele footstakès'; in the other side shulen be tentis holynge fiftene cubitis, and thre pilers, and as feele footstakis. In the entre forsothe of the porche there shall be saad a tente of twenti cubitis, of iacynt, and purpur, and cocto wryngis, and bijs foldid azen with nedle werk; and he shal haue foure of fyris; thou shalt make alle vessilis of bras. And thou shalt make a brasan gridel in the maner of a nett, and bi four corners thereof shulen be foure brasan ryngis, which thou shalt putte vndur the yryn panne of the auter; and the gridel shal shul be to the myddil of the auter. And thou shalt make twey barris of the auter, of the trees of Sechym, which barris thou shalt haile with platis of bras; and thou shalt lede yn the barris bi the thre cercles, and thob schulen be ouer eithir side of the auter, to bere. Thou shalt make that auter not massif, but voide, and holowe with ynye, as it was schewid to thee in the hil. Also thou shalt make a large street of the tabernacle, 'in the maner of a chirche zeerd', in whos mydday coost azen the south schulen be tentis of bijs foldid azen; o side shal holde an hundrid cubitis in lengthe, and twenti pilers, with so many brasan foundementis, which pilers schulen haue siluere heedes with her graunyngis. In lijk maner in the north side, bi the lengthe, schulen be tentis of an hundrid cubitis, twenti pilers, and brasan foundementis of the same noumbr; and the heedis of thob pilers with her graunyngis schulen be of siluere. For so the in the brede of the large street, that biholdith to the west, schulen be tentis bi fifti cubitis, and ten pilers schulen be, and so many foundementis. In the breede of the large street, that biholdith to the eest, schulen be fifti cubitis, in the whiche the tentis of fiftene cubitis schulen be assigned to o side, and thre pilers, and so many foundementis; and in the other side schulen be tentis holynge fiftene cubitis, and thre pilers, and so many foundementis. Forsothe in the entryng of the 'greet strete' schal be maad a tente of twenti cubitis, of iacynt,
21 pilers, with as feele footstakis. Alle the pilers of the porche bi enyroun shulen be clothid with silueren platis, the heedes silueren, and the feet brasun. In lengthe the porche shal occupie an hundred cubitis, in brede fifti; the heijt shal be of fyue cubitis; and it shal be maad of bijs foldun a3en, and it shal haue brasun footstakis. Alle the vessels of the tabernacle, into alle vsis and serymonyes, as wel the litil stakes of it as of the porche, thow shalt make of brasse. Comaunde to the sones of Yrael, that thei bryngeth to thee oyle of olyue trees moost puyre, and pnownd with a pestel, that the lanterne breme euere more in the tabernacle of witnes with outen the veyle, that is ajen-strau3t to the testynomye; and Aaron and his sones shulen sette it, that it syye lijt ynto the morwen before the Lord; it shal be euerlastynge by the successiou3 of hem of the sones of Yrael.

CAP. XXVIII.

1 And presente to thee Aaron, thi brother, with his sones, fro the myddil of the sones of Yrael, that thei beren prestit office to me, Aaron, Nadab, and Abiut, Eliezer, and Ythamer. And thow shalt make to Aaron, thi brother, an holi clooth, into glorie and faynres. And thow shalt speke to alle the wise men in herte, that Y haue fulfillid with the spiryt of prudence, that thei make the clothis of Aaron, in the whiche he halowid mynystre to me. Thes forsothe shulen be the vestiments that thei shulen make; the breest broche, and coope, coote, and a3 rochet, and purpur6, and of reed sell3 twies died, and6 of bijs foldnBi a3en bi broideri werk; it schal haue four pileris, with so many foundementis1. Alle the pilers of the 17 grete streete2 bi cumpas schulen be clothid with platis of siluer, with ledis of siluer, and with foundementis1 of bras. The grete street3 schal occupie an hundred cubitis in lengthe, fifti in breede; the hijenesse3 of the tente schal be of fine cubitis; and it schal be maad of bijs foldnBi a3en; and it schal haue brasun foundementis3. Thou schal make of bras alle the vessels4 of the tabernacle, in to alle vsis and cerymonyes, as wel stakis7 thereof, as of the grete street4. Comaunde thou1 to the sones 20 of Israel, that thei bryngeth to thee thea elemeste oile of 'the trees of olyues', and pnownd with a pestel, that a lanterne breme euere in the tabernacle of witness-21 yng with out the veil, whichw is hangid in the tabernacle of witnessyng; and Aaron and his sones schulen sette it, that it schyne bfore the Lord til the morewtid; it schal be euerlastynge worscheping bi her successiou3s of the sones of Israel.

CAP. XXVIII.

Also applie thou to thee7 Aaron, thi1 brother, with his sones, fro the myddis of the sones of Israel, that Aaron, Nadab, and Abyu, Eleazar8, and Ythamar, be set in preesthood to me. And thou schal mak2 an hooli clooth to Aaron, thi brother, in to preesthood to me. And thou schalts speke to alle wise men in herte, whiche8 Y haue fillid9 with the spirit of prudence, that thei make clothis to Aaron, in the whiche he schal be halewid, and schal mynystre to me. Forsothe these shulen be the clothis, whiche thei schulen make; 'thei schulen make'10 racional11, and a clooth on

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*a euerlastynge heryng. b successiou3s. c draw e pr. m. d Om. a pr. m. n.

e purpur ELP passiv. f coeto, that is, reed silk s. g Om. a pr. m. et plures. h folden 1s. i basis 1. j poorche 1s. k poorche 1s. l heijt 1s. m folden 1s. n basis 1. o vessels, that is, instrumentis BECLEF. p the stakis 1s. q entre 1s. r thou also k. s Om. go. t olyue trees 1s. u that 1s. the which k. x successiou3s, or after cunygis 1. y thee, or brynge to thi presence s. z and Eleazar 1s.

1 the whiche 1. b fulfillid 1s. c Om. ow. d a racional 1x sec. m. e a racional, that is, a nowche upon the breest, in whiche dome and treuthe shal be written s.
and a® streyt4 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 iacyntkt, and purpur, and coctun twies died, and bijs; 6 and thei shulen make the coope of gold, and iacyntkt, and purpur, and coctun twies died, and bijs æzen foldid, with ß nedle® werk of dyuerse colours. Two hemmes ioyned he shal haue in eithir side of the heijtes, that thei goon into a®oon. That weuyng, and al the dyversite of the werk shal be of gold, and of iacyntkt, and of purpur, and of coctun 9 twies died, and of bijs æzen foldid. And thow shalt take two onychen stone®s, and thow shalt graue in hem the names of 10 the sones of Yrael, sixe names in 'that o® stoon, and six in 'that other', after the 11 ordre of her birthe; in the werk of the grauer, and in the grauyng of the gemmarye thow shalt graue hem, with the names of the sones of Yrael, enclosid 12 with gold, and enuyround. And thow shalt put in eithir syde of the coope a memoruye to the sones of Yrael; and Aaron shal bere the names of hem before the Lord upon eithir shuldred, for record- 13 ynge. And thow shalt make the® hokys of gold, and two litil chaynes of moost pyyure gold, to hem selenen togidere cleu- 14 yngë to, the whiche thow shalt sett into 15 the hokis. The breest broche forsothe of dom thou shalt make with werk of dyuerse colours, after the weuyng of the coope, of gold, iacyntkt, and purpur, and coctun twies died, and bijs foldun æzen.

**FOUERE cornerd it shal be, and dowl®e; the mesure of a spanne it shal haue, as wel 17 in lengthe as in brede. And thow shalt put in it fouere ordres of stonës; in the first verse shal be the sardo stoon, and the schuldris, a coote, and a streyt lyn- nun clooth5, a mytre, and a® girdil; hooli cloothis to® Aaron, thi brother, and to hisse sones, that thei be set in preesthood to me. And thei shulen take gold, and iacyntkt, 5 and purpur, and 'reed selk® twies died6, and bijs; forsothe thei shulen make the® clooth on the schuldris of gold, and of iacyntkt, and 1 purpur, and of 'reed selk® twies died6, and of bijs foldid! æzen, bi broyderi werk of dyuerse colours. It schal 7 haue twey hemmes ioyned in® euer either side of hisyness®, that tho® go æzen® in to ooon. Thilke weuyng, and all dyversite of the werk schal be of gold, and iacyntkt, and purpur, and of 'reed selk® twies died, and bijs® foldidæ æzen. And thou shalt® take twee stoonys of onychyn, and thou shalt graue in tho® the names of the sones of Israel, sixe names in o® 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 shalt graue tho® stoonys, with the names of the sones of Israel; and thou shalt enclo®e and cum- passe® in®® gold. And thou shalt sette tho® 12 stoonus in euer either side of the cloth on the schuldris, a memorial to® the sones of Israel; and Aaron schal bere the names of hem bifo the Lord on euer either schuldred, for remembryng. And thou shalt make® hookis of gold, and twey litil chaynes of 14 clemnestë gold, cleuynge to hem silf togidere, whiche® litil chaynes thou shalt sette in the hookis. Also thou shalt make® the® rational of doom by werk of dyuerse colours, bi® the® weuyng of the cloth on® the schuldrë, of gold, iacyntkt, and purpur, of 'reed silk® twies died, and of bijs foldid® æzen. It® schal be fouere cornerd, and dou®ble; it schal haue the mesure of a paw™m of the® hond, as wel in lengthe®, as in

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**Notes:**

- Om. E.
- Om 9 pr. m.
- ß heed®
- the too® bdefh.
- the tother bdefh.
- k Om. b.
- a® ochet®
- Om. plo®res.
- ß shulen these be to s.
- à© coco®s.
- ß of do®qur®t, and of wx sec. m.
- k coco®s.
- à® foldid®
- to® is. on x.
- ß hisynesse 10s.
- ß thei cr.
- ß Om. plo®res.
- ß of iacyntkt®s.
- ß of wy®
- ß coco®s.
- ß to® is. ß of bijs®
- ß foldidês.
- ß hem®
- ß the o®
- ß thilke®
- ß the® lo®
- ß enclo®e
- ß hem®
- ß with® b pr. m. e. and in l.
- ß thilke®
- ß the® lo®
- ß euer® to® k.
- ß the whiche®
- ß a® afr®
- ß Om. kos®w.
- ß of s.
- ß coc®o®
- ß foldid®
- ß The breest broche, it® s.
- ß spanne® pr. m. qr® pr. m. x.
- ß an®
- ß the length® o.
topaz, and smaragdo; in the second, 
carbonele, saphyr, and iasp; in the 
thridle, ligyre, achates, and amatyst; in the 
ferthe, crisolide, onychen, and beril; 
thei shulen be enclosid with gold, bi her 
ordres, and thei shulen han the names of 
the sones of Yrael; with twelve names 

thei shulen be graued, echon stonus bi the 
name of echon, bi the twelue lynagis. And 

thow shal make in the breest broche 
cheynes to hem schulen togidere cleuyng, 
of moost pyyre gold, and two golden 
ryngis, the whiche thow shal putte in 
either creeste of the broche. And thow 

shal yeoye the golden cheynes to the 
rynges that ben in the mergyns of it, 
and the eendid of thilke cheynes thow 
schal couple to the two hokes in eicher 
side of the coope, that the breest broche 
biholdith. And thow shal make two 
golden rynges, the whiche thow shal putte in the creestis of the breest broche, 
and in the hemmes, the whiche ben 'forn 
agens of the shuldre clooth, and by-
holden the hyndermore of it. Also and 
other two golden rynges, the whiche ben 
to sette in either side of the coope ben-
ethe, that biholdeth aegen the face of the 
nethermore ioyynyng, that it may be 
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 ioyynyng dwel forgid, 
that the breest broche and the coope 
mowen be sceuryd atwynne. And 

Aaron shal bere the names of the sones 
of Yrael in the breest broche of dome 
upon his breest, whanne he gothe into 
the seyntuarye, a memoryale before the 
Lord into with outen eende. And thow 

shal 'putte in' the breest broche of dome, 
doctryne and trewthe, that shulen be in 
brede. And thow shal sette ther yyne 

four ordris of stoonyes; in the firste or-
dre schal be the stoon sardius, and 
topazus, and smaragdo; in the secunde 
ordre schal be charbuncle, safire, and iasp; 
in the thridle ordre schal be ligurie, 
achates, and ametiste; in the fourth the or-
dre schal be crisilitus, onochyn, and be-
rire; thow schulen be closid in gold, bi her 
ordris, and schulen have the names of the 

sones of Israel: thow schulen be graven 
with twelve names: al stonus bi hem 
silf, with the names of the sones of Israel 
bi hem silf, bi twelue lynagis. Thou shal 
make in the rational chaynes cleuyng to 

hem silf togidere of pureste gold, and thou 
schal make two golden ryngis, whiche 

thow schalt sette in' euer either hijeness 
of rational. And thou shal weoye the 
golden chaynes with the ryngis that ben 
in the brynikis therof, and thou shal 
couple the 'last thingis' of the 
chaynes to twey hookis in euer either side of the 
'mocht on the schuldur', that biholdith 
the rational. And thou shal make twei 
golden ryngis, whiche thou shal sette 
in the hijeness of the rational, and in 
the hemmes of the coope on the schuldur, 
that ben euene aegen, and biholden the 
latter thingis therof. Also and thou 
schal make 
twyeen otther golden ryngis, 
that schulen be set in euer either side of the 
coope on the schuldur bynethe, that 
biholdeth aegen the face of the iowere ioyn-
yng, that it may be set covenabli with the 
'mocht on the schuldre'. And the rational 

be boundun bi hise ryngis with the ryngis of 
the 'mocht on the schuldre', with a lace 
of iacynt, that the ioynyng maad craftili 
dwelle, and that the rational and 
'mocht on the schuldre' moun not be departid eech 
from other. And Aaron shal bere the names 

1 with namys e sec. m. m fro the regyoun e pr. m. n biholdeth A. p pute A. putyn bh. putten dp.
the breest of Aaron, whanne he shal go yyne before the Lord; and he shal bere the dome of the sones of Yrael in his breest, in the siȝt of the Lord euermore.

31 And thow shalt make the coote of the cope al iacyntyne, in whos myddil aboue shal be an hood, and a weyud hemme bi enyroun of it, as it is wont to be maad in the eendis of clothis, lest it liȝtly to breke. Benetho forsothe at the feet of the same coote, bi enyroun, thow shalt make as poym garnettis, of iacynt, and purpur, and coctun twyes died, and biis ægen foldid; in the myddil, litel belles menged, so that the litel belle be gold, and a poym garnet; and eftones another litel golden belle, and a poym garnet. And Aaron shal be clothed it in the office of the seruyce, that the sown be herd whanne he gothe yn and out the seyntuarye, in the siȝt of the Lord, and that he dye not. And thow shalt make a plate of moost puyre gold, in the which thow shalt graue with werk of a grauer, the hooly to the Lord. And thow shalt bynde it with a iacyntyne flette, and it shal be vpon the coite if stondinge ouer to the forheed of the bishop. And Aaron shal bere the wyckidenes of thilke thingis that the sones of Yrael shulen offre, and halowe, in alle jyfis to men, and in her jyfes to God; and the plate shal be euermore in the frount of hym, that the Lord be plesid to him. And thow shal streyne the coote with biis, and the coif of biis, and thou shalt make the girdil with werk of a broderere. Forsothe to the sones of Aaron thow shalt greithe the lynnen cootes, and girdil, and coyfes, into glorye and fayrnes. And thow shalt clothe with alle thes Aaron, thio brother, and his sones of the sones of Israel in the racional of doom on his breest, whanne he entrith in to the seyntuarye, a memoriale bifor the Lord with outen ende. Forsothe thou shalt sette in the racional of doom, techynge, and treuth, whiche schulen be in the brest of Aaron, whanne he entrith bifor the Lord, and he schal bere the doom of the sones of Israel in his brest in the siȝt of the Lord euer.

And thow schal make the coote of the 'cloth on the schuldere al of iacynt, in whos myddil aboue schal be an hood, and a wounn hemme 'bi cumpas theroff', as it is wont to be don in the hemmes of clothis, lest it be brokun liȝli.

Forsotho bynethe at the feet of the same coote, bi cumpas, thow shalt make as 'piyn applis', of iacynt, and purpur, of 'reed selke' twyes died, and of 'biis foldid' ægen; while smale bellis ben medlid in the myddis, so that a litel 'belle of gold' be and a 'piyn applis', and eft another litel belle of gold and a 'pyen applis'. And Aaron schal be clothid with that coote in the office of seruyce, that sown be herd, whanne he entrith in to the seyntuarye, and goith out, in the siȝt of the Lord; and that he dye not. And thow shalt make a plate of pureste gold, in which thou shalt graue bi the werk of a grauer, the holli to the Lord. And thou shalt bynde that plate with a lace of iacynt, and it shal be on the mytre, and schal neyce the forheed of the bishop. And Aaron schal bere the wickidenes of hem which the sones of Israel 'offeriden, and halowiden' in alle her jystis and fre jystis; forsothe the plate schal euer bee in 'his forheed', that the Lord be plesid to him. And thou shalt bynde the coot of biis, and the myter of biis, and thou shalt make also a girdil, 'bi werk of broderewe'. Forsothe
with hym; and of hem alle thou shalt sacre the\textsuperscript{v} hondes; and thou shalt halve hem, that thei beren the office of prest-hode to me. And thou shalt make lynn-en breeches, that thei coueren the flesh of her filthehed, fro the reynes vnto the 4\textsuperscript{h}ippes. And vse thei hem Aaron and his sones, whanne thei shulen goo into the tabernacle of witnes, or whanne thei ne\textsuperscript{t}en to the aueter, that thei mynystre in the seyntuareye, lest thei gyli\textsuperscript{t} of wickidnes dyen; lawful euerystynge it shal be to Aaron, and to his seed after hym.

CAP. XXIX.

1 But and this thou shalt doon, that thei be sacri\textsuperscript{d} 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 dow3, the whiche ben thei spreynge with oyle, and therf cramcakes wett with oyle; and of payr white meele thou shalt make alle thingis, and put in a lepe thou shalt offire. The 4 calf forsothe, and the two wetheris, and Aaron and his children, thou shalt brynyge to the dore of the tabernacle of witnes; and whanne thou hast wasshe 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 hol\underline{\textsuperscript{i}} plate 7 vpon the coyif, and the oyle of anoymtyngye thou shalt heele vpon his heed, 8 and with this ryte he shal be sacri\textsuperscript{d}. The sones forsothe of hym thou shalt present\textsuperscript{e}, and thou shalt clothe with lyn-thou shalt make redi to the sones of Aaron\textsuperscript{v} linnun cooteis, and girdlis, and mytris, in to gloriei and fairnesse. And thou shalt clothe Aaron, thi brother, with\textsuperscript{v} alle these, and his sones with hym. And thou shalt sacre the hondis of alle\textsuperscript{v}; and thou shalt halwe hem, that thei be set in presthhood to me. Also thou shalt make\textsuperscript{b} lynnun breches, that thei hile the fleisch of her filthe fro the reynes \textsuperscript{t}il to\textsuperscript{d} the\textsuperscript{d} hips. And Aaron and his sones 13 schulen vse tho, whanne thei schulen entre in to the tabernacle of witnesseyng, ether\textsuperscript{d} whanne thei ne\textsuperscript{t}en\textsuperscript{t} to the aueter, that thei mynystre in the seyntuarie, lest thei ben gilty of wickidnesse, and dien; it schal be a lawful thing euerystynge to Aaron, and to his seed after hym.

CAP. XXIX.

But also thou shalt do this, that thei be sacri\textsuperscript{d} to me in presthode; take a calf of the droue, and twei rammes with out wem, and therf looues, and a\textsuperscript{b} cake 2 with out sour dow, which\textsuperscript{e} be spreynut to giderere with oyle, and therf paast sodun in watur, bawmed, ether\textsuperscript{b} fried, with oyle; thou shalt make alle thingis\textsuperscript{v} of whete\textsuperscript{d} flour, and thou shalt offire tho\textsuperscript{k} put in a\textsuperscript{3} panyere\textsuperscript{v}. Forsothe thou schal presente the caife, and twei rammes, and Aaron and his sones, at the dore of tabernaclo\textsuperscript{v} of witnesseyng; and whanne thou hast waische the fadir and the\textsuperscript{b} sones in watur, thou schalt clothe Aaron with hise clothis, that is, the\textsuperscript{v} linnun cloth\textsuperscript{e}, and coote\textsuperscript{v}, and the cloth\textsuperscript{e} on the schuldris, and the racional\textsuperscript{v}, which thou shalt bynde with a girdil.

And thou shalt sette the mytre on his heed, and the hooli plate on\textsuperscript{v} the mytre, and thou shalt schede the oile of anoyn\textsuperscript{t} yng on his heed; and bi this\textsuperscript{v} custom he schal be sacri\textsuperscript{d}. Also thou shalt present\textsuperscript{e} hise sones, and thou shalt clothex with

\textsuperscript{v} here e pr. m. \textsuperscript{w} bryng forth e pr. m.

\textsuperscript{x} Aaron sones s. \textsuperscript{y} of c. \textsuperscript{z} by n. \textsuperscript{a} hem alle is. \textsuperscript{b} make to hem s. \textsuperscript{c} vnto is. \textsuperscript{d} her is. \textsuperscript{e} the breeches s. \textsuperscript{f} or e\textsuperscript{g} passim. \textsuperscript{g} entre n. \textsuperscript{h} Om. c. \textsuperscript{i} the whiche i. \textsuperscript{k} Om. t. \textsuperscript{l} thes thingis is. \textsuperscript{m} pure whete is. \textsuperscript{n} hem i. these s. \textsuperscript{o} basket i. \textsuperscript{p} the tabernacle for\textsuperscript{t}ex. \textsuperscript{q} his is. \textsuperscript{r} with the is. \textsuperscript{s} cloth or rocket s. \textsuperscript{t} Om. i. and the coote k. and with the coope s. \textsuperscript{u} coope i. breest broche s. \textsuperscript{v} Om. s. \textsuperscript{w} vpon is. \textsuperscript{x} Om. b. \textsuperscript{y} clothe hem is.
20 hondes, and thou shalt girdle with a girdle, that is, Aaron and his free children; and thou shalt putte vpon hem mytrys, and thei shulen be my preestis with euerlastynge religioun. And after that thou hast sacryde the hondes of hem, thou shalt brynge forth and by a calf before the tabernacle of witnes, and Aaron and his sones shulen putte yn hondes vpon the heed of it; and thou shalt scele it in the sif of the Lord, bside the dore of the tabernacle of witnes. And that that is takun of the blood of the calf, thou shalt putte vpon the horns of the auter with thi fyngre; the reliuf blood forsothe thou shalt heede beside the foot of it. And thou shalt take al the fatnes that couereth the entreys, and the calle of the mawe, and the two kyyneders, and the fatt that is vpon hem, and thou shalt offer 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 synne. And thou shalt take o wether, vpon whos heed Aaron and his sones shal ligge the hondes; the which whanne thou hast slawe, thou shalt take of the blood of it, and thou shalt heede aboute the auter. And thou shalt kutte that wether in gobetis, and the entrailys of it washid, and the feete, thou shalt putte vpon the cut flesh, and vpon his heed; and thou shalt offere al the wether into encense vpon the auter; offryng it is to the Lord, the moost swete smel of the slawn sacrifice of the Lord. And thou shalt take another wether, vpon whos heed Aaron and his sones shulen putte hondes, the which whanne thou hast ofrede, thou shalt take of the blood of it, and thou shalt putte vpon the enede lynnun coottis, and thou schalt girdre Aa-ron and his sones with a girdill; and thou schalt sette mytrys on hem; and thei schulen be my preestis bi euerlastynge religioun. After that thou hast hailewd the hondis of hem, also thou schalt presente the calf before the tabernacle of witnessyng; and Aaron and his sones schulen sette hondis 'on the heed therof; and thou schalt scele it in the sif of the Lord, bside the dore of the tabernacle of witnessyng. And thou schalt take the blood of the calf, and schalt vpon with thi fyngur ou the corneris of the auter. Forsothe thou schalt scele the 'tothir blood and biseidis the foundement k therof. And thou schalt take al the fatnesse that hilith the entrailis, and the calle of the mawe, and twey kidneris, and the fatnesse which is on hem; and thou schalt offere enencense on the auter. Forsothe thou schalt brenne with out the castels the 'fleschis of the calf, and the skyn, and the dung, for it is for synne. Also thou schalt take anaw ram, on whos heed Aaron and his sones schulen sette hondis; and whanne thou hast slayn that ram, thou schalt take of 'his blood, and schalt schede aboute the auter. Forsothe thou schalt kitte thilk ram in to smale gobetis, and thou schalt putte his entrailis waischun, and feete on the fleschis korrung, and on his heed; and thou schalt offere al the ram in to encence on the auter; it is an offryng to the Lord, the swettest odour of the slayn sacrifice of the Lord. And thou schalt take the tothir ram, on whos heed Aaron and his sones schulen sette hondis; and whanne thou hast offrid that ram, thou schalt take of his blood, and schalt vpon the last part of the rjte eere of Aaron, and of his sones, and on

x Om. s. y Om. n. z the enescene a.

v clothis is. z her heedis is. a her hondis is. b putte is. c her hondis is. d vp on the calfes heed is. e Om. s. f Om. n. thou schalt is. g putte it is. h vp on is. i other blood that is left is. j other left blood s. k foundementis s. l of the auter is. m calfis entrailis s. n the twye is. o kideneiex xp. p that is. q offere hem is. r vp on is. s tentis is. t fleschis. u Om. s. v slayn for is. w o plures. x ram into smale gobetis s. y the blood of it s. z thou schalt s. a schede it is. b yweischen. c waischd s. e his feet is. d vp on is. e his is. f fleiseis. g vp on is. h offre thu 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.
of the ryte eer of Aaron, and of his sones, and vpon the thombis of the hoon of hem, and of the riyt foot; and thou shalt hecide the blood vpon the auter, bi enyu21 roun. And whanne thou hast takun of the blood, that is vpon the auter, and of the oyle of anoynytng, thou shalt sprengge Aaron and his clothes, the sones and the clothingis of hem. And so hem sacryd, 22 and the clothes, thou shalt takte the talwy3 of the wether, and the tayle, and the vtermore fatnes that couereth the entrayls, and the fett calle of the mawe, and the two reynes, and the fat that is vpon hem, and the riyt shuldre, forthi that it is the wether of conseccriou3; and a cake of a loof, a crusit cake spreynede with oyle, a crompid cake, of the leece of therf looues, that is sett in 24 the si3t of the Lord. And thou shalt putte al vpon the hondes of Aaron, and of the sones of hym, and thou shalt halowe hem, arreryng vp before the Lord. 25 And thou shalt takte alle the thingis fro the hondes of hem, and thou shalt teende vpon the auter, into alle brennt sacrifi, the moost swee smel in the si3t of the 26 Lord, for it is the offfryng of hym. And thou shalt takte the litel breest of the wether, with the which Aaron is sacrid, and thou shalt halowe it, arcerid vp before the Lord, and it shal falle into thi 27 part. And thou shalt halwe the sacrifi 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, thur3 euerlastyng riyt, fro the sones of Yrael; for thei ben the firste fruytis, and the bigynynynges of the pesible sleyne sacrifi of hem that 29 ben offred to the Lord. And the hooli cloth that Aaron shal vse, the sones of

a fatt e pr. m.

2 hondis F.K.M. 4 on k. vpon s. 1 the plures. 3 aboute 1. y that is. w the oyle BILPS. x and the e. sec. m. his is. y her is. z the tway is. a kideneiren B.L.P. b hem is. c haloweysis. d a is. e the pastis. f and A. 8 this shalt shal take of is. b hasket is. i that is. k Lordis si3t is. l thes thingis vp on is. m thou shalt 18. n reise hem 18. o thes thingis 18. p her hondis 18. q Om. q thou shalt 18. r brene hem 18. s the most swee smel in the Lordis si3t 18. t wether 18. u arerid 18. v also thou noqut. w also which 18. x departist p. y thei 1. z thei 18. a bigynynge Q. b Om.c. e sleyne sacrifi is. d that is. e in it is. f that her is. g hond s.
hym shulen haue after hym, that thei ben anonytid in it and sacrid the hondes 30 of hem. Seuen daies he shal vse it, that 'shal be of his sones ordeynd bishop for hym, and that shal goo into the tabernacle of witnes, that he mynystre in the 31 seynuntary. And thou shalt take the wether of halowyng, and thou 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 lepe thei shulen eete in the ves-33 tiarye of the tabernacle of witnes, that it be a peseable sacrifice, and that the hondes of the offeres ben halowid. A man of other kyne than the sones of Aaron, shal not eete of thilke thingis, for thei 34 ben holy. That if there leue of the sac-35 rid flesh, or of the looues, vnto the morwetide, thou shalt brene the relif with fier; thei shulen not ben etu, for thei 36 ben halowid. Alle thingis that Y co- 37 maundide to thee, thou shal do vpon Aaron, and vpon the sones of hym. Seuen daies thou shalt sacre the hondes of hem, 38 and thou shalt offer a calf for synne bi eche daies to perfectely clese; and thou shalt clense the auter, whanne thou offrest the sacrificys of parfite clesyng, and thou shalt anoynte it into the halowyng. 39 Seuen daies thou shalt clense the auter, 40 and halowe, and it shal be holy of halowis; eche that towethit it shal be ha- 41 lowid. This is that thou shalt do in the auter; two loombe of o 3ere bi ech eche day 42 bisili, o loombe at morwetide, and another 43 at even tide; the tenthe part of the tried flour spreynyd with oyle, powned, that haue a mesure, the fourthe part of hym, that is a sextarye, that is a mesure of two pound, and wyn to ofre of the same 44 mesure, in o lombe. Another forsothe lombe thou shalt ofre at euene, after the sacrid. 'Thilke, that of hise sones schal 30 be mnaad bishop for hym, schal vse that cloth seuene daies, and which 31 sone schal entre in to the tabernacle of witnessyng, that he mynystre in the seynuntary. So-31 theli thou schalt take the ram a of con-32 secracioun, and thou shalt sethe hishe fleischis in the hooli place, whiche fleischis Aaron and his sones shulen ete, and thei 32 shulen ete the looues, that ben in the panyre, in the porche of the tabernacle of witnessyng, that it be a pleasant s33 crifice, and that the hondis of the offereris 34 be halowid. An alien schal not ete of tho, 35 for tho ben hooli. That if any thing 36 leueth of the fleischis halowyng, ether of the looues, til the morewtid, thou shalt brene the relifs by fier, tho schulen not 37 be etu, for tho ben halowid. Thou schalt do on Aaron, and his sones alle thingis whiche I comande to thee. Se- 38 neue daies thou shalt sacre the hondis of hym, and thou shalt offre a calf for synne bi ech day to clese; and thou shalt clense the auter, whanne thou hast offrid the sacrifice of clesyng, and thou shalt anoynte the auter in to halowyng. Seuene37 daies thou shalt clense and halowe the auter, and it schal be the hooli of hooli thingis; ech man that schal touche it schal 38 be halowid. This it is, that thou schalt do in the auter, twi lambren of o 3eer couthyneli bi ech dai, o lamb in the morew39 tid, and the tothir in the euentid; 'thou 40 schalt do in o lomb the tenthe part of flour spreynyd with oyle, powned, that schal haue a mesure, the fourthe part of hym, and wyn of the same mesure, to make sacrifice. Sotheli thou schalt offre the tother lomb at euentid, bi the custom of the offrayng at the morewitid, and bi tho thingis, whiche we seiden, in to the odour of sweetnesse; it is a sacrifice to the Lord 42

b is e pr. m. c pleysyble bedef. d comande e pr. m. e the holy bedef. f all e pr. m.

b thilke that hise sones a pr. m. thilke of hise sones that sec. m. i the which i. k some of him i. l seynuntary, shal use that cloth r. m And sotheli is. n wether is. o halowyng is. p fleishis is. q Om. r. t basket is. s Om. o. t pleisyng. u sac to the Lord s. v Om. g. w thes thingis is. x thei is. y fleischis. z til to diciems. a with i. b thei is. c kept to be eten after s. d thei is. dd on hise is. e that is. f comande de. g her bondis is. h halowe it is. i Om. f. x. k before this is. l so 1. m hym, that is, a mesure of two pound elips. n. that is, of weynd pound. x. a she be of s. o of nc. p Om. fis.
riy of the morwe tide offrynge, and after 
'tho thingis' that 'we han' seid, into the 
smel of sweynes; a sacrifice to the Lord 
it is with euerlastynge offrynge into youre 
generaciones, at the dore of the tabernacle 
of witnes before the Lord, where Y shal 
ordyne that I spake to thee; and there 
Y' shal commaunde to the sones of Yrael, 
and the auter shal be halowid in my glo- 
rye. And I shal halowe the tabernacle 
of witnes with the auter, and Aaron with 
the sones of hym, that thei beren the 
office of presthod to me. And Y shal 
dwelle in the mynddl of the sones of 
Yrael, and Y shal be to hem a God; and 
thei shulen knowe, for Y am the Lord 
Godk of hem, that hath lade hem out of 
the loond of Egipt, that Y my5t dwelle 
among hem; Y the Lord God of hem.

CAP. XXX.

1 And thou shalt make an auter, for to 
brenne 'the maund' encese of the trees of 
Sichym, hauynge o cubijt of lengthe, 
and another of brede, that is foure corned, 
and two cubijtes in heijt; hornes shulen 
goo out of it. And thou shalt clothe it 
with mooest puyr gold, as wel the litel 
fer pauné of it, as the walles bi enu- 
yrroun, and the hornes; and thou shalt 
make to it a coroun of gold bi enyu- 
roun, and two rynges of gold vnder 
the hornes bi eche sides, that the beryng 
staues mowen be putte into hem, and the 
auter born. And thilke beryng staues 
shalt shal make the trees of Sichym, 
and gildenm; and thou shalt sette the 
auter ajen the veyle, that hongith before 
the arke of testymonye before the propici- 
ty orie, with the which is couerd the 
ewitnessyng, where Y shal spake to thee. 
2 And Aaron shal brenne the encese sweyte 
smellynge vpon it erly; whanne he shal 
arraye the lanternes, heo shal teenden0 it; 

bi euerlastynge offrynge in to youre genera- 
cions, at the dore of the tabernacle of 
ewitnessyng bifor the Lord, where Y shal 
ordyne that Y spake4 to thee; and there 
Y shal commaunde to the sones of Israel; 
and the auter shal be halowid in my glo- 
rie. Y' shal halowele also the taber- 
nacle of witnessyng with the auter, and 
Aaron withh his sones, that thei be set in 
presthod to me. And Y shal dwelle in 45 
the1 myndd of the sones of Israel, and Y 
shal be God to hem; and thei shulen wite, thatb Y am her Lord God, whichc 
ledde hem out of the land of Egipt, that 
Y schulde dwelle among hem; for Y am 
her Lord God.

CAP. XXX.

Also thou shalt make an auter of the1 
trees of Sychym, tow brenne enceuce; and 2 
the auter shal haue nat cubit of lengthe, 
and another cubit of brede, that is foure 
corned, and twei cubitis in heijt; corner- 
iseris schulen come forth of the auter. 
And thou shalt clothe it with clemnest3 
gold, as wel the gridil therfore, as the 
wallis and corneris bi cumpas therof; 
and thou shalt make to the auter a litil goldun 
coroun, bi cumpas, and twei goldun ser-4 
clis vndur the coroun by alle sidis, that 
barris be putc in to thei cerclis, and thef 
auter be borun. Also thou shalt make5 
thes barris of the trees of Seclym, and 
that shal ouergildeb; and thou shalt sette the auter ajen the veil, whichg 
hangith bifor the ark of witnessyng bifor 
the propicior, bi which the witness- 
yngm is hilid, where Y shal speke to thee. 
And Aaron shal brenne thoroyme encense7 
smellynge sweetye eerli; whanne he shal 
arraye the lanternes, he shal brenne it;

--
and whanne he settith hem at even, he shal brenne the euerlastyng maad\(^2\) en-
sence before the Lord, into your genera-
cions. Je shulen not offer vpon it en-
sence of other makynge, ne offfyngye, ne
sacrifice, ne offfyngye louses je shulen taste.

10 And Aaron shall prye vpon the horns of
it ones bi the thei, in blood that is
offerd for synne, and he shal plese vpon
it in your generacions; the holy of hal-
lowen it shall be to the Lord. And the

12 Lord spake to Moyses, seyngye, Whanne
thow takist a somwe of the sones of
Yrael, ech ech shal 3yue prijs after the
noumber for her soules to the Lord, and
there shall be no venience in hem, whanne

13 thei shulen be nowmberd. And ech ech shal
3yue this that passith to a name, half an
noumbe\(^c\) after the mesure of the temple;
a sicle, that is, a noumbe\(^d\), hath twenti
half scrilipes; the half pertly of a sicle
14 shal be offerd to the Lord. He that is
had in the noumber, fro twenti 3eer and
15 abone, shal 3yue the prijs; the riche shal
not addde to an half sicle, 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
tabernacle 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, seyngye, And
thow shalt make a brason lautowary with
his foot to washe with, and thow shalt
putte it betwix the tabernacle of witnes
and the auter; and the water put yn,
19 Aaron and his sones shulen washe in it
20 her horned and feete, whanne thei ben to
goyng too the tabernacle of witness-
yng, and whanne thei ben neiyngye to
the auter that thei offfren in it maad\(^e\) en-
sence to the Lord, lest peraunter thei
dyen; lawful euerlastyng it\(^w\) shal be to
hyn and to the seed of hym bi succes-

and whanne he settith the lanternes at
euen, he shal brenne euerlastyng\(^g\) en-
sence bifer the Lord, in to your generac-
cions. Je schulen not offre theonne\(^h\)
encense of other makynge, nethir offfyngye,
and slayn sacrifice, nether je schulen offre
fletynge offfyngys theonne\(^i\). And Aaron
schal preie on the corneres\(^k\) therof\(^l\) onis bi
thei, in the blood\(^m\) which\(^n\) is offerd for
synne, and he shal plese theonne\(^w\) in
your generacions; it schal be the hooli
hooni thingis to\(^o\) the Lord. And the

11 Lord spake to Moyses, and seide, Whanne
thow schalt take the summe of the sones of
Israel, alle bi hem siff schulen 3yue "bi
thei, in the noumber prijs for her souli
schulen not offre theonne\(^w\) in
your generacions; it schal be the hooli
hooni thingis to\(^o\) the Lord. And the

11 Lord spake to Moyses, and seide, Whanne
thow schalt take the summe of the sones of
Israel, alle bi hem siff schulen 3yue "bi
thei, in the noumber prijs for her souli

\(^\text{p schall sett } e \text{ pr. m.} \quad ^q \text{ Om. e pr. m.} \quad ^r \text{ Om. e pr. m.} \quad ^s \text{ all e pr. m.} \quad ^t \text{ a sycle e pr. m. a nounce } \text{DHM.} \quad ^u \text{ Om e pr. m.} \quad ^v \text{ Om. e pr. m.} \quad ^w \text{ Om. e.} \quad ^x \text{ In Ebrus it is with his feet. } \text{gox.} \quad ^{\text{\text{the euerlastyng maad is.} } \text{\text{ther vpon is.} } \text{\text{ne is.} } \text{\text{ther vpon vpon is.} } \text{\text{hornys} a \text{ pr. m. et plures.} } \text{\text{of it is.} } \text{\text{blood of beoste we.} } \text{\text{that is.} } \text{\text{ther vpon is.} } \text{\text{of } } \text{\text{is. } } \text{\text{a i.e.} } \text{\text{a liffes i.} } \text{\text{schul he b.} } \text{\text{that is of xx.} } \text{\text{eer a marg. et plures.} } \text{\text{of this prijs is.} } \text{\text{half is.} } \text{\text{Om. A. b the noumbr x.} } \text{\text{this prijs is.} } \text{\text{half is.} } \text{\text{half deel w.} } \text{\text{a sycle en second m.} } \text{\text{the sise s.} } \text{\text{that is.} } \text{\text{a t.} } \text{\text{her liffes i.} } \text{\text{her souli s.} } \text{\text{or scele i marg.} } \text{\text{waische yinne s.} } \text{\text{Om. i.} } \text{\text{her feet is.} }

\text{\text{EXODUS. } XXX. 8—21.} \quad \text{\text{In Ebrus it is with his feet. } \text{gox.} }
22 syouns. And the Lord spak to Moyses,
23 seiyng, Tak to thee sweete smellynge
things, of the first myrre and chosen,
yuye hundred siclis; and the halfº of
the canel, that is, two hundred and fifti sic-
clis; and of chalaamy also two hundred
and fifti, and of chasay fuyne hundred
siclis, in the weist of the seyntuareye;
oyle of the olyues, the mesure of hyn,
° that is, of two poundº; and thou shalt
make the holy oyle of anoyntyng, an
oyment maad with the werk of un-
gwentarye. And thou shalt anoynt
it the tabernacle of witnessyng, and the
27 arke of testaunted, and the bord with his
vessell, and the candelstik, and the neces-
saryesº of it, the auter of ensence,
and all brent sacrifice, and al the necessaryeº
that pertyneth to the heriynge to hem.
And alle thou shalt halowe, and thei
shulen be the holi thingis of halowes;
he that towechith hem, shal be halowid.
Thow shalt anoynt Aaron, and the sones
of hym, and thow shalt halwe hem, that
thei beren the office of preesthod to me.
And to the sones of Yracel thou shalt
seie, This oyle of anoyntyng holy it shal
be to me into youre generaciouns.
The flesh of man shal not be anoyntyde of it,
and hiside the compositioun of it ye shulen
not make another, for it is halowid,
and hooli shal be to 3ow. What euer
man make sich on, and yuye of it to an
alwen, he shalbe be putte out of his puple.
31 The Lord forsothe syde to Moyses, Tak
to thee sweete smellynge thinges, staeten,
and onycha, galbanum of good smell,
and ensence moost liuyntinge, and alle thei shu-
len ben of euyn weyte. And thou shall
make the maad ensence with werk of
oyment makynge, meyngid bisily, and
puyr, and mooost worthi with halowyng.

be a lawfull thing euerlastinge to hymº
and to his seed bi successiounes. And the 22
Lord spak to Moises, and seide, Take to 23
thee sweete smellynge spiceries, of the firste
andº chosyn myrre, fyue hundred siclisº;
and of canel the half, that is, twi hundred
and fifti siclisº; in liyk manerº of a calamyº 24
twei hundred and fifti siclis; 22 siclis,
and of casia
fuye hundred siclis, in the weist of seynt-
uarieº; oileº of olyue trees, theº mesure
hynº; and thou shalt make the holy
oile of anoyntyng, an oymenmaad bi
the werkº of a oyl makere of oymementº.
And thou shalt anoynte therof the taber- 26
nacle of witnessying, and the ark of testa-
mentº, and the bord with his vessels, theº
candelstike, and the purtenances thereof,
the auter of ensence, and of brent sacri-
28 fee, and alt the purtenauce, that per-
tyuth to the ournyng of thoº. And thou
29 shalt halewe alwe thingis, and thoº schulen
be theº hooli of holi thingis; be that schal
touche thoº, schal be halewidº. Thou shalt
30 anoynte Aaron, and lisse sones, and thou
schalt halwe hem, that thei be set in
preesthod to me. And thou schalt seie to 31
the sones of Israel, Thys oile of anoyntyng
schal be hooli to meº in to youre generaciouns.
The fleisch of man schal not beº
anoyntid thereof, and bi the makyngh ther-
of 3º schulen not make anotherº, for it is
halewid, and it schal be hooli to you.
What euer man makith sich oile, and 33
syueth thereof to an alien, he schal be `de-
stered froº his puple. Forsothe the Lord 34
seide to Moises, Take to thee sweete smelly-
yng spiceryes, staetenº, and onychaº, gal-
ban of good odourº, and puresteº ensence, alleº
schulen be of euyn weyte. And thouº
schal make ensence, maad by werkº of
oymentº makere, meddlidº diligentiº, and
pure, and moost worthi ofº halowyng. And 36

x mydill k pr.m.  y Om. k pr.m.  z the anoyntyng k pr.m.  a hustilmentis k pr.m.  b anour-
ment k pr.m.  c liuynting udeynº.

º Aaron isº.  v and of isº.  w Om. isº.  x siclis in valu sº.  y siclis in pris sº.  z Om. kº.  a take thow
of sº.  b take also isº.  c the seyntuarie is.  d the oile isº.  e take the isº.  f of hym isº sec. mº.  g crafte isº.
# Om. kº.  h a oymenmak k iswº.  i the testament isº.  j tho thingis isº.  k thei isº.  l Om. k pr.m.
et plurcesº.  m halewid before isº.  n halewid before hand sº.  r me, the Lord sº.  q thei wº.  t another sich
oile isº.  u another holy sº.  w putt out of isº.  x smell isº.  y moost pure isº.  z alle those isº.  a the craft isº.
º an oymement plurcesº.  ṛ essence meddlid acº.  ṡ togeded diligenti s.  ṩ bi isº.
And whanne thou hast pownede alle thingis in to small est poudre, thou shalt putte ther- of bifo r the tabernacle of witnessyng, in which place Y schal appere to thee; en- cense schal be to 3ou the d hooli of hooli thingis. 3e schulen not make siche a mak- yng in to 3oue vsis, for it is hooli to the Lord. What euer man maketh a lijk thing, that he vse the odour therof, he schal perishe fro his pupl.

CAP. XXXI.

1 And the Lord spak to Moyses, seyng, 36
2 Lo! I have clepid Beseelel bi name, the
3 sone of Hury, some of Hur, of the lynam
4 of Juda; and Y have fulfyllid hym with
5 the spiryt of God, with wisdom, and
6 derstondyng, and kunnyng in al werk, to
7 caste what euer thing may be for- gido
8 of gold, and of siluer, and of brasse, marble,
9 and gemmes, and dyrerste of trees. And
10 Y have seuen to hym a felaw, Ooliab, the
11 sone of Achisamech, of the lynam of Dan;
12 and in the herte of ech I have
13 putte wisdomes, that thei maken alle
14 thingis that I have comandide to thee;
15 the tabernacle of the boond of pees, and
16 the arke of witnessyng, and the pro-
17匹ciatorye that is vpou it, and alle the ves-
18 sels of the tabernacle; and the mecbord,
19 and the vessels of it, the moost pyur can-
20 delstik with his vessels, and the auteers
21 of the maad encesc, and of the albren
tofarer; and alle the vessels of hem; the
22 anatorie with his foot; the holi clothes
in the seruyis to Aaron the prest, and
to the sones of hym, that thei vse hyr
23 office in sacrid thingis; the eyle of
anoynting, and the maad encesc of
24 swee smelanye thingis in the seyntrar- ye; alle thingis that I have comandide
25 to thee, thei shulen make. And the
26 Lord spak to Moyses, seyng, Spek to the

whanne thou hast pownede alle thingis in to smal est poudre, thou shalt putte ther- of bifo r the tabernacle of witnessyng, in which place Y schal appere to thee; en- cense schal be to 3ou the d hooli of hooli thingis. 3e schulen not make siche a mak- yng in to 3oue vsis, for it is hooli to the Lord. What euer man maketh a lijk thing, that he vse the odour therof, he schal perishe fro his pupl.

CAP. XXXI.

And the Lord spak to Moyses, 'and seide, Lo! Y have clepid Beseelel bi name, the sone of Hur, some of Hur, of the lynam of Juda; and Y have fulfyllid hym with the spiryt of God, with wisdom, and vandirstondyng, and kunnyng in al werk, to fynde ouf what euer thing may be maad suteli, of gold, and siluer, and bras, and marbil, and gemmes, and dyrerste of trees. And Y have 3oue to hym a fe- lowe, Ooliab, the sone of Achisamech, of the kynrede of Dan; and Y have put in 'the herte of hem the wisdom of ech- lerned man, that thei make alle thingis, whiche Y comandide to thee; the taber- nacle of boond of pees, and the arke of witnessyng, and the pro- piciatorie, ether table, which is theronne, and alle the vessels of the tabernacle; also the bord, and vessels therof, the cenneste candi- stike with his vessels, and the auteris of en- cence, and of brent sacrifice, and alle the vessels of hem; the greet 'waishyng vessel with his foundemente; hooli cloths in seruyce to Aaron prest, and to hise sones, that thei be set in her office in hooli thingis; the oyle of anoyntyng, and en- cence of swee smelanye spiceries in the seyntrarie; thei schulen make alle thingis which Y comandide to thee. And the Lord spak to Moyses, 'and seide,
sones of Yrael, and thou shalt seie to hem, Looketh that ye kepen myn holy day, for it is a tokere bitwixe me and 3ow in 3oure generacionis; that ye witen for

14 Y a Lord, that halowith 30w. Keppith myn holie day, holie forsothe it is to 30w; who so poluteth it, with dethe dye he; who so doth in it werke, shal perishe the lifj of hym fro the myddil of his puple.

Sixe dayes ye shulen do werk; in the seuenthe day is holy day, the holie reste to the Lord; ech that doth werk in that 10 day shal dye. The sones of Yrael kepe thei the holy day, and halowe thei it in her generacionis; a couenant it is euere
durynge bitwixe 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 16 ceside. And the Lord 3af to Moyses fulfyllid thes maner wordes, in the mount of Synay, two stonen tablis of witnesseyng, writun with the fyngre of God.

CAP. XXXII.

1 The puple forsothe, seynge that Moyses made abidyng of comyng doon fro the hil, gaderid to gidere aens Aaron, seith, Arise, mak to vs goddis, that goon befor vs; to this man Moyses, that hath1 ladde vs out fro2 the loound of Egipte, we knowen 2 not what is fullyn. And Aaron seide to hem, Tak 3e the golden eer rynges fro the eerys of wyues, and of sones, and of 3oure douystris, and bryngheth3 to me. 3The puple dide that he comauandide, brynghynge the eer rynges to Aaron; the whiche whanne he hadde takyn, he fourmyde with 3etun werk, and made of hem a 3otun calf. And thei seiden, Thes hent thi goddis, Yrael, that ladde thee out of the loound of Egipte. The whiche thing whanne Aaron hadde seeyn, he made vp

Spoke thou to the sones of Israel, and thou 13 shalt seie to hem, Se 3e that ye kepe myn sabat, for it is a signe bytwixe me and 3ou in 3oure generacionis; that ye wite, that Y am the Lord, which4 halewe5 3ou. Kepe ye my sabat, for it is hooili to 3ou; 14 he that defoulth it, schal die bi deeth, the soule6 of hym, that doth werk7 in the sabat, schal perishe fro the myddis8 of his pupleb. Sixe9 dayes ye schulen do werk; 15 in the seuenthe daye is sabat, hoolie9 reste to the Lord; ech man that doith werk in that day shal dye. The sones of Israel 16 kepe sabatb, and haleweb it in her generacionis; it is a couenant euerlastinge bi-17 twixe me and the sones of Israel, and it is 'a signe euerlastyngeb; for in sixe dayes God made heuene and erthe, and9 in the seuenthe day he9 ceossid of werk. And 18 whanne siehe wordis| weref fillidb, the Lord 3af to Moyses, in the hil of Synay, twee stonen tablis of witnessynge, writun with the fyngur9 of God9.

† In Ebene it is not, sicer4 wordis, but oule, when he hadde fillid to speke to Moyses. EXODUS.

‡ that is, hi3

work of God, not of man. MIGRISQX.

CAP. XXXII.

Forsoth the puple si3, that Moyses made 1 tariyng to come doon fro the hil, and it was gaderid1 aens Aaron, and seide, Rise thou, and make goddis to vs, that schulen go before vs, for we witen not what biffel9 to this Moises9, that lader9 vs out of the lond of Egipte. And Aaron seide 2 to hem, Take 3e the goldun eerie ryngis fro the eerys of 3oure wyues, andx ofy sones9 and z douystris9, and bryngh3 to me. The puple dide the thingis, that he3 comauandide, and bronhte eerie ryngis to Aaron; and whanne he hadde take tho, he formede9 bi 'werk of 3etyng9, and madeh 1 ofl the 3otun calf. And thei seiden, Is-rael, these ben thi goddis, that ladde thee out of the lond of Egipte. And whanne5 Aaron9 had seyn this thing, he bilide an

1 has e. k of bofe. m bryngh a.

b to 1. c that 1b. d halewe 11. e lifj f. f werk forbidden s. g middil g. h peulis l. i And

sixe c. k the hooili 1b. l thei the holy day 1b, thei sabat k. m halewe thei 1b. n euerlastinge
tokene 1b. o Om. v. p Om. n. q God vs. r fulfillid 1b. s frigress w. t gaderid togidere 1b. u is biffle 1b. bifel v. man Moises s. w hath ladde 1b. x Om. y Om. s. z 3oure sons 1b. a Om. k.

b of douystris pluralis. youre douystris 1. of youre douystris 1. 3e he 1b. d the whiche 1. e the eerie 1b.

f formede hem 1. ° 3etynge werk 1. h he made 1b. i Om. s. k hem 1n. l the puple 1 marg. m he

Aaron d.
an auter before it, and in voys of a bedel he cryde, seyynge, To morwe is the so-
lemnpyte of the Lord. And thei arysun\(^6\) erly ofvenden sacrifices albrent and peessi-
ble sacrifices\(^1\); and the puple sat to ete and to drynke, and arysen to pleyen.

7 The Lord forsothe spak to Moyses, se-
ynge, Go, descede, thi puple hath synned, whom thow hast ladde out of the loond of Egipte. Soone thei han goon back-
ward fro the weie that thou shewedist to hem, and thei han made to hem a 50-
tun calf, and anourden, and offrinya to it sacrifices seiden, Thes ben thi goddis, Israel, that han ladde thee out of the loond of Egipte. And eftsones the Lord seith\(^1\) 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 awey; and thee I shal make into a greet folk of kynde. Moyses forsothe preyede the Lord his God, seyynge, Whi, Lord, wrathith thi woodnes azen thi puple, whom thow hast ladde out of the loond of Egipte in greet strenthe, and in a strong hoond? Lest, Y bische, the Egiptiens seyn, fellich he hath ladde hem out, that he myzete sclie in the hilles, and doon awey fro the erth, reste thi wrathith, and be peesyble\(^3\) vpon the wickidnes of thi puple. Record of Abra-
ham, Ysaac, and\(^4\) of Yrael, thi seruautnis, to whom thow hast sworn bi thi seluen, seyynge, Y shall multipli 3oure seed as the sterres\(^5\) of henene, and at this loond of the which Y han spoken, Y shal ywe to 3oure seed, and 3e shulen welde it enemore. And the Lord was plesid that he dide not the harme, that he spake azen his puple. And Moyses is turned azen fro the hil, berynge in hoond two

auter before hym\(^6\), and he criede bi the vois of a\(^9\) criere, and seide, To morwe is the solempnety of the Lord. And thei arys\(^6\) ryen\(^6\) erly ofvenden sacrifices albrent and peessible sacrifices\(^1\); and the puple sat to ete and to drynke, and arysen to pleyen. 

+ In Eren it is to scorne, for idoltarie is scorning of God. Live here.

**THEODORE.**
EXODUS.

of Moyses, Jelyngye of fiȝtyng is herd in the castel, to Whom Moyses seide, That is the calf, and dauncis; and he was wrooth greetly, and castide forth the tablis fro the bond, and brak those at the rootis of the hill. And he took the calf, which he hadden mad, and brente, and brak til poudur, which spreynte in to watir, and sette the puple, and he brake hem at the rotes of the hil. And caccyng the calf that thei hadden made, he brente, and grousde it al to doste, the which he sprengide in tow water, and 3af of it drynyke to the sones of Yrael. And Moyses seide to Aaron, What dide this puple to thee, that thou woldest brak u. To whom he anseride, Ne endeyn, my lord, thou forsothe knewe this puple, that it is redy to yuel; thei seiden to me, Make to vs goddis, that goon befor vs, to this Moyses forsothe, that ladde vs out of the loond of Egipte, we knowen not what is befallen. To whom Y seide, Which of sould hath golde? Thei token, and 3aun to me, and Y thowre it into the fier, and there sette out this calf. Seyynge thanne Moyses the puple, that it was nakid; Aaron forsothe hadde spoyled it for the senship of the filthe, and among the enemyes he hadde sette it nakid; and stondyng in the 3atis of the tentis, seith, If any man be of the Lord, he be ioyned to me; and there ben gedered to hym alle the sones of Leuy. To whom he seith, Thes thinges seith the Lord God of Yrael, Put a man writun in ever either side, and maad bi the werk of God; the wrytyng of God was graun in tablis. Forsothe Josue herd the noise of the puple crynyge, and seide to Moyses, Jelyngye of fiȝtyng is herd in the castel. To Whom Moyses answeryde, It is not cry of men compelynge to batel, nether the cry of men exitynge to batel, And whanne he hadde neijid 19 to the castels, he siȝt the calf, and dauncis; and he was wrooth greetly, and castide forth the tablis fro the bond, and brak those at the rootis of the hill. And he took the calf, which he hadden maad, and brente, and brak til poudur, which spreynte in to watir, and 3af therof drynyke to the sones of Israel. And Moyses seide to Aaron, What dide this puple to thee, that thou broujt in on hym the grettee synne? To whom he anseride, My lord, be not wrooth, for thou knowist this puple, that it mad is encynaunte to yuel; thei seiden to me, Make to vs goddis to vs, that schulen goe before vs, for we witen not, what bifelde to this Moyses, that ladde vs out of the loond of Egipte. To whiche Y seide, Who of sould hath golde? Thei token, and 3aun to me, and Y castide it forth in to the fier, and this calf those sette out. Therfor Moyses siȝt the puple, that it mad was maad bare; for Aaron hadde spuylid it for the schenschip of filthe, and hadde maad the puple nakid among enemyes. And Moises stood in the 5ate of the castels, and seide, If any man is of the Lord, he be ioyned to me; and alle the sones of Leuy weren gaderid to hym. To whiche he seide, The Lord God of Israel seith these thinges, A man putte sward on his hipe, go 3e, and 'go
a sword upon his hippe, goth, and turneth aboute fro yate vnto yate by the myddel of the tentis, and slee echen brother, and his neibore. The sones of Leuy diden after the word of Moyses, and there fellen in that day as thre and twenty thousand of men fallen down in that day. And Moises seide, he han haleweid youre hondis to dai to the Lord, ech man in his sone, and brother, that blessynge be youn to you. Sotheli in whanne the tother day was mad, Moises spak to the people, he han synned the moost synne; Y schal stie to the Lord, if in any maner Y schal nowe biseche hym for youre felony. And he turnede azen to the Lord, and seide, Lord, Y biseche, this puple hath synned a greet synne, and thei han haad golden goddis to hem; ethir forsyynge thou this gelt to hem, eþer if thou doist not, do awey me fro thi book, which thou hast writun. To whom the Lord answerede, Who so synneth to me, Y shal do hym out of my book; thow forsothe goo, and lede this puple whider Y spake to thee; myn aungel shall goo before thee, and Y in the day of veniance shal visite this synne of hem. Then the Lord smoot the puple for the gelt of the calf, that Aaron made.

CAP. XXXIII.

AND the Lord spak to Moyses, seyng, Go, and styue vp fro this 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, seyng, To thi seed Y shal yneue it. And Y shal sende an aungel, thi before renner, that Y throwe out Chanane, and Amorre, and Ethe, and Pherezee, and Ene, and Jebuze, and thow go into the loond flowynges mylk and hony; Forsothe Y shal not styue vp with thee, for a puple 'it is of hard nol, lest perauntetue Y skater thee 3e azen fro yate til to yate bi the myddl of the castels, and ech man sle his brother, freend, and neibore. The sones of Leuy diden bi the word of Moises, and as thre and twenty thousand of men fallen down in that day. And Moises seide, Y han haleweid your hondis to dai to the Lord, ech man in his sone, and brother, that blessynge be youn to you. Sotheli in whanne the tother day was mad, Moises spak to the people, he han synned the moost synne; Y schal stie to the Lord, if in any maner Y schal nowe biseche hym for youre felony. And he turnede azen to the Lord, and seide, Lord, Y biseche, this puple hath synned a greet synne, and thei han haad golden goddis to hem; ethir forsyynge thou this gelt to hem, eþer if thou doist not, do awey me fro thi book, which thou hast writun. To whom the Lord answereide, Who so synneth to me, Y shal do hym out of my book; thow forsothe goo, and lede this puple, whydwr Y spak to thee; myn aungel schal go before thee; forsothe in the day of veniance Y schal visite also this synne of hem. Therfor the Lord smoot the puple for the gelt of the calf, which calf Aaron made.

CAP. XXXIII.

AND the Lord spak to Moyses, seyng, Go, and styue vp fro this place, thow, and the puple, whom thou leddist out of the loond of Egipte, in to the loond, which Y haue swore to Abraham, and to Ysaac, and to Jacob; and Y seide, Y shal yneue it to thi seed. And Y schal sende an aungel, that Y caste out Cananey, and Amorei, and Ethei, and Ferezi, and Euey, and Jebusie; and thane thou entre in to the loond flowynges with mylk and hony; for Y schal not styue with thee, for 'thou art a puple of hard
in the weie. The puple herynge this
worst word weilide, and noon after
swonne 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 styve vp in the myddil of
thee, and Y shal do thee awey; now riyt
put down thin ornementsb, that I knowe,
what Y shal do to thee. Thanne the
sones of Yrael diden doun her ornemen
t fro the hil of Oreb. And Moyses
takynge a tabernacle straute 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 any quest-ion,
yede out to the tabernacle of thed
boond of pees, out of the tentis. And
whanne Moyses yede 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 tym-
he yede into the tente. He forsothe goon
into the tabernacle of the boond of pees,
discendide a pilare of clowde, and stode
at the dore; and 'the Lord' spak withf
Moyses, alle men beholdyng the
pilare of the clowde stode at the dore of
the tabernacle; and thei stoden, and low-
tiden thury the yates of her tabernacis.
The Lord forsothe spak to Moyses face
to face, as a man is wonte to speke tog
his freende; and whanne he turnede azen
into the tentis, the seruانت of hym, child
Josue, the sone of Nun, yede not fro the
tabernacle. And Moyses seide to the
Lord, Thow comaundis, thath I lede out
this puple, and thow shewist not to me,
whom thow art to sendynghe with me,
namelich sith thow seist, Y knewe thee
bi name, and thow hast founde grace be-
fore me. If thanne Y haue founde grace

b anorment E.  c anorment RDEFFH.  d Om. E.  e when he E pr.m.  f to A.  g with E pr.m.  h and that A.

d spille r.  er heryng is.  f Om. is.  g ournyng, that is, precious clothis RGNQX.  o or altys r. text.
o that is, precious clothing. marg.  b as he was wont r. as bi custom he was wont s.  i sty vp r.
k Aon 1.  j putte thou is.  m sette it is.  n tentis is.  o the boondis.  p tentis is.  q roos and
stodd sq.  r after sq.  s to sq.  t the tymhe he x.  3 his r.  v the boond.  w the is.  x a cloude is.
y dore of the tabernacle ek.  tabernacle doreis.  y Om. r.  s the cloude l.  b dore of the tabernacle RPQ
KMNQTW.  tabernacle doreis.  c at is.  d that is openly i marg.  e with r.  f Moises is.  g his tabern-
nacle is.  h seruアン is.  i out A pr.m. EV pr.m. GLNO sec.m. PQT sec.m. X.  k out V sec.m. is.  l of is.
m hast not shewid is.  n namely sith is.
in thi si3t, shew to me thi face, that I knowe thee, and fynde grace before thin eyn; behold thi puple, and this folk.

14 And God seide, My face shal goo before thee, and reste Y shal ynye to thee. And Moyses seith, If thow thi sylf gost not before, ne lede thow vs fro this place; in what forsothe mowen we knowe, I and this puple, that we han founde grace in thi si3t, but if that thow go with vs, that we ben glorified of alle puplis that dwellen on 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 sylf Y hane knowe bi name. The which 19 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 hane mercy to whom Y wole, and goodliche Y shal be to whom it likith to me. And eft he seith, Thow shalt not move se my face, forsothe there shal not mowe1 se me a 21 man, and lyne. And eft, Loo! he seith, there is a place anentis me, and thow 22 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 tyne 23 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.

1 And therafter, Cut, he seith, to thee two stonun tables at the likunes of the former, and Y shal write vpon hem the wordes that hadden the tablis, that thow 2 brak. Be redi erlii, that thow stie vp anone into the hil of Synay; and thow shalt stonde with me vpon the cop of the 3 hil; no man stie vp with thee, ne be seen eny man thur3 out al the hil; oxen for-

sijt, shewe thi face to me, that Y knowe thee, and fynde grace bifor thin ijen; bi-
holde thi⁹ puple, and this⁸ folk. And God 14 seide, My face shal go bifor thee, and Y shal ynye reste to thee. And Moises 15 seide, If thi⁸ sylf shalt not go bifore⁹, 'lede not² vs out of this place; for in what thing 16 mown we wite, Y and thi puple, that we han founde grace in thi si3t, if thou shalt not go with vs, that we be glorified of alle puplis that dwellen on erthe? Forsothe 17 the Lord seide to Moyses, Y shal do also this word, which thyest thou hast spoke; for thou hast founde grace bifor me, and Y knewe tenth sylf bi name. And Moises 18 seide, Schewe⁵ thou thi glorie to me. God 19 answeride, Y schewetha al good to thee, and Y schal clepe in the 'name of the Lord⁹ bifor thee, and Y schal do mercy to whom Y wole, and Y schal be mercifulv onu whom it plesith to⁶ me. And eft God 20 seide, Thou maist not se my face, for a man schal not se me, and schal⁴ lyne. And 21 eft God seide, A place is anentis me, and thou schalt stonde on⁵ a stoon; and 22 whanne my glorie schal passe, Y schal sette thee in the hoole of the stoon, and Y schal kyure⁵ with my ri3t hond, til⁴ Y passe; and⁶ Y schal take awey myn hond, and 23 thou schalt se myn⁷ hynderre⁹ partis, for-
sothe thou mayst not se my face.

CAP. XXXIV.

And afterward God seide, Hewe to thee twey tablis of stoon at the liness of the formere, and Y schal write on tho⁸ tablis thilke¹ wordis, whiche the tablis, that thou 'hast brokek, hadden. Be thou redi in the 2 morewtid, that thou stie¹ anoon in to the hil of Synay; and thou schalt stonde with me onm the cop of the hil; no man stie³ with thee, nether any man be seyn bi al

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1 Om. s.

* this a. ⁶ the l. ⁹ thou thi r. ⁸ before vs is. ⁷ lede thou not i. ne lede thou s. ⁴ that is.

* know plures. ⁳ Lord, schewe s. ⁶ Lords name. ⁱ other goodli x marg. ⁹ to is. ⁸ Om. plures.

⁷ Om. r. ⁶ vpon is. ⁵ kyure the i. hile or defende thee s. ⁴ til that is. ³ and thonne i. ¹ the s.

⁷ hynderre ekeren. ² thilke s. ¹ tho i. ³ brakist is. ² go vp i. stie vp s. ¹ m vpon is. ⁶ go vp i.

stie vp s.
sothe and sheep, be thei not fedde there 4aens. Thanne he hidei out two stoom tables, what manere thei were before, and fro nyxt arysynge he stiede vp into the hil of Synay, as the Lord comandid the, berynge with hym the tables. 5 And whanne the Lord had stiede vp bi the clowde, Moyses stood with hym, inwardli clepyng the name of the Lord, 6 whom passynge before hym, seith, Lord-shiper, Lord God, mercyable, and goodwilliche, and pacient, and of myche mercy, 7 and verrey, that kepist conounant and mercy into thowsand, that dost awei wickidnes, and hidows gittis, and synnes, and no man anentis thei bi him sif is innocent, that yeldist wickidnes of fradis to sones and nesses, into the thriddle and the ferthe progenye. And Moyses hastynge is bowid redi into the erthe, and anowrynge, seith, If Y haue founde grace in thi sit, Lord, I bische that thow goo with vs, forsothe the puple is of hard nol, and that thow do awuyre wickidnes, 10 and synnes, and that thow welde vs. The Lord answerde, Y schal goo in conounant, seynge alle men, I shal do signes, that neuer were seen vp on erthe, ne in eyn folkis of-lynde, that this puple seen, in whos myddil thow art, the fearful werk of the Lord, that Y am to do. Kep alle thingis that to day I haue comandide to thee; Y my sif shal throwe out before thi face Amorrey, Chananey, and Ethel, Pheresel forsothe, and Enei, and Jebuzei. 12 Be war, lest eny tyne thow ioyne frendships with the dwellers of that lound, 13 that ben to thee in fallyng. But and the auteurs of hem destrye, brek togidere the ymages, and the mawmete woodes 14 hew down; woere thow not anowre an alien God; the Lord gelyes the name the hil, and oxun and sheep be not fed 9 aens 'the hil'. Therfor Moyses hidei 4 twee tablis of stooun, whiche manere tablis were before, and he roos bi nyxt, and stiede in to the hil of Synay, as the Lord comandide to hym; and he bar with hym the tablis. And whanne the Lord hadde 5 come doun bi a cloude, Moises stood with hym, and clepide inwardli 'the name of the Lord'; and whanne the Lord passide 6 bi-6 before hym, he seide, Lordschipere, Lord God, mercyful, and pitouse, pacient, and of myche mersifuly 7 doyng, and sothefast, which kepist conounant and mercy in to a7 thousande, which 8 doist awaye wickidnesse, and trespassis, and synnes, and noon 9 bi hym sif is innocent anentis thee, which yeldist the wickidnesse of fradis to 8 sones and to sones of sones, into the thriddle and fourth 8 generacion. And lastill 8 Moyses was bowid low in to 8 erthe, and worschipide 8, and seide, Lord, if Y haue 9 founde grace in thi sit, Y bische that thon go with vs, for the puple is of hard nol, and that thon do aweye oure wickidnesses and synnes, and welde vs. The Lord answeride, Y schal make conounant, and in sit of alle men Y schal make signes, that were neuer seyn on erthe, nether in ony folkis, that this puple, in whos myddil thou art, se the ferful werk of the Lord, which Y schal make. Kepe 11 thon alle thingis, whiche 8 Y comandide 8 to thee to dai; 14 my sif schal caste out bifor thi face Amorrey, and Cananey, and Ethel, and Ferezei, and Euey, and Jebusi. Be war, lest ony tyne thou 12 ioyne frendships with the dwellers of that lound, which 13 frendchips be in to fallyng to thee. But also distrie thou 13 the autoris of hem, breke the ymages, and kitte 13 doun the 8 woodis; nyl thy nor-14

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k stey d. 1 lordys 8 pr. m. 2 Om. BDFH. 8 wickidnesses BDFH. 3 wickidnesses BDFH. 4 Doing pr. m. 5 Om. 6 mawmetes BB. preue beryng places e pr. m. 7 will be wilt d. 8 thei pastured l. 9 see depart l. 10 the which l. 11 the which l. 12 Lordis name s. 13 passide or zhynge him s. 14 Moises s. 15 plentyhouse s. 16 a merci l. 17 thousandes AES. 18 the which l. 19 no man l. 20 in to s. 21 her sones l. 22 the sones l. 23 her sones l. 24 the fourthes cys. 25 to ac. in o. 1 the erthe 1. 2 he worschipide l. 3 bische thee l. 4 vpon l. 5 on o. 6 that is l. 7 haue comandide l. 8 shal comande l. 9 commande s. 10 and a pr. m. 11 sed capunct. m. sec. 12 the which l. 13 myshef l. 14 her atruis l. 15 heue thou l. 16 kitte thou sw. 17 her sw.
is 15 of 21

of hym, God is a lover; ne go thow not into coenaunt with men of that region, lest whanne thei han do fornycaicoun with her goddes, and anourden the mawmetis of hem, eny man clepe thee, that thow eete of the thingis that ben offerd. Ne wijf of the dowtris of hem thow shalt tak to thi sones, lest after that thei han do fornycaicoun, thei maken to do fornycaicouns and thi sones into her goddis.

17 3otun goddis thow shalt not make to thee. The solempnyte of therf looues thow shalt kepe; seuen dayes thow shalt eete therf looues, as I haue commaundide to thee, in the tyme of the moneth of newe thinges; in the moneth forsothe of veer tyme thow 3edest out of Egipte. Al that openith the wombe of maal kynde shal be myn, of alle haunyge lijf, as wel of oxen, as of sheep, shal be myne. The first goten of an asse thow shalt bigge with a sheep; ellis forsothe if thow ynuest not for it the priys, it shall be slawn. The first gotun of thi sones thow shalt 'a3en-bigge'; ne thow shalt not apere in my 21 si3t voide. Six dayes thow shalt worche, the seuenthe day thow shalt ceese to eere and to repen. The solempnyte of weekis thow 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 thinges ben putte vp. Thre tymes of the 3eer shal apere ech eu all eu child that is thin in the si3t of the Almyȝti Lord, thi 24 God, Yrael. Whanne forsothe Y shall take the gentiles fro thi face, and I shall sprede abroad thi teermes, no man shall putte spies to thi loond, thee stynging vp and apperynge in the si3t of the Lord thi God, 25 thries in the 3eer. Thow shalt not offere vpon thev sour dow dow the blood of my sacrifice, nether shal not leue vnto the morwe tide of the sacrifice of the so-

schipe an alien God; 'the Lord' a gelsous louyere is his name, God is a freuent louyere; make thou not coenaunt with the men of tho cuntres, lest whanne thei han do fornycaicoun with her goddis, and han worschip the symylacris of hem, ony man clepe thee, that thou eute of thingis offrid to an ydol. Nether thon shalt take a wyif of her dowtris to thi sones, lest aftar that thod dowtris han do fornycaicoun', thei make also thi sones to do fornycaicoun in to her goddis. Thon shalt 17 not make to thee 3otun goddis. Thou 18 shalt kepe the solempnyte of therf looues; seueene dayes thou shalt eete therf looues, as Y commaundide to thee, in the time of the monethe of newe fruytis; for in the monethe of veer tyme thou 3edest out of Egipte. Al thing of male kynde that 19 openeth the wombe schal be myn, of alle lyyynge beestis, as wel of oxun, as of scheep, it schal be myn. Thou shalt a3en-20 bie with a scheep the firste gentrid of an asse, ellis if thou ynuest not priys th erf, it schal be slayn. Thou shalt a3enbie the firste gentrid of thi sones; nether thou shalt appere voide in my si3t. Sixe dai21 es thou shalt worche, the1 seuenthe day thou shalt ceese to ere and repek. Thou shalt 22 make to thee the solempnyte of woukis in the firste thingis of fruytis of thi ripe corn of wheete, and the solempnyte, whanne alle thingis ben gadrid in to bernes, whanne the tyme of thi ben 3euer cometh a3en. Ech male kynde of thee schal appere in thee in the si3t of the Lord Almyȝti, thi God of thi 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 and apperist in the si3t of thi Lord God, thries in the 3eer. Thou shalt not 25 offere on sour dow the blood of my sacrifice, nethe ony thing of the slayn sacrifice

w for bigge e pr. m. x werkis AD. y Om. bdeh. z no A pr. m.

w worschipe thon not i. x om. s. y the Lordis s. z the c. a fornycaicoun, that is, idolatride meegk wox. b other ydolatrici n. c or ydolatrici is. b the thingis is. c om. 105. d thilke i. e fornycaicoun, that is, idolatric, me. f om. 13. g om. v. h goten i. i in the d. k to repei. l and also s. m om. plares. fruytis is. b om. 13. o of the 3eer bcis. om. l. p om. dmo sec. m. et sec. m. w.

a om. r. t stiest vp is.
And lempnyte of pask. The chefe of the fruytes of thi loond thow shalt offire in the hows of the Lord thi God. Thow shalt not seethe a kidde in the mylk of his moder. And the Lord seide to Moyses, Write to thee thes wordes, with whiche Y haue couenauntide a boond of pees, with thee and with Yrael. Thanne Moyses was there with the Lord fourti dayes and fourti nyritis, and eete no breed, ne drank water*; and he wroth in the tables the ten wordes of the boond of pees. And whanne Moyses descendide fro the mount of Synay, he held tablis of testemonye, and he wiste not that his face was horned of the campyane of the word of God. Aaron forsothe and the sones of Yrael, seynge the face of Moyses horned, thei dreedn to come nyn, and thei clepid of hym turneden azen, as wel Aaron as the princes of the synagoge; and after that he had spokun, come to hym also alle the sones of Yrael; to whom he comauandide alle thinges that he hadde herd of the Lord in the mount of Synay. And fullfild the wordes, he putte a veyle vpon his face; the which, he goon yn to the Lord, and spekyngynge with him, donde awey, to the tyme that he shulde goo out; and thanne he spake to the sones of Yrael alle thinges, that to hym weren comauandid; 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.

Therfore alle the campanye of alle the sones of Yrael gaderid, he seid to hem, Thes ben that the Lord hath comauandide to be doon. Sixe daies shulenb doo werk, the seuenthe day shal be to 3ow holy, an holie day and the reste of the Lord; who of the solempnyte of fase* schal abide in the morewtid. Thow shalt offire in the hows of thi Lord God the firste of the frytis of thi lond. Thow shalt not sethe a kidde in the mylk of his modir. And the Lord seide to Moises, Write thou these wordis, biw which Y smoot a boond of pees, bothe with thee and with Israel. Therfor Moises was there with the Lord bi fourti daies and bi4 fourti nyritis, hef eet no breed, and drank not watir; and he wroth in tablys wordis of the boond of pees. And whanne Moises cam doun fro the hil of Synay, he heldebb twei tablis of witnessynge, and he wiste not that his face was horned† of the felou-shiphe of Godis word. Forsothe Aaron and the sones of Israel sien Moises face horned, and thei dreedn to neij neij, and thei weren⁵ clepid of hym, and thei turned⁶ azen, as wel Aaron as the princes of the synagoge; and after that Moises spak, thei camen to hym, the alle the sones of Israel; to whiche⁷ Moises⁸ comauandide alle thingis, which he hadde herd of the Lord in the hil of Synai. And whanne the wordis weren fullfild, he puttide⁹ a veil on⁠ his face; and he entride to the Lord, and spak with hym, and dide⁵ awaye that veil, til⁵ he yede out; and thanne he spak to the sones of Israel alle thingis, that weren comauandid to hym; which⁷ sien that the face of Moyses goynge out was horned, but eft he hilde⁹ his face, if ony tyme he spak to hem.

CAP. XXXV.

Therfore⁴ whanne al the campanye of the sones of Israel was gaderid, Moises seide to hem, These thingis it ben, whiche the Lord comauandide to be doon. Sixe daies shulen doo werk, the seuenthe dai schal be hooli to you, the sabat and reste⁴ of the

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* no water E pr. m.
** thow schal E pr. m.
1 fase, that is, pask ECGKX.
2 3o to doon. Sixe daies seulenb doo werk, the seuenth daye shal be to 3ow holy, an holie day and the reste of the Lord; who
3 fase, that is, pask ECGKX. paske.
4 3o to doon. Sixe daies seulenb doo werk, the seuenth daye shal be to 3ow holy, an holie day and the reste of the Lord; who
5 with the i.
6 x Om. gi. 7 and he k.
7 x ne i.
8 Om. 1. b the ten.
9 b helde in his honde i.
10 that is, beemes of gloriousse schynynge to marg. a. in the beemes of wonderful schynynge in. b. with wonderful schynynge beemes a.
11 Om. t.
12 were, turned t.
13 the whiche i.
14 he o sec. m.
15 fullfild i.
16 putte i.
17 k vpon i.
18 he die i.
19 that i.
20 the whiche i.
21 hidde i.
22 Wherefor A.
And Moses seith to all the companies of the sones of Yrael, This is the word that the Lord commaundide, seynge, Seuer 3e amensis 30w the chefe fruytis to the Lord; eche wilful and of redi inwit offer hem to the Lord, gold, and siluer, and brasse, yacynct, and purpur, and 35† cecto twies died, and 7 bijs, heeris of goote, and the skynnes of wethers maand reed, and 48ynctyne, the 8trees of Sicym, and oyle to 6 the lityes 'to be maad, and that there be maad an oyntment, and the mooest swete ensence, 9onychyn stonys and gemmes, to the arowrynge of the coope, and of the breest broche. Who so euere of 30w is wijs, come he, and make that the Lord hath commaundide, that is, the tabernacle, and the roof of it, and the coneryng; rynges, and the 'tablid sides', with the 12beryynge staines, litle stakes, and feets; the arke, and the beryynge staines; the propiciatorie, and the veyle, that before it is sprad abrood; the meetbord with beryynge staines, and the vessels, and the looanes of proposicioun; the candelstik to susteyne the lityes, the vessels of it, and lanternes, and oyle to the norishynge of fyres; the auer of the maad 4 enuence, and the ber- yng staines; oyle of anonynting, and the maad 4 enuence of the swete smellyngy spices; the tente at the dore of the taber- nacle; the auere of the al brent sacrifice, and the brasun gredeynre of it, with the beryynge staines, and his vessels; the laun- torie, and the feet of it; the cortynes of the porche, with pilers, and feet; the tentis 7 8 in the zatis of the vestiarie; the liti stakis of the tabernacle, and of the porche, with her cordes; the clothes whose vse is in the Lord; he that dooth werk 6 in the sabat schal be slayn. 3e shulen not tynde fier in al 30ure dwell- yng place bi the holi day. And Moses seith to all the companies of the sones of Israel, This is the word which the Lord commaundide, and seide, Departe 3e at 3ou the firste fruytis to the Lord; ech wilful man and of redi wille of fer to the Lord, gold, and siluer, and bras, and iacynct, and purpur, and 35† cecto twies died, and reed selk twies died, and bijs, heeris of geet, and skynnyne of rammes maand reed, and of iacynct, trees of Sechym, and oyle to lijis to be ordeyned, and that the oynment be maad, and enuence of moost swete, stooms of onychyn and gemmes, to the orunoynge of the cloth on the schuldris, and of the racional. Who euere of 3ou is wijs, come he, and make that, that the Lord commaundide, that is, the tabernacle, 11 and the roof thereof, and the bilyng; ryngis, and bilyngis of tablis, with barris, stakis, and foundements; the arke, and 12 barris; the propiciatorie, and the veil, which is hangid before it; the bord with barris, and vesselis, and with looues of set- tyng forth; the candilstike to susteyne lijis, the vesselis, and lanternes thereof, and oyle to the nurschyngis of fyris; the auer of enuence, and the barris; the 6 oil of anoynyte, and enuence of swete smellyngy spiercis; the tente at the dore of the tabernacle; the auer of brent sa- 16 criife, and his braun gridele, with his barris, and vessels; the 'greet waischyng vessel', and 'his foundemente'; the curteys 17 of the large street, with pilers and foundements; the tente in the doris of the porche; the stakis of the tabernacle and of the large street, with her coordin; the clothis, whose vse is in the clothis, whose vse is in the racional 31 32 33.
servyce of the seyntuare; the clothes of
Aaron the bishop, and of his sones, that
thei benen the office of^k preesthod to me.
And al the multitude of the sones of
Yrael goon out fro the siht of Moyses,
offerde with moost reedi mynde and de-
venture the chefe thinges to the Lord, to
make the werk of the tabernacle of testy-
monye, what thing to the heriyng and to
the holy clothes was nessesarye. Men
with wymmen yeue honyngye rynges, and
er eynges, and hoond rynges, and beegis; al gilden vessel^l is seuerd into the
23 sihtis of the Lord. Who so euer hadde
iaycynt, and purpur, and coco cocies died,
bijs, and heeris of goote, wether skyynes
24 maad reed, and blew, the metals of sil-
uer, and of brasse, thei offerden to the
Lord, and the trees of Sichym into dy-
nerse^l visis. But and wymmen yuen that
come thurj dower, iacynt, and purpur,
25 and reed silk, and bijs, and the heeris
of goote, wilfully^m alle propre thingis
27 yeuynge. The princes forsothe offerden
onychyn stonys and gemmes, to the coope
28 and breest broche, and swete smellynge
spices, and oyle to make the liytes, and to
greithe the^a oynement, and to make the
29 encense of moost swete smel. Alle men
and wymmen with a deuowt mynde of-
ferden sihtis, that the werkis 'shulden be^o
maad, that the Lord commaundide bi the
hoond of Moyses; alle the sones of Yrael
halowiden wilful thinges to the Lord.
30 And Moyses seide to the sones of Israel,
Loo! the Lord hath clepid Beseleel bi
name, the sones of Hur, the sone of
31 Hur, of the lynage of Juda; and he hath
fulfillede hym with the spyrtyt of God, of
wisdom, and vnderstondyng, and of kun-
32 nyng, with al doctrine, to cast and to
make the werk, in gold, and siluer, and
33 brasse, and in stonus to ben graued, and
schop^l, and of his sones, that thei be set
in preesthod to me. And al the multitude^o
of the sones of Israel jede out of 'the siht
of Moises^s, and offride with moost redi
sole^a and denuot the firste^b thingis to the
Lord, to make the werk of the tabernacle
of witnesseyng, what euer was nede to the
o oynement^l, and to hooli^l clothis. Men^2
and wymmen yauen bies of the armes, and
eeryngis, ryngis^l, and ournamentis of
the arm^s ni3 the hond; ech goldun'vessel
was deparid in to the z sihtis of the Lord.
If ony man hadde iacynt, and purpur, and
'reed selle^l twies died, bijs, and the heeris
of geet, skynnes of rammes^s maad reed,
and of^l iacynt^m, metals of siluer, and of
bras, thei offerden to the Lord, and trees
of Sechym in in to dyverse visis. But also^s
wymmen taut^l yauen tho thingis, whiche
thei hadden spunate, iacynt, purpur^mm, and
vermyloun, and bijs, and the^e heeris of^e
geet; and yanen^o alle thingis by her
owne fre wille. Forsothe princes offerden^t
stoonyes of onychyn and iemmes, to the
'cloth on the schuldris^s, and to the ra-
cional^s, and swete smellynge spiceries, and oyle
to the^r liyts to^o be ordeyned, and to
make redi oynement^l, and to make the
encense of swettist^w odour. Alle men^29
and wymmen offerden zifitis with deuowt
sole^x, that the werkis schulden be maad,
which the Lord commaundide bi the hond
of Moyses; alle the sones of Israel hal-
owiden wilful^l thingis to the Lord. And^30
Moyses seide to the sones of Israel, Lo!
the Lord hath clepid Beseleel bi name,
the sone of Hur, some^c of Hur, of the
lynage of Juda; and the Lord hath fillid^a
hym with the spirt of God, of wisdom,
and of vndurstondyng, and of kunnyng,
and with al doctryn, to fynde out and to^ka
make werk in gold, and siluer, and bras,
and in stoonys to be graun, and in werk^s

k of the n. 1 vessels d. l dyverses a. m wilful a. n om. b. o were e pr. m.

^ the bishop is. * Moises sijl is. a mynde is. b cheef is. c om. a. d ournament y. e the hooli is. f her s. g om. f. and other ryngis is. h her armes is. i om. is. j coco is. k wetheris is. l om. x. m ether blew x marg. mm and purpur a m.pr. n reed is. o thei yauen is. p coope is. q breest broche s. r om. dks. s that schul l. t om. is. u the oynement nc. v om. me. w the swettist c. most swete is. x mynde is. y wilfulli k. z the sone is. a fulfillid is. aa om. s.
in carpentarye werk; what thing craftily may be founde, he hath 3ooun in his herte; and Ooliab, the sone of Achymasech, of the luyng of Dan; bothe he hath tauhte with wisdom, that thei maken the werkis of carpentarye, of browdrye, and of werkyng\(^3\) with needlis, of iacynt, and purpur, and cocto twies dyed, and of bijs, and alle thinges weue thei, and alle newe thingis fynde thei.

CAP. XXXVI.

1 Thanne diden Beseloel, and Oliab, and eche wise man, to whom the Lord 3aue wisdom and/vndirstondynge, that thei cowden crafti worche that ben necessarie into the vses of the seyntuarie, and that the Lord hath comaundide to be 2maad. And whanne Moyses hadde clepide hem, and eche tawyt man, to whom the Lord hadde 3eue wisdome, and that wilfulli hadden offerde hem to make the werk, he toke to hem alle the giftis of the sones of Yrael. The whiche whanne thei stoden stedefastly to her werk eche daye, seerly the puple offerde the anowes. Wherfor the crafti men constreyne to come, seiden to Moyses, The puple more offereth ethan is nede. Thanne Moyses comaundide in the voyce of a bedel to be cryde, Neith\(^4\) man ne womman eny thing more offre in the werk of the seyntuarie; and so was ceesside fro the giffis to ben of\(^3\)ferrd, forthis that the offred thinges suffiseden, and abondonde more ouer. And alle the wise men in herte maden to fille the werk of the tabernacle ten cortyns of bijs foldun ajen, and iacynt, and purpur, and coco twies dyed, with diuers werk, and with browdrye craft. Of the whiche oon hadde in lengthe ei\(\varepsilon\)te and twenti cubites, and in brede foure; o mesure was of alle the cortyns. And he ioynede fyue

\[\text{of carpentrie; what euer thing may be foundun craftili, the Lord 3af in his herte; and the Lord clepide Ooliab, the sone of Achymasech, of the luyng of Dan; the Lord tauhte bothe 'with wisdom', that thei make the werkis of }\text{ carpentri}, \text{ of }\text{ steynour, and of }\text{ broidere}, \text{ of }\text{iacynt}, \text{ and purpur, and of }\text{ reed }\text{ selke}, \text{ and of bijs, and that thei make alle thingis, and fynde alle newe thingis.}

\]

CAP. XXXVI.

Therfor Beseleel, and Ooliab, and echi wijs man, to whiche the Lord 3af wisdom and vndurstondynge, that thei kouden worche crafti, maden thingis that weren nedeful in to visis of the seyntuarie, and whiche the Lord comaundide to be maad. And whanne Moises hadde clepide hem, and echi lerned\(^4\) man, to whom the Lord hadde 3oue wisdom and kunnyng, and whiche\(^4\) profriede hem\(^2\) bi her\(^2\) will to make werk, he\(^2\) bitook to hem alle the giffis of the sones of Israel. And whanne thei weren bisi in the werk ech dai, the puple offerde auowis earli. Wherfor the werkmen weren compellid to come, and thei seiden to Moises, The puple offrith more than is nedeful. Therfor Moises\(^6\) comaundide to be cried bi\(^4\) the visis of a criere, Nether\(^6\) man nether\(^b\) womman offerre more ony thing in the werk of seyntuarie\(^1\); and so it was ceessid fro giffis to be offrid, for the thingis offrid suffiseden, and weren\(^7\) ouer abundant. And alle wise\(^6\) men in herte to fille the werk of the tabernacle maden ten curteyns of bijs foldid\(^a\) a\(\varepsilon\)nen, and of iacynt, and purpur, and of reed selk twies dyed, bi dynerse werk, and bi the\(^a\) craft of many colours. Of which\(^6\) curteyns oon hadde in lengthe ei\(\varepsilon\)te and twenti cubitis, and foure cubitis in breede; o mesure was of alle curteyns\(^9\). And he ioynede 10

\[\text{P werkry e pr.m. q ne bdefh.}
\]

\(^{1}\) hath 3ouun. \(^{2}\) hath taute. \(^{3}\) pupple. \(^{4}\) bothe theis. \(^{5}\) Om. o. \(^{6}\) werk g. \(^{7}\) of a r. \(^{8}\) carpentrie aelips. \(^{9}\) and. \(^{10}\) Om. i. \(^{11}\) broderie efiloprstxw. \(^{12}\) of purpur isx. \(^{13}\) Om. is. \(^{14}\) coco twies died is. \(^{15}\) Om. o. \(^{16}\) meeuen is. \(^{17}\) aparelle. \(^{18}\) whom eis. \(^{19}\) the visis. \(^{20}\) tauhte is. \(^{21}\) Om. Ep knyter sec.m. \(^{22}\) the which. \(^{23}\) offriden k. \(^{24}\) hensill is. \(^{25}\) her owen is. \(^{26}\) the werk i. \(^{27}\) Moises is. \(^{28}\) her anowis. \(^{29}\) with our pr.m. x. \(^{30}\) that nether i. \(^{31}\) he i. l. \(^{32}\) the seyntuarie is. \(^{33}\) the wise is. \(^{34}\) fulfille is. \(^{35}\) folden is. \(^{36}\) Om. place. \(^{37}\) the which i. \(^{38}\) the curteys is.
Exodus.

Exodus 26.

cortyns either to other, and other fuye 11 he cowplede togidere to hem seluen; and he made icynetyne oyletis in the hemme 12 of the o cortyn on either syde, and in the hemme of the other also, that the oyletis myysten come azens hem seluen togidere, 13 and togidere be ioyned; wherfore and fifti golden cerelis he yctide, that myysten hold the oyletes of the cortyns, and that there were maad o tabernacle. And he made enleuene sarges of the heeris of goote, to couere the roote of the tabernacle; s sarge in lengthe hadde thretti cubitis, and in brede foure cubitis; of o mesure were alle the sarges; of whom fuye he ioynede a side, and other sixe a- 21 twynne. And he made fifti oyletis in the hemme of the o sarge, and fifti in the hemme of the tothir sarge, that to hem seluen thei myysten be ioyned to 21 gidere; and fifti brasun knoppis with which the roof myyte he knyt, and o mantill be made of alle the sarges. And he made the couerthe of the tabernacle of skynnes of wethers maad reed, and another aboue the vyle of skynnes maad blew. And he made the tablis of the ta- 29 bernacle of the d trees of Sichym stond- 21 ynge; of ten cubites was the lengthe of the to table, and other half cubijt 22 the brede heeld. Two rabynges weren bi eche tables, that the tone to that other myst be ioyned; so he made in alle the tablis of the tabernacle. Of the whiche twenti weren at the mydday coost azens 24 the sowth, with fourti silueren footstakys; two footstakys vndur o table weren put at eithir parti of the corners, where the rabyngis of the sides in the corners weren endid. At the coost forsothe of the tabernacle that biholddith to the north he made twenti tablis, with fourti sil-

duelve curteyns oon to another, and he cou- plide other fuye to hem sif togidere; and he made handlis of icynet in the hemme of o curteyn on euer either side, and in lijck maner in the hemme of the tother curteyn, that the handlis schulen comen to gidere azens hem sif, and schulen be ioyned togidere; wherfor he yctide also fifti goldun cerelis, that schulen b'bite the handle of curteyns; and o curteyn 21 tabernacle was maad. He made also enleuene saies of the heeris of geet, to hile the roof of the tabernacle; o saie hadde thretti cu- 21 bitis in lengthe, foure cubitis in breede; alle the saies weren of o mesure; of whiche saies he ioynede fuye bi hem sif, and sixe other bi hem sif. And he made fifti handlis in the hemme of o say, and fifti in the hemme of the tother say, that tho schulden be ioyned to hem sif togidere; and 18 he made fifti bokelis of bras bi which the roof was fastned togidere, that oon hilyng weren maad of alle the saies. He 19 made also an hilyng of the tabernacle of the skynnes of rammes maad reed, and another veil aboue of skynnes of icynet. He made also stondynge tablis of the ta- 29 bernacle of the trees of Sechym; the lengthe of o table was of ten cubitis, and the brede helde o cubit and an half. Twey dentyngis weren bi ech table, that 22 the oon schulde be ioyned to the tother; so he made in al the tablis of the tabernacle. Of whiche tablis twenti weren at the mydday coost azens the south, with fourti founedemits of siluer; twey foun- dementis weren set vndur o table on euer either side of the corneris, where the den- tyngis of the sidis weren endid in the corneris. And at the coost of the tabernacle 25 that biholddith to the north he made twenti tablis, with fourti founedemits of siluer, 26
nerton footstakis, two footstakis bi eche tablis. A3ens the west forsothe, that is at that parti of the tabernacle that biholds the see, he mad six tables, and two other bi eche corners of the tabernacle bihynede, the whiche were ioyned fro benethe vnto abouen, and in to o ioynyng togidere thei waren born; so he made on eithir parti bi the corners, that eche tablis weren togidere, and hadden sixtene siluern footstakis, that is, two siluern footstakis under eche tablis. And he made berynge staines, fyue of the trees of Siclym to hold togidere the tablis of the tother side, and fyue othere berynge staines at the west coost of the tabernacle A3ens the see. And he made another beryngel staf, that shulde come thurys the myddyl tables fro corner vnto corner. And thilk tablid thingis he gildide, thotun the siluer footstakis of hem, and he made the circles of hem golden, bi the whiche the berynge barsen mystien thei bad yyne, the whiche and hem he couered with golden platis. And he made the veyle dyuuerse and sondrye, of iaicynt, and purpur, 'reed silk, and bijs foldid A3en, with browdrye werk; and foure pileries of the trees of Siclym, the whiche with the heedis he gildide, thotun the siluer footstakis of hem. And he made a tente in the entre of the tabernacle, of iaicynt, and purpur, reed silk, and bijs foldid A3en, with the werk of nedlis; and fyue pilers with her heedis, the whiche he couered with gold, and the brasun footstakis of hem he setide, the whiche he couered with gold.

tweyne other tablis bi eche corner of the tabernacle bihinde, whiche aren ioyned fro bynethe thel to aboue, and weren born in to o ioynyng togidere; so he made on euer either parti bi the corners, that tho weren eijte tablis togidere, and hadden sixtene fundemente of siluer, that is, twee fundemente yndur eche table. He made also barris of the trees of Siclym, fyue barris to holde togidere the tablis of o side of the tabernacle, and fyue othere barris to schappe cogidere the tablis of the tother side; and without these, he made fyue othere barris at the west coost of the tabernacle A3ens the see. He made also another barre, that schulde come bi the myddil tables fro corner til to corner. Forsothe he ouergildide tho wallis of tablis, and setide the siluern fundemente of tho, and he made the goldun serclisi of tho, bi whiche the barris myysten he broust in, and he hilide the same barris with goldun platis. He made also a veil dyuere and departid, of iaicynt, and purpur, and reed selk, and bijs foldid A3en, and broderie. He made also foure pilersis of the trees of Siclym, whyche pilerys with the heedis he ouergildide, and setide the siluern fundemente of tho. He made also in the entryng of the tabernacle a tent of iaicynt, and purpur, and reed selk and bijs foldid A3en bi the werk of ai brydrehe. And he made fyue pilerys with his heedis, whyche he hilide with gold, and he setide the brasun fundemente of tho, which he hilide with gold.
CAP. XXXVII.

13 Beseleel forsothe made also the arke of the trees of Sichyn, hauynge two cubites\(^a\) and an half in lengthe, and other\(^b\) half cubijt in brede, and the highte was of other half cubijt; and he clothid it with moost puyr gold with yyne, and with 2oute. And he made to it a golden crown 3bi enuyroun, 3etyngye fourde golden rynges bi foure corners of it, two rynges in the to side, and two in the tother. And he made berynge staues of the trees of Sichyn, which he clothide with gold, and the whiche he putte into the rynges that were in the sides of the arke, to bere it. 6And he made the propiciatorye, that is, Goddis spekyngye place, of moost puyr gold, of two cubites and an half in lengthe, and of other half cubijt in brede. 7Also two cherubyn of gold forgid, whiche he putte on either side of the propiciatorye, o cherub in the ouernest hight of the o parti, and 'that other' cherub in the ouernest hight of 'that other' parti; two cherubyn in either hightis of the propiciatorye, strechynyng out the wenges, and covenryng the propiciatorye, and hem seluen togidere, and it azenbiholdyngye. 10And he made the meet bord of trees of Sichyn, in lengthe of two cubites, and in brede of o cubijt, that hadde in heizt o cubijt and an half. And he enyrunge it with moost elene gold, and he made to it a golden brede bi enuyroun; and to thilke brede a golden coroun bitwix grauen of foure fyngris, and ypon it anther golden coroun. And he 3etide foure golden cercles, the whiche he putte into the foure corners, bi eche feet of the bord 2oute the coroun, and he putte into hem berynge staues, that the bord myste be

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\(^a\) cubite \(p.r.m.\)
\(^b\) an other \(b\)
\(^c\) the tother \(BDFH.\)
23 born. And thilk berynge stanes he made of trees of Sichym, and emuynrounde hem with gold. And the vessels to dyuere vses of the bord, eysev vessels, fols, and litil cuppes, and ensenserz of moost clene gold, in the whiche ben sacrifice of li-cours to ben offerd. And he made a candilstik, forgid of moost clene gold, of whose berynge staf, 3erdis, cuppis, and 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 3erde, and litil ballis togidere, and lilies; and three cuppes at the liknes of a note in o 3eerde, and ballis togidere, and lilies; the werk was euen of six 3eerdes, that 3eden out of the stok of the candelstik. In that forsothe berynge staf were foure cuppes, in maner of a note, and balle thur3 ech, and lilies; and the balle vnder the two 3eerdes bi thre places, the whiche togidere maken six 3eerdes, goyng out of o berynge staf; and thanne the ballis, and 3eerdes of it weren alle forgid of moost clene gold. And he maad seuen lanternes with her candelquenchers, and the vessels, where the snuffes ben quenchid, of moost clene gold. A talent of gold peyeside the candelstik with alle his vessels. And he maade the auter of meadl en_AES of the trees of Sichym, hauynge thur3 square eche cubitis, and in heijt two, of whose corners 3eden out hornes. And he clothide it with moost clene gold, with the fier pane, and walles, and hornes; and he made to it a litel golden crown by emuynrom, and two golden runyng vnder the crown, bi eche sides, that in hem ben put yn the berynge stanes, that the auter may be 28 born. Thilike forsothe berynge stanes he made of the trees of Sichym, and he co-

P cenceres DE. q sacrifices E sec. m. r Om. e pr. m. s o BDEPH. t Om. e pr. m.

24 the corown, and he puttilde barris in to the serclis, that the boord may be borun. And he made thoe barris of the trees of Sichym, and cumpasidhe thoe with gold. And he made vessels to dyuere vsis of the boord, vessels of vynegre, violis, and litil cuppis, and censeris of pure gold, in whiche they fletynge sacrifices schulen be offrid. And he made a candiliiste, betun 17 out with hamer, of cleneest gold, of whos barrs 3erdis, cuppis, and little run-
dels and lilies camen forth; sixe in euer 18 eithir side, thre 3erdis on o side, and thre on the tother side; thre cuppis in the maner of a note bi ech 3erde, and little rundels togidere, and lilies; and thre cuppis at the lienesse of a note in the tother 3erde, and little rundels togidere, and lilies; forsothe the werk of sixe schaftis, that camen forth of the 3tokie of the candelstik, was enene. Sotheli in 20 that barrs weren foure cuppis, in the maner of a note, and little rundels and lilies weren bi alle cuppis; and little run of the vesselis, and euerie. He made also seuenen lan-
ternes, with her 'snutyng tongis', and the vessels where 'tho thingis, that ben snyttid out', ben quenchid, of cleneest gold. The candelstik with alle his vessels weijede a talent of gold. He made also the auter 25 of encense, of trees of Sichym, hauynge a cubit bi square, and two cubitis in heijt; the, of whos corneris camen forth horns. And he clothed it with clem 26 neste gold, and the gridele, and wallis, and hornes; and he made to it a litel 27
CAP. XXXVIII.

1. And he made the anter of bren sacrifyce of the trees of Sichym, of fyue cubitis bi square, and of three in heijt; whose horns yeden out of the corners; and he couerde it with brasun plates. And he greithide into the vses of it dyuerse vessels of brass, cowdruns, toonges, fleshhokes, hokes, and fier pannes. And the gredyrne of it in manere of a nett he made brasun, and vnder it in myddil of the anter a 'fier panne'. Foure ryngis of a 8otun, be so feele heijtete of the netwse gredyrme, to the berynge staues to be put in, 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' in the sides of the anter. And thilk anter was not massyce, but holw3 of tabled thingis, and with yyne voyde. And he made a brasun lanatoyre, with his foot, of the shewers of wyymen, the whiche wachidden in the porche of the tabernacle. And the porche, in whos sowthe coost weren the tentis of bijs folden azen of an hundrid cubitis, twenty brasun pilers with her feet, the heedes of the pilers and as the granuyng of the werk siluer; 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 metal. In that forsothe coost the which

goldun coroun bi cumpas, and twoi goldun ryngis vndur the coroun, bi ech syde, that barrisi he putd in to the, and the other more be borun. Forsothe he made the2 barrisi of the1 trees of Sichym, and hilidek with goldun platis. He made also oile to20 the oynement of halewyng, and encese of swete smelnyng spiceriies, moost clene, bi the1 werk of 'a makere of oynementm.'

CAP. XXXVIII.

He made also the anter of bren sacrifice of the trees of Sichym, of fyue cubitis bi square, and of thre cubitis in heijte; whose horns yamen forth of the2 corneris, and he hilide it with platis of bras. And in to8 viso therof he made redi of bras dynerse vessels, caudruns, tongis, fleischhokis, hakis, and 'ressetiis of firis'. He made also the brasun gridile therof, bi thee maner of a net, and a 'panne for colis vndur it, in the myddis of the anter. And he setide foure ryngis, by so5 many endis of the gridile, to putte in the barris to bereo; and he made thee same6 barris of the7 trees of Sichym, and hilideh with platis of bras. And ledde in to the7 serclis8 that stoden9 forth in the sids of the anter. Forsothe thilke anter was not sadd, but holowe of thee bilyngis9 of tablis8, and voide with yyne. He made also a 'greet waischyng vessel of braso, with his foundemenk, of the myrours of wyymen' that wakiden in the 'greet streetk of the tabernacle. And he made the greet9 street1, in whose south coost weren tentis of bijs foldom azen, of an hundrid cubitis, twenty brasun pilers with her foundemen10 tis9, the heedis1 of pilers9, and al the granuyng of the werk, weren of siluer; enenez11 at the north coost the tentis, pilers, and foundements and heedis of pilers9, weren of the same mesure, and werk, and metal.
bholdeth\(^x\) the west, weren tentis of fifti cubites, ten pilers with her Basel sun, and the heedes of the pilers, and al the graunyng of the werk, silueren. Forsothe azen the est greihide tentis of fifti cubites, of the whiche o side helle fiftene cubites of three pilers with his feet; and in 'that other\(^y\) party, for bitwix either he made the entre of the tabernacle, weren the tentis even of fiftene cubites, thre pilers, and so feelce feete. Alle the tentis of the porche bijs folden azen hadde co- uerde.

The feet of the pilers weren brasun, the heedes forsothe of hem with alle her graunyngs silueren\(^z\); but and thilk pilers of the porche he clothe with siluer. And in the entre of it he made a tent with needle\(^a\) werk, of iacynt, and purpur, and reed clooth, and of bijs folden azen, the whiche hadde twenti cubites in lengthe, the heij forsothe was of fyue cubitis, affir the mesure that alle the tentis of the porche hadden. The pilers forsothe in the comyn ymne weren foure, with brasun feete, and the heedes of hem, and the graunynges silueren; the litil stakis forsothe of the tabernacle and of the porche by enyronn he made brasun. Thes ben the instrumentis of the tabernacle of witnessing, that ben numbered out after the heestis\(^b\) of Moyses in the scrymoyynes\(^c\) of Leuytis, by the hoond of Ythamer, sone\(^d\) of Aaron, prrest\(^e\). Thiche thingis Beseleel, the sone of Hury, the sone of Hur, of the lynage of Juda, the Lord bi Moyses comaundynge, hadde 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 brownder, and a worcher with nedlis,\(^f\) iacynt, and pur-24 pur, 'reed clooth, and bijs. Al the gold

Forsothe in that coost that bholdith the twelwest weren tentis of fyfty cubitis, ten brasun pilers with her foundements,\(^g\) and the 'heedis of pilers, and al the graunyng of werk, weren of siluer. Sotheli azen 13 the east he made redi tentis of fifti cu-14 bits, of whiche\(^h\) tentis o side helle\(^i\) fiftene cubitis of thre pilers with her foundements;\(^w\) and in the tother\(^s\) side, for he 15 made the entryng of the tabernacle bitwixe euer either, weren tentis cueni of fiftene cubitis, thre pilers, and so many foundements.\(^t\) Bijs foldid\(^a\) azen bidade 16 alle the tentis of the greete street.\(^b\) The 17 foundements\(^c\) of pilers\(^d\) weren of bras; forsothe the heedis of tho pilers, with alle her graunyngis, weren of siluer; but also he clothe\(^c\) with siluer tho\(^i\) pilers of the greete street.\(^b\) And in the entryng thereof\(^o\) he made a tente, bi 'werk of broderie, of iacynt, purpur, vermyloun,\(^k\) and of bijs foldid\(^a\) azen, which\(^m\) tente hadde twenti cubitis in lengthe, and the heijthe was of fyue cubitis, bi the\(^n\) mesure which\(^o\) alle the tentis of the greete street\(^b\) hadden. Forsothe the pilers in the entryng weren foure, with brasun foundements, and the heedis of tho pilers and graunyngis\(^s\) weren of siluer; and he made brasun stakis of 20 the tabernacle, and of the greete street, bi cumpas. These ben the instrumentis\(^p\) of 21; In Ehreit it is, these ben the numbers.\(^q\)

\(^x\) bholdeth to E pr.m. \(^y\) the other Beg. \(^z\) siluer E. \(^a\) needle BR. \(^b\) haste BDEH. \(^c\) scrymoynte E pr.m. \(^d\) the sone E pr.m. \(^e\) the prrest E pr.m. \(^f\) needles BR. \(^g\) vermyloun E pr.m.

\(^b\) basis I. \(^c\) Om. pr. \(^d\) Om. GMQ. \(^e\) pilers heedis I. \(^f\) the whiche I. \(^h\) hadde I. \(^i\) basins I. \(^k\) other I. \(^l\) fee s. \(^m\) basins I. \(^n\) folden I. \(^o\) ence I. \(^p\) basins I. feet s. \(^q\) the pilers I. \(^r\) baidhe I. \(^s\) the isks. \(^t\) eentt I. \(^u\) bronderie werk I. \(^v\) of purpur K. \(^w\) vermyloun ever rede cloth nemoxs. \(^x\) folden I. \(^y\) the whi I. \(^z\) Om. I. \(^s\) that 10 sec. I. \(^t\) ente I sup. ras. I. \(^u\) the graunyng I. \(^v\) eentt I. \(^w\) heest I. \(^x\) cerynomyes, that is, scrymoyne BC. \(^y\) the sone I. \(^z\) the whiche I. 

\(^t\) the sone I. \(^x\) fulfillid I. \(^y\) the sone I. \(^z\) Om. w. \(^a\) tapenere, that is, wemyng of diverse colours BC. tapenere dgonnt. tapenere ELP. that is, a peytour K marg. \(^b\) or W.
that was spentid\(^b\) in the werk of the seyntuare, and that was offerd in 3iftis, was of twenti and nyne\(^h\) talentis, and of seuen hundrid and thretti sicis, at the mesure 25 of the seyntuare. There was forsoto offerd of hem that camen to the noumbr, fro twenti yeer and abowe, of six hundrid thre thousynd and of fyue hundrid and 28 fifti men of aarnmes. There weren forthermore an hundryd talentes of siluer, of the whiche ben 3oten the footstakis of the seyntuare, and of the entre, where 27 the veyle hongith ; an hundred footstakis ben maad of an hundryd talentes, eche talentis 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 forsothe there weren offerd talentes seuenti and two thowsynd, and foure hundrid 30 one more siclis. Of the whiche ben 3oten footstakis in the entre of the tabernacle 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 comynyg yn of it, and litle stakis of the tabernacle, and of the porche al aboute.

CAP. XXXIX.

1 Off iacynt forsothe, and purpur, 'reed clothk\(^k\), and bijs, he made the clothis, with whiche Aaron was clothid yn, whanne he mynustryde in the hoolise, as 2 the Lord commaundide to Moyses. Thanne he made a coope of gold, iacynt, and purpur, and cocto twies died, and bijs 3 azen foldid, with browdrye werk ; and he cutte ther yn goldoun peeses, and he made hem ino thredes, that thei mytjen be
cynt, purpur, vermyloun and bijs. At the 24 gold that was spentid in the\(^c\) werk of seyntuari,\(^d\) and that was offerd in 3iftis, was of nyne and twenti\(^f\) talentis\(^f\), and of seuen hundrid and thretti\(^s\) sicis, at the mesure of seyntuari\(^i\). Forsothe it\(^k\) was offerd of hem\(^j\) that passiden to noumbr\(^m\) fro\(^m\) twenti yeer and abowe, of six hundrid\(^a\) and thre thousand, and fyue hundrid and fifti of armed men. Furthermore\(^a\), an hundrid talentis of siluer weren\(^l\), of the whiche the foundements of the seyntuari weren 3oten to togidenere, and of the entryng, where the veil hangith ; an hundrid foundenuris weren maad of an hundrid talentis, and\(^n\) for ech\(^o\) foundement was ordeyne\(^o\) talent. Forsothe of a thowsynde seuene hundrid and 'thre scoor and fiftene\(^i\) siclis he made the heedis of the pilers\(^l\), and he clothide tho same pilers with siluer. Also of bras weren offerd 29 'thre scoor and twelve\(^w\) thowsynde talentis, and foure hundrid sicis once. Of whiche\(^o\) the\(^c\) foundemenus in the entryng of the tabernacle of witnessyng weren 3oten, and the brasun auter, with his gridele, and al the vessels that perteynen to the vss therof, and the foundemenus of the grec\(^{31}\) street,\(^a\) as wel in the cumpas, as in the entryng therof, and the stakis of the tabernacle, and of the grec street\(^{4}\) bi cumpas.

CAP. XXXIX.

Forsothe of iacynt, and purpur\(^b\), ver\(^-\) myloun, and bijs\(^c\), he made clothis, in which Aaron was clothid, whanne he mynustryde in hooli thingis, as the Lord commaundide to Moises. Therfor he made the 'cloth on the schuldris\(^d\) of gold, iacynt\(^c\), and purpur\(^c\), and of reed selk twies died, and of bijs foldid\(^k\) azen, bi werh\(^3\) of broderie; also he kittede thinne\(^k\) goldun plats, and made\(^l\) thinne in to threedis\(^m\),

\(^{a}\) pendid \(A\). \(^{b}\) of nyne \(BDH\). \(^{c}\) scypulse \& \(pr\). \(^{d}\) vermyeke \& \(pr\).
and the Lord commaundide to Moises. And he grethide two onychyn stones, boundun and closid with gold, and grauen with gemmarye craft with the names of the sones of Yrael; six names in 'that o\(^{1}\) stoon, and six in 'that other\(^{m}\), after the ordre of the birth of hem. And he putte hem in the sydes of the coope, into mynde\(^{n}\) of the sones of Yrael, as the Lord commaundide to Moises. And he made the breest broche with browdrye craft, after the werk of the coope, of gold, iacynct, purpur, and cecto twies died, and bijs foldun a\(^{\text{a}}\)len, double, four corned\(^{e}\), of the mesure of a spanne. And he putte in it foure ordres of gemmes; in the first veers was saarde, topazi, smaran\(^{d}\); in the seconde, carbuncle, saphirij, iasp; in the thridde, ligury, achatase, amatist; in the ferthe, crisolit, onychyn, and beril; enyround and enclosid with gold, bi her ordres. And thilke twelve stonys weren graun with the names of the twelwe lynages of Yrael, ech after the name of eche. And thei maden in the breest broche little cheynes, cleuyngye to hem seluen togider, of moost puyr gold, and two hokis, and as feele golden rynges. Forsothe the rynges thei putten in either side of the breest broche, fro the whiche shulden honge the two golden cheynes, the whiche thei setten yn with hokis, the whiche stoden ouer\(^{a}\) aferre in the corners of the coope. Thees thingis and\(^{p}\) befor and bihynde so acordiden to hem seluen, that the coope and the breest broche streyt my\(^{7}\)yen be knyt togider to the girdil, and with rynges strengere cow-

that tho\(^{o}\) moun\(^{v}\) be fold\(^{\text{d}}\) a\(^{\text{e}}\)len, with the war\(^{g}\) of the formere colours; and he made tweyne hemmes couplid to hem sifl togider, in euuer either side of the ends; and he made\(^{c}\) a girdil of the same co\(^{s}\)LOURIS, as the Lord commaundide to Moises. And he made redi twei\(^{\text{t}}\) stony\(^{s}\) of onychyn\(^{*}\), boundun and closid in gold, and grauen, bi the craft of worchere\(^{a}\) in iemmys, with the names of the sones of Israel; sixe names in o\(^{\text{t}}\) stoon, and sixe in the tother stoon, bi the ordre of her birth. And he set tide\(^{m}\) tho\(^{s}\) stoonus in the\(^{3}\) sidis\(^{o}\) of the clooth on the schuldris\(^{b}\), in\(^{b}\) to a memorial of the sones of Israel, as the Lord commaundide to Moises. He\(^{e}\) made also the\(^{1}\) rational\(^{a}\), by werk of broiderie\(^{\text{c}}\), bi\(^{\text{g}}\) the\(^{\text{c}}\) werk of the clooth on the schuldris\(^{b}\), of gold, iacynct, purpur\(^{\text{p}}\), and reel selk\(^{i}\) twies died, and of biis fold\(^{\text{k}}\) a\(^{\text{a}}\)len; he made the rational\(^{1}\) foure corned, double, of the mesure of foure fyngris. And set tide\(^{m}\) thereyn founord is iemmys; in the firste ordre was sardius, topazius, smaran\(^{d}\); in the seconde\(^{n}\) was carbuncle\(^{\text{p}}\), sa\(^{\text{\text{I}}}\) fir, iaspis\(^{\text{p}}\); in the thridde ordre was ligu\(^{\text{\text{I}}}\) ric, achatase, amatiste; in the fourth ordre\(^{r}\) was crisolite, onychyn, and berilie, compassid and enclosid with gold, bi her ordris. And tho twelve stonys weren graun\(^{\text{m}}\) with twelve names, of the\(^{q}\) lynage\(^{t}\) of Israel, alle stony\(^{s}\) bi hem siff, bi the names of alle lynagis\(^{t}\) bi hem siff. Thei maden\(^{\text{t}}\) also in the rational\(^{a}\) little cheynes, cleuyngye to hem siff togider, of pureste gold, and twye hokis, and so many ryngis of gold. Forsothe thei setted\(^{\text{m}}\) the ryngis on\(^{w}\) euuer either side of the rational\(^{\text{t}}\), of\(^{\text{r}}\) 17 which ryngis twei golden cheynes hangiden, which thei setted\(^{\text{m}}\) in the hokis, that stonden\(^{\text{a}}\) forth in the corneris of the 'clooth on the schuldris\(^{b}\). These\(^{c}\) acordiden\(^{a}\)
plid, the whiche theiacyncynne filete isoyned, lest large thei mytyn loose, and be meuyd togidere fro hem seynen, as the 
20 Lord comandide to Moyses. And thei maken the coope coute, al iacyntynez; 
21 and a hode in the ouerest part, azen the myydel, and a hemme weuyd al aboute 
22 the hode; benethe forsothe at the feete 
opwmbne garnettis of iacynt, purpur, and 
23 reed clothi, and biys folden azen; and 
litil bellis of moost puyr gold, the whiche 
thei puttiuden bitwix the pownbne 
garnettis, in the nether more party of the 
24 coote bi emyrroun; a litel golden belle 
and a pownmbne garnet; with which 
anowrned the bishop 3ede, whanne he 
visid the office, as the Lord comandide 
25 to Moyses. And thei maken biys coootis, 
with weuen werk, to Aaron and to sones' 
of hym, and mytrys with her litil crownes 
26 of biys, and biys lynneyn breches; the 
girdil forsothe of biys foldun azen, iacynt, 
purpur, and 'reed clothi', twynnyn with 
neelde craft, as the Lord hath comandide 
26 to Moyses. And thei maken the plate of 
holi worshipyn of moost puyr gold, and 
thei grauened in it with gennary werk, 
28 The holi of the Lord. And thei streyn-
eden it with the mytre with a iacyntyne 
filete, as the Lord comandide to Moyses. 
29 Thanne was ful maad al the werk of the 
tabernacle, and of the roofe of witnes-
ysyn; and the sones of Irael maken alle 
thingis that the Lord comandide to 
30 Moyses. And thei offerden vp the tabe-
rnacle, and the roofe, and alle the neces-
saries', rynges, tablis, berynge stanes, pil-
ers, and footstakis; a couertour of wether 
skyynnes maad reed, and another couer-
tour of blew skyynnes; the yeyle, the arke, 
33 the berynge stanes, the propiciatory; the 
meetbord with the vessels, and the looues 
36 of proposicioun; the candelstik, lanterns, 
sow to hem sill, bothe' biforn and bihynde, 
that the' cloth on the schuldris, and the 
racionali, weren knytz togidend, fastned to 19 
the' girdil, and copueld ful strongli with 
ryngis', whicha reyngis a lace of iacynt 
oynedeq togidere, lest tho weren loose', 
and 'fletiden don', and weren moned ech 
from other, as the Lord comandide to 
Moises. Thei maken also a coote on the 20 
schuldris', al of iacynt; and the hode in 21 
the hijere part, aboute the myddis, and a 
wounn hemme, bi the cumpas of the hode; 
forsorte bynesthe at the feet pyn6 applis 22 
of iacynt, and' purpur, and vermlynoum, 
and biys foldid' azen; and litle* bellis of 23 
pureste gold, whiche thei settiden bitwixe 
pumgarnadis', in the 'lowest part' of the 
coote', bi cumpas; a goldun litel belle, and 24 
a pyn apple; with whiche the bishop 3ede 
ourned, whanne he 'was set in servyceu', 
as the Lord comandide to Moises. Thei 25 
maden also coootis of biys, bi wounn werk, 
to Aaron and to hisec sones, and mytres 26 
with smale corounys of biys, and lynyn 27 
clothys of biys; forsothe a' girdil of biys 28 
foldid' azen, of iacynt, purpur, and verm-
ynoum, departid bi craft of broyderie, as 
the Lord comandide to Moises. Thei maken 29 
also a plate of hooli worshipyn, of pureste 
gold, and thei writeden* therymme bi werk' 
of a worchere in iemmes, The hooli of the 
Lord. And thei bounden it with the my-
tre bi a lace of iacynt, as the Lord co-
mandide to Moises. Therfor* al the werk 
of the tabernacle, and the hilyng of the 
witnessyng, was perforned; and the sones 
of Israel diden alle thingis whiche the 
Lord comandide to Moises. And thei 32 
offeriden the tabernacle, and the roof, and 
al the purtenaunce, ryngis, tablis, barris, 
pileris5, and foundementis 5; the hilyng of 33 
'skyynnes of rammes5, maad reed, and an-
other hilyng of skynnyes of iacynt; the 34

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* vermyle E pr. m. † the sones e. * vermyle E pr. m. ‡ neelde ne. ‡ hustylment E pr. m.

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* Om. 18. 1 Om. 18. 5 coope 18. 5 breest broche s. 7 knyttide 18. 1 k and fastned 18. 1 Om. E.
i the ryngis. 1 the whiche 1. 0 thei s. 1 lousid 18. 1 slakid 18. 7 the coop coot or aube s. 6 hood or the amyg s. 1 thei maad pynn abw. weren pyn 18. 6 Om. pires. 4 folde 18. 7 thei maad little ne. 7 the pumgarnadis 18. 7 homme 18. 6 aube s. 6 vyside his office s. 6 thei maad a absw. e folde 18. 6 write c sec. b. billes. 6 the werk w. craft is. 6 granaer 18. 6 wherfor n. 5 k and pileris. 6 plaits w. 6 Om. a. 6 the foundementis s. the baasis 1. 1 of the r. 6 ramne skyynnes s.
And the vsable thingis of it, with the tholye; the goldun anter, and the oyemente, and the maad encese of the swete spices; and the tente in the enetre of the tabernacle; the brassun anter, the netwise gredyrne, berynge stanes, and alle the vesseles of it; the lauatorie with his yfoote; the tentis of the porche, and the pileris with her feet; the tente in the enetre of the porche, and the litil cordis of it, and the litil stakis. No thing failide of the vesseles, that weren commandid to be maad into the seruyce of the tabernacle, and into the roofe of the boond of pees. And the clothis whiche the prestis vseen in the seynytarie, Aaron, that is, and the sones of hym, offerden the sones of Yrael, as the Lord commandide. The whiche thingis after that Moyses saw3 alle thingis fullilid, blisside to hem.

CAP. XL.

1 And the Lord spak to Moyses, seiynge,
2 The first moneth, the first day of the moneth, thow shalt reere the tabernacle of witnessyng. And thow shalt putte in it the arke, and thow shalt leue before it the veile. And the meatbord broweth forth thow shalt putte vpon it, that with rist ben commandid. The candelstyk shal stonde with his lanterns, and the goldun anter, in whiche shal be brent the encense before the arke of witnessyng. The tente in the enetre of the tabernacle thow shalt sett; and befor thm the anter of alle brent sacrifices, the lauatorie betwix the anter and the tabernacle, which thow shalt fullilide with water. And thow shalt enyroun the porche with tentis into the comynge yn of it. And the oyle of anoyntyng takun thow shalt anoynte the tabernacle, veil, the arke, barris, propiciatorio; the boord with vesseles, and with the loones of settyng forth; the candelstike, lanternes, and the purtenauncis of tho, with oile; the goldun anter, and oyemente, and encense of swete smellynge spiceries; and the tente in the enryng of the tabernacle; the bra sun anter, gridile, barris, and alle vesseles therof; the 'greet waischynge vessele, with his foundement; the tentis of the greet street, and the pileris with her foundements; the tente in the enryng of the greet street, and the coorisd, and stakis therof. No thing of the vesseles failide, that weren commandid to be maad in to the seruyce of the tabernacle, and in to the roof of the boond of pees. Also the sones of Israel ofriden the clothis whiche the prestis, that is, Aaron and hise sones, vseen in the seynytarie, as the Lord co maundide. And aftir that Moyses sij alle tho thingis fillid, he blesside hem.

CAP. XL.

And the Lord spak to Moyses, 'and seide, In the first moneth, in the firste dai of the monethe, thow schalt reise the tabernacle of witnessyng. And thow schalt sette the arke therynde, and thow schalt leene a veil before it. And whanne the bord is borun, thou schalt sette ther onne the thingis, that ben commandid iustli. The candelstike schal stonde with hise lanternes, and the goldun anter, whereynne encense is brent bifor the arke of witnessyng. Thow schalt sette a tente in the entryng of the tabernacle; and bi for it the auter of brent sacrifice, the waischynge vessele, bitwixe the auter and the tabernacle, which waischynge vessele thou schalt fille with water. And thou schalt cumpas the greet street, and the entryng therof with tentis. And whanne

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v sacrifice BDEFH.

a and the 1s. b berynyng stanes 1s. the barris K. P and the propriaticer 1. the prop. K. and prop. s. 9 Om. c. t the oyemente 1s. girdel K. t the vessels GIS. u lauatorie 1s. v baas 1. foot s. w entree 1s. x the G. y baas 1. foundement s. z porche 1s. a the stakis 1s. b was 1s. e Om. 1s. d Om. forwept pr. m. e fullilid 1s. f seynge 1s. g areere 1s. h with yyne it 1s. i mete bord s. k browt s. l therynde s. m iustli eather bi the lane wc. iustli eather bi resonable cnummer onynix. n the encense 1s. o thou schalt sette the bc. shal be the s. p thou schalt sette the bc. q lauatorie 1s. r shal be bitwixe s. t the which 1. u lauatorie 1s. v porche 1s.
with his vessels, that thei ben halowid;
10 the autter of al brent sacrifice, and al the
11 vessels of it; the launatorye with his foot.
12 Al with the oyle of anoynthyng thou shalt
sacre, that thei ben holi of halowes. And
shalt sett Aaron and the sones of hyam at the dore of the tabernacle of wit-
13 ness, and, wasshen with water, thou shalt clothe with holi clothes, that thei
mynystre to me, and the anoynthyng of
14 hem profite into euerlastynge presthod.
15 And Moyses diede alle thingis that the
16 Lord comaundid. Thanu the first mon-
17 thet of the seeonde see, the first day of
the moneth, the tabernacle was sett.
18 And Moyses areryde it, and sett the ta-
19 bles, and the footstakis, and the berynge
20 starch, and he setteth the pilers. And he
strauyte the roode ypon the tabernacle,
the couertour in sett aboue, as the Lord
21 comaundid. And he putte the witness-
yng in the arke with ymne, berynge staines
vnder sett, and Goddis answeyryng place
22 ther aboue. And thanne he hadde broyt
yn the arke into the tabernacle, he hogy-
23 ide befor it the veyle, that he fulfille
24 the heest of the Lord. And he putte the
mebetvod in the tabernacle of witnessyng,
at the north couse, with outen the veyle,
25 ordeyned before the loounes of proposicion,
26 as the Lord comaundide to Moyses. And
he putte the caundestik in the tabernacle
of witnessyng, "for aynn the mechetb,
27 in the south part, sett bi ordre the lan-
terns, after the heest of the Lord. And
he putte the goldun autter vnder the roode
28 of witnessyng, ayns the veile, and he brent
ypn it encense of swete smellynge
spices, as the Lord comaundide to Moyses.
29 And he putte the tente in the eentre of
27 the tabernacle, and the autter of alle brent
28 sacrifies in the vestiarie of witnessyng,
30 thou hast take oyle of anoynthyng, thou
shalt anoynthe the tabernacle, with his
vessels, that the be halowid; the autter of
31 brent sacrifice, and alle vessels therof;
32 the 'waishching vessel', with his founde-
33 ment. Thou shalt anoynthe alle thingis
with the oyle of anoynthyng, that the be
34 hooli of hooli thingis. And thou shalt
35 present Aaron and hise sones to the dore
of the tabernacle of witnessyng; and,
36 whanne thei ben 'waishid in' water, thou
shalt clothe hem with hooli clothis, that
37 thei mynystre to me, and that the anoyn-
thyng of hem profite in to euerlastynge
presthod. And Moyses diede alle thingis
38 whiche the Lord comaundid. Thenfor
39 in the firste monethe of the seeunde see,
in the firste dai of the monethe, the
40 tabernacle was set. And Moises reyside
41 it, settide the tablis, and foundements,
42 and barris, and he ordeynede pilers; and
43 'spredde abrood the roof on the taber-
nacle, and puttide an lilyng aboue, as the
44 Lord comaundide. He puttide also the
45 witnessynge in the arke, and he settide
46 barris withynne, and Goddis answeyryng
47 place aboue. And thanne he hadde broyt
48 the arke in to the tabernacle, he hangide
a veile biforn it, that he schulde fille the
49 comaundement of the Lord. He e settide
50 also the boord in the tabernacle of wit-
nessyng, at the north couse, without the
veil, and he ordeynede the loounes of set-
51 tyng forth biforn, as the Lord comaundide
to Moises. He settide also the candil-
52 stike in the tabernacle of witnessyng, euene
ayns the boord, in the south side, and
53 settide lanternes bi ordre, bi the com-
aundement of the Lord. He puttide
54 also the goldun autter vnder the roof of
witnessyng, ayms the veile, and he brent
55 theronne encense of swete smellynge

\[\text{w hen wasshen e.} \quad * \text{had comaundid BDEPH sec. m.} \quad y \text{fro the coost of E pr.m.} \quad z \text{the encense E.}
\]
\[\text{a sacrifçce BDEPH.}\]

\[\text{v the oyle k.} \quad w \text{the vessels is.} \quad x \text{launotie is.} \quad y \text{ban is.} \quad z \text{thei n.} \quad a \text{weise with l. wasshen in k.}
\]
\[\text{b in is.} \quad c \text{that is.} \quad d \text{set forth s.} \quad e \text{arcreide is.} \quad f \text{he sette is.} \quad g \text{basis i.} \quad h \text{strejiyte out is.}
\]
\[\text{i ypon is.} \quad k \text{he putte is.} \quad l \text{putte is.} \quad m \text{witnessynge, that is, the tablis of the lave ACKNX.} \quad n \text{sette}
\]
\[\text{the i. sette s.} \quad o \text{he sette Goddis ac.} \quad p \text{fulfille ISMW.} \quad q \text{heest is.} \quad r \text{and he s.} \quad x \text{sette i. putte s.}
\]
\[\text{t Om. s.} \quad u \text{mete table s.} \quad v \text{him is.} \quad w \text{sette is.} \quad x \text{mete table s.} \quad y \text{he sette is.} \quad z \text{the lanternes s.}
\]
\[\text{a maundement i. heest s.} \quad b \text{putte is.} \quad c \text{witnessynge, that is, of the tabernacle ac.} \quad d \text{ther ypon is.}\]
offrynge in it al brent sacrifice, and sacrifice, as the Lord hadde\textsuperscript{a}\textsuperscript{a} commaundide. 

He settide\textsuperscript{c} also a tente in the entring of the tabernacle to Moises\textsuperscript{4}. He settide\textsuperscript{c} also a tente in the entring of 26 the tabernacle, and the\textsuperscript{a}\textsuperscript{a} auter of brent sacrifce in the porche\textsuperscript{1} of the\textsuperscript{k} witnessryng, and he offride therynelle\textsuperscript{1} brent sacrifice, and sacrifices, as the Lord commaundide. Also he ordeynede the 'waicschyng vessel\textsuperscript{m}', 28 bitwixe the tabernacle of witnessyng and the auter, and fillide\textsuperscript{d} it with watir. And 29 Moises, and Aaron, and his sones, waischiden her hondis and feet\textsuperscript{6}, whanne thei 30 entred into the roof\textsuperscript{os} of boond\textsuperscript{p} of pees, and nei3eden to the auter, as the Lord commaundide to Moises. And he 31 reyside\textsuperscript{c} also the 31 greet street\textsuperscript{f}, bi the\textsuperscript{e} cumpas of the tabernacle and of the auter, and settydle\textsuperscript{1} a tente in the entring therof. Affir that alle thingis weren perfitt maad, a clowde 32 hiilde the tabernacle of witnessyng, and the glorie of the Lord fillide\textsuperscript{e} it; nether\textsuperscript{33} Moyses my3te ente in to the tabernacle of the\textsuperscript{v} boond of pees, while the clowde hiilde alle thingis\textsuperscript{w}, and the maieste of the Lord schyneide, for the clowde\textsuperscript{e} hilide alle thingis. If ony tymne the clowde lefte the\textsuperscript{34} tabernacle, the sones of Israel 3eden forth bi her campanyes; if the clowde hangide\textsuperscript{35} above\textsuperscript{e}, thei dweliden in the same place; for the clowde of the Lord restide on the 36 tabernacle bi dai, and fier in the ny3t, in the sijt of the pupilis\textsuperscript{a} of Israel, bi alle her dwellyngis.

Here endith Exodus and now bigyneth Leuytici\textsuperscript{f}.

\textsuperscript{a} Om. e pr. m. \textsuperscript{b} ney3tiden DEH. ney3eden DF. \textsuperscript{bb} Om. e pr. m. \textsuperscript{c} Om. e pr. m. \textsuperscript{d} horn gly pr. m.

\textsuperscript{f} Here endith Exodus and here bigyneth Leuytici b. Here endith Exodus and bigyneth Leuytici e. No final rubric in BPH.

\textsuperscript{1} him is. \textsuperscript{2} sette 18. \textsuperscript{b} he settide the porche, that is, in the grete street pe. \textsuperscript{k} Om. gi3er pr. m. 

1 there b. \textsuperscript{m} leuantie to sup. ras. s. \textsuperscript{q} he fillide to sup. ras. s. \textsuperscript{r} her feet therynde to sup. ras. her feet s. 

20 tabernacle a pr. w. \textsuperscript{p} the boond 18. \textsuperscript{q} areride 18. \textsuperscript{r} street, that is, pilerys and curlys cloynge the grete street NXX. porche 18. \textsuperscript{s} Om. t. \textsuperscript{e} he sette 18. \textsuperscript{u} fullilde 18. \textsuperscript{v} Om. GISX. \textsuperscript{w} the thingis e. 

\textsuperscript{a} clothing o. \textsuperscript{a} cloth o. \textsuperscript{x} ther above 18. \textsuperscript{a} peple s. \textsuperscript{b} Here endith the book of Exod and bigyneth Leuytici. xx. Here endith E. and here bigyneth Leuytici. \textsuperscript{f}xw. Here endith E. and bigyneth the book of Leuytici. dr. Here endith E. and bigyneth a prolog\textsuperscript{+} on Leuytici, and this it is. a. Here endith E. and bigyneth Leuytici. \textsuperscript{m}x. Here endith the book of E. and here bigyneth a Prologhe on the book of Leuytici. m. Here endith the book of E. and bigyneth the book of Leuytici. s. No final rubric in ELEPT.

\textsuperscript{+}The Prologue referred to is included in the General Prologue, p. 4.
This book of Leuitici makith mencion, how God tauge the sones of Israel, by 
Moyses, to offre sacrificis to the Lord of oxen, and of scheep, of lambren, and of geet;
and for which synne what sacrifice oweth to be doon to the Lord; and the manere of
brennyng, and of offering; 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
slowy Nadab and Abyu, prestis, the sones of Aaron, for negligence doon in the auter.
Also the Lord techith the children of Israel discrecnioun 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 sacrificis for his cleasing.
Also the Lord techith hem to fyle abhomynaciouns, whiche the peple of Canaan vshed,
for whiche thei weren cast out of her lord; and to kepe hise commaundements and
lawis; and to vse trewe mesure, and trewe weyte, in biyng and silling, for the drede
of God. **Here begynneth the prologue, and here bigynneth the book of Leuitici**

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**Here begynneth the bok of Leuiticus**.

**Here bigynneth Leuytici**.

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**CAP. I.**

1 THE Lord forsothe clepide Moyses, and spak to hym from the tabernacle of
2witnessyng, seiyng, Spek to the sones of Yrael, and thou shalt seie to hem, The 
man that offreth of yow an oost to God of the beestis that is, of oxen, and of
3sheep, offryng slawn sacrificis, if al brent
sacrifice were the offryng of hym, and of
the droue, a maal with ouen wenwe he
shal offre at the dore of the tabernacle
of witnessyng, to plese to hym the Lord.
4And he shall putte the hondes vpon the
heed of the oost, and it shall be acceptable,

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*From F. Leuiticus*. No initial rubric in *ADEH*, but only running title.

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*This Prologue is from M.*

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*Here bigynneth the book of Leuitici. E.P.*

---

*Here bigynneth the iij. book, that is Leuiticus.* No initial rubric in *qr*, but only running title.

---

*seiyng s.*

---

*his hondis is.*
and profitynge into the clensyng of hym. And he shal offre a calf before the Lord, and the sones of Aaron, the preest, sullen offre the blood of it, shedyng bi emyn-
ronn of the auter, that is before the dore of the tabernacle. And the skyn of the oost drawyn of, the greet lemes thei sullen kit in gobetis; and thei schulen leye fier in the auter maad biforn the heep of wodde; and the lemes that ben kynt abowe ordeynynge, the heed, that is, and alle that cluen to the wame, the entrails and the feet wasse with watir; and the preest shal brene hem upon the auter in to al brent sacrifice, and swete smel to 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 the same with oaten wemme, and he shal offre at the side of the auter that biholdith to the north, biforn the Lord. The blood forsothe of it the sones of Aaron shulen heede upon the auter bi emynronn, and thei shulen dynyde the lemes, the heed, and alle that cluen to the wame, and leie upon the wodde, to the which fier is to be vnder putte; the entrails forsothe, and the feet thei shulen wasse with watir; and the preest shal brene alle thingis ofred upon the auter into brent sacrifice, and most swete smel to the Lord. If forsothe of the briddis the offeryng of brent sacrifice were to the Lord, of tur-
surs, or culuer briddis, the preest shal offre it at the auter; and the heed crokid azen to the necke, and the place of a wounde broke, he shal make the blood renne down upon the brenke of the auter. The litil bleedre forsothe of the throth, and the fetheris, he shal cast out baside the auter, at the east coost, in the place where askis ben wonte to be cast out; and he shal breke the wynges of it, and acceptable, and profityng in to clensyng of hym. And he shal offre a calf biforn the Lord, and the sones of Aaron, preestis, schulen offre the blood thereof, and thei schulen schede bi the cumpas of the auter, which is biforn the dore of the tabernacle. And whanne the skyn of the sa-sacrifice is drawyn awei, thei shulen kitte the membris in to gobetis; and thei schulen biside thei shulen thei shulen sullen maak an heep of wode biforn; and thei schulen ordeyne abowe the trees the thingis that ben kit, that is, the heed, and alle thingis that cluen to the wame, whanne the entrails and feet ben waischd with watir; and the preest schal brene tho on the auter, in to brent sacrifice, and swete odour to the Lord. That if the offeryng is of little beestis, a brent sacrifice of sheep, ethir of geyt, he shal offre a male beeste with out wem, and he schal ofre at the side of the auter that biholdith to the north, biforn the Lord. Sothei the sones of Aaron schulen schede the blood therof on the auter 'bi cumpas', and thei schulen parte the membris, the heed, and alle thingis that cluen to the wame, and thei schulen putte on the trees, vndir whiche the fier schal be set; sothei thei schulen waische in watir the entrails and feet; and the preest schal brene alle thingis ofred on the auter, in to brent sacrifice, and swettest odour to the Lord. Forsothe if the offeryng of brent sacrifice to the Lord is of briddis, of turtils, and of culuer briddis, the preest schal offre it at the auter; and whanne the heed is writhun to the necke, and the place of the wounde is brokyn, he schal make the blood renne down upon the brenke of the auter. Sothei he schal caste forth the litil bladdir of the throth, and fetheris bisidys the auter, at

b be A. c the aksis E. d beth bdeeH.
not kyte, ne\(^e\) with yrune dynde it; and he shal brende it vpon the aueter, fer vnder put to the wode; al brent sacrifice it is and ofrynes of mostwe smel to the Lord.

CAP. II.

Whanne a lijf ofreth ofrynes of sacrifice to the Lord, tryed flour shall be the ofrynes of him. And he shal heelede vpon 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 aueter, into most 3 swete smel to the Lord. That forsothe that leeneuh of the sacrifice shal be of Aaron and of\(^e\) his sones, holi of halowes of ofrynes of frynges\(^b\) to the Lord. Whanne forsothe he shal offre baake sacrifice of tried flour in the oen, that is, looys with outen sourdow\(^3\), spreynyt with oyle, and the\(^5\) ther kaakis medlid with oyle; if thin ofrynes shal be fro the friyngan panne, of tryed flour spreynyt with oyle and with 6 outen sour dow\(^3\); thou shalt dyuyde it in 7 litel partes, and heelede vpon it oyle. If forsothe fro the gridil sacrifice, even maner the tried flour shall be spreynyt \(^8\) with oyle; the which ofrynes to the Lord thou shalt take in the hondis of the 9 preest. The which whanne he shal ofrife it, he shal take a memorial fro the sacrifice, and make brene vpon the aueter into 10 smel of sweetnes to the Lord. What euere\(^k\) forsothe leeneuh, shal be of Aaron and his sones, holi of halowes of ofringlys to the 11 Lord. Al ofringly that is ofrred to the Lord, shal be maad with outen sour dow\(^3\), ne eny thing of sour dow\(^3\), and of hony, the eest coest, in the place in\(^5\) which the\(^8\) aischis be\(^1\) want to be sched\(^1\) out; and 11 he\(^b\) schal breke the wyngis therof, and he schal not kerue\(^3\), nether he\(^m\) schal\(^n\) departe it with yrune; and he schal brende it\(^o\) on the aueter, whanne fer is set\(^p\) vndur the trees\(^3\); it is a brent sacrifice, and an ofringly of swete\(^r\) odour\(^s\) to the Lord.

CAP. II.

Whanne a soule\(^1\) offrith an ofringly of sacrifice to the Lord, flour of wheete schal be his ofrirling. And he schal schede\(^a\) oile theronne, and he schal putte encense, and 2 he schal bere\(^c\) to the sones of Aaron, preest, of whiche\(^e\) sones oon\(^e\) schal take an handful of 'flour of wheete\(^f\)', and of oyle, and alle the encense; and he schal putte\(^o\) a memorial on the aueter, in to swettest\(^x\) odour\(^h\) to the Lord. Forsothe that that 'is residue\(^3\) of the sacrifice schal be Aarons and his sones, the hooli of hooli thingis of ofringlys to the Lord. Forsothe whanne thou of\(^i\) frist a sacrifice bakun in an oene of wheete\(^i\) flour, that is, looys without sour dow, spreynyt with oyle, and therf bred sodun in watri, bawned with\(^e\) oile; if thin of ofringly is\(^l\) 'of a friyng panne\(^g\)', of wheete\(^h\) flour spreynyt with oyle and without sour dow\(^l\), thou schal depante it\(^k\) in\(^l\) smale\(^s\) partis, and thou schal schede\(^m\) oile theronne. Ellis if the sacrifice is\(^n\) of a\(^p\) gridele,\(^7\) euenei the wheete flour schal be spreynyt\(^o\) with oile; with whiche\(^s\) wheete flour thou schal\(^b\) offre to the Lord, and schal\(^b\) bitake\(^e\) in the hondis of the preest. And whanne he\(^a\) hath ofriffid it, he schal take a memorial of the sacrifice, and he schal brende it\(^n\) on the aueter, in to 'odour of sweetnesse' to the Lord. Sothelie what euere thing 'is residue\(^3\)', 10 it schal be Aarons and his sones, the hooli of hooli thingis of the\(^s\) ofringlys to the Lord. Ech ofringly which\(^v\) is ofrred

\(^a\) no d. \(^f\) to a. \(^g\) Om. deefh. \(^h\) Om. a. \(^i\) Om. e. \(^k\) er e.

\(^1\) the which 1. \(^b\) Om. s. \(^c\) cast 1. \(^k\) the pres 1s. \(^1\) kerue it is. \(^m\) Om. c sec m. doikmoquetw. \(^n\) Om. c sec m. doikmoquetw. \(^p\) Om. a sec m. doikmoquetw. \(^q\) put is. \(^r\) wheate places. \(^s\) smell is. \(^t\) soule, that is, a pore wan borgikloph. lijf, that is, a pore wan is. \(^u\) hooli he. \(^v\) here it is. \(^w\) the whiche 1. \(^x\) oon of hem is. \(^y\) tried wheete flour is. \(^z\) putte their es. \(^k\) swete a pr.m. the sweetest ne. \(^b\) smell is. \(^c\) is left 1l. leuith s. \(^d\) tried wheete 1s. \(^e\) in v. \(^f\) he 1. \(^g\) Om. b tried wheete is. \(^h\) dow, taken of the friyng panne is. \(^k\) Om. is. \(^l\) into 1. \(^m\) heele 1s. \(^n\) is taken s. \(^o\) the 1s. \(^p\) spreynd a. \(^q\) the which 1. \(^r\) thou schalt is. \(^s\) bitake it is. \(^t\) swete smeling is. \(^v\) is left 1l. leuith s. \(^w\) Om. s. \(^x\) that is.
shal be brenn in the sacrifice of the Lord.  
12 The cheef fruytys onely 3e shulen offre of hem, and 3ifis; vpon the auter for- 
sothe shal not thee be leyde, into smel of 
13 sweatnes. What euer thow shalt offre of 
sacrifice, thou shalt anoynte it with salt, 
ne thou shalt not1 take a wey salt of the 
boond of pees of the Lord thi God fro 
thei sacrifice; in al offring thou shalt offre 
salt. If forsothe thou shalt offre a 3yfte 
of the cheef thingis of thi fruytis to the 
Lord, of eerys 3it green, thou shalt parchen 
it with fier, and breke in maner of brysid 
corn; so thou shalt offre thi cheefe fruytis 
to the Lord, heeldynge vpon hem oyle, 
and encense puttyngyn yn, for the offryng 
of the Lord it is. Of the whiche the 
preest shall make byrune, into mynde of 
the 3yfte, a part of the brise corn, and of 
the oyle, and al the cense.

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 ouen 
wemme he shal offre before the Lord.

2 And he shal putte the hoonde vpon the 
heed of his slave sacrifice, the which shal 
be offred in the entryng of the tabern 
acle; and the sones of Aaron, the preest, 
shulen heeldo the blood bi emyroun of 
the auter. And thei shulen offre of the 
oost of pesible thingis into offryng to the 
Lord, the talw3 that couereth the entrailes, and what euer of fatnes is with 
ynfyrth; the two reyns, with the talw3 
with the which ben couer the reyn gut 
tis, and the calle of the mawe with the 
3male 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-
ble thingis, and he wolde offre of oxen, he 
shal offre bfore the Lord a male, either 
a female, without wem. And he schal 
sette hond4 on the heed of his sacrifice5, 
that schal be ofrid in the entryng of the 
tabernacle; and the sones of Aaron preest6 
schulen schede7 the blood bi the8 cumpas 
of the auter. And thei schulen offre of 
the sacrifice of pesible thingis in to offryng 
to the Lord, the fatnesse that helith the 
entralis, and what euer thing of fatnesse is 
withynne; thei schulen offre twye kyde-
neris9, with the fatnesse bi which the 
guttis clepid ylyon10 ben hild, and the calle 
of the lyuer9 with the litle reynes. And thei11 
schulen brenne thono the auter, in to 
bren Crescent sacrifice, whanne fier is put 
vndur

k er e. 1 Om. ddff.  m perishe A. n fat E pr. m.

w cheef 1s. x hem 1s. r thei 1s. z suel 1s. a either s. b Om. 1s. c cheef 1s. d corn ecer 1s.
e score 3 text. or wooden 1 marg. wooden or parche 3. f hem 1. e the fier x. k breke hem 1s. n brysid 
corn 1s. k cheef 1s. l heeldo 1. m ther vp on 1s. n thou schalt 1s. o brisid corn 1s. p the oyle 1s.
q his hond 1s. r vpon 1s. s sleyn sacrifice 1s. t the whiche 1. whiche s. u the preest 1s. y heeldo 1.
w Om. 1s. x kidenenir L. y ylyon, that is, the kidneris guttis 1s. z mawe A marg. sec. m. 1s.
9 preestis 1s. b vpon 1s.
III. 6—17.

LEVITICUS.

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7 if forsothe of shephe were the offerwyng of hyme, and oost of pensible thingis, whether maal or femaal he shal offre, thei shulen be with outen wemen. If he shal offre a loome befor the Lord, he shal putte his hoond vpon the heed of his slawn sacrifice, the wyche shal be offerd in the vestiarie of the tabernacle of witnessynge; and the sones of Aaron shulen heecele the 9 blood of it bi enneryou of the auer. And thei shulen offre of the oost of pensible thingis a sacrifice to the Lord, talwy3, 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 talwy⁹ that ys biseide the reyne guttes, and the calle of the mawe, with the litil reynes. And the preest shal brene hem vpon the auer, into fooedes⁴ of the fier, and 12 of the offring to the Lord. If a she goet were the offring of hyme, and he shulde 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 witnessynge; and the sones of Aaron shulen shede the blood of it bi enneryou of the auer. And thei shulen take of it, into fooede of the Lordis fier, talwy⁹ that couereth the wombe, and that helith alle the entrayles, two litil reynes with the calle that is on hem biseide the reyne guttes, and the fatt of the mawe, with the litil reynes. And the preest shal brene hem vpon the auer, into fooede of the fier, and of moost swete smel; al the talwy⁹ shal be of the Lord, thurs perpetuel riyt, in kynerdes and alle youre dwellynge places, and blood, and fat algatis shulen 3e not ete.

d the fier vnder put to the wodde, into offring of moost⁴ smyte smel to the Lord. Sotheli if his offring is of⁵ szychep, and a sacrifice of pensible thingis, whether he offrith a male ether⁶ a female, theff schulen be without wem. If he offrith a loome bifer the Lord, he schal sette his hond on⁷ the heed of his sacrifice, that schal be offrid in the porche⁸ of the tabernacle of witnessynge; and the sones of Aaron schulen schede⁹ the blood thereof bi 'the cumpas¹ of the auer. And thei schulde offrer the sacrifice of pensible thingis a sacrifice to the Lord, the innere fatnesse, and al the tail with the reynes, and the fatnesse that hilith the wombe, and alle the entrailis, and eer eithir litil reyne, with the fatnesse which is bisidis the 'gutis clepid ylion², and the calle of the mawe, with the little reynes. And the preest schal brene tho for the auer, in to the riyng⁴ of fier, and of the offring to the Lord. If his offring is a geet, and he offrith it to the Lord, he schal sette his hond on the heed thereof, and he schal offrith it in to⁴ the riyng⁴ of the tabernacle of witnessynge; and the sones of Aaron schulen schede⁹ the blood thereof bi the⁵ cumpas of the auer. And thei schulen take thereof, in to 'the riyng² of the Lordis fier, the fatnesse that hilith the wombe, and that hilith alle the entrailis, and twentie little reynes with the calle which is on the bisidis³ ilion⁴, and the fatnesse of the mawe, with the entrails that cleuen to the little reynes. And the preest schal⁸ brene tho on the auer, in to the⁴ riyng⁴ of fier⁸, and of swettest odour⁴; al the fatnesse schal be the Lordis, by euerlast⁹ ygne riyt in generacionis, and in alle youre dwellynge placis, nether in any maner 3e schulen ete blood, nethir fatnesse.

omens e pr. m. ⁴ qynner fat e pr. m. ⁵ the fooede e. ⁶ faet e pr. m. ⁷ inward fatnes e pr. m. ⁸ wode. ⁹ the swetist c. ⁰ smell is. ¹ or EIL.PS. ² thei is. ³ offre is. ⁴ vpon is. ⁵ porche, that is, in the grete street necrolainpx. ⁶ h celele. ⁷ enneryou is. ⁸ the preestis. ⁹ smale w. ⁴ reynes, ether the entrailis, that cleuen to the reynes necrolainpx. ⁷ that is. ⁸ ilion, that is, reyne guttae is. ⁸ hem. ⁹ vpon is. ⁴ nourishing is. ⁷ Om. ⁸ Om. ⁵ Om. ⁹ Om. ⁸ entree is. ⁷ celele. ⁷ Om. ⁸ nurishing is. ⁷ the two is. ⁷ that is. ⁸ sildis s. ⁴ the ilion is. ⁸ Om. ⁷ EIL.PS. ⁴ nourishing is. ⁷ the fier is. ⁸ Om. ⁷ smellyng is.
And the Lord spak to Moyses, seiynge, 1 Speke to the soones of Israel, Whanne a liff symneth bi ignoraunce, and of alle the heestis of the Lord, the whiche he hath comaundide that thei shulden not be do, any thing doth; if the preest that is anoynhtid, synne, makynge the puple to trespasse, he shal offre for his syne a calf with outen wemme to the Lord; and shal lede it to the dore of the tabernacle of witnessyg before the Lord, and he shal putte the hoond vpon his heed, and he shal offre it to the Lord. And he shal take of the blood of the calf, beryngye it in to the tabernacle of witnessyg. And whanne he hath wette the fyngre in the blood, he shal sprengte it seene sithes before the Lord, aijens the veyle of the seynitarye. 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 witnessyg; al forsothe the laft blood he shal helde into the foot of the auter of brent sacrifice in the entre of the tabernacle. And the talwe of the calf he shal offre for syne, as wil it that conerith the entreyles, as alle that ben with yfowrth, two lytil reynes, and the calle that is aboue hem bissue the reyne guttes, and the talw of the mawe, with the litil reynes, as it is doon ayye fro the calf of the most of pesible thingis; and he shal brenne hem vpon the auter of brent sacrifice. The skynne forsothe, and al the flesh with the heed, and feet, and the entreyles, and the dryt, and the l aft body he shal bere out of the tentis into a cleene place, where the asken ben wont to be held out; and he shal makynge the puple to trespasse, he shal offre for his syne a calf without wem to the Lord. And he schal bryngye it to the dore of the tabernacle of witnessyg, bifor the Lord, and he schal sette his honde on the heed therof, and he schal offre it to the Lord. And he schal take vp of the blood of the calf, and schal bryngye it in to the tabernacle of witnessyg. And whanne he hath dippid the fyngir in to the blood, he schal sprengt it seene sithis bifor the Lord, aijens the veil of the seynitarye. And he schal putte of the same blood on the corners of the auter of encense moost acceptable to the Lord, which auter is in the tabernacle of witnessyg; sotheli he schal schede al the 'tother blood in to the foundement of the auter of brent sacrifice in the entryng of the tabernacle. And he schal offre for the ynnere fatnesse of the calf, as well it that hilith the entrails, as alle thingis that ben with yime, twoe little reynes, and the calle, which is on tho bisidis ilion, and the fatnesse of the mawe, with the little reines, as it is offryd of the calf of the sacrifice of pesible thingis; and he schal brenne thoe on the auter of brent sacrifice. Sotheli he schal berae out of the castel the skynne, and alle the fleischis, with the heed, and feet, and entrails, and dung, and the residue bodi.
shal tender hem vpon the hepe of wode, the which in the place of heeld out asken shulen be brent. And if al the companye of the sones of Yrael bi vnknowyng and bi vnwisdom do that is aysens the com-
nandement\textsuperscript{x} of the Lord, and afterward vnderstande his synne, he shal offre for the synne a calf, and he shal lede it to the dore of the tabernacle. And the eldare of the puple shal putte hoondes vpon the heed of it before the Lord; and the calf offered in the si\textsuperscript{t} of the Lord, the preest that is anoyntid shal bere yn of the blood of it into the tabernacle of witnessyng, with the weet fyngre sprengyngse seuen sithes\textsuperscript{y} aysens the veyle. And he shal putte of the same blood in the hornes of the auter, that is before the Lord in the tabernacle of witnessyng; the latte forsothe blood he shal helde biside the foot of the auter of brent sacrifices, that is in the dore of the tabernacle of witnessyng. And al the talw\textsuperscript{z} of it he shal take, and he shal brene vpon the auter; and so doyng of this calf, as he doe before, and the preest preyngre for hem the Lord shal hawe mercy. That forsothe calf he shal bere out of the tentis, and he shal brene as the\textsuperscript{a} other calf, for it is for the synne of the multitude. If a prynce synne, and doo oon of manye bi ignorance, that is defendid in the lawe of the Lord, and afterward vnderstande his synne, he shal offre an oost before the Lord, an hee geit of the geitis, 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 sacri-
ifice before the Lord, for it is for synne; the preest shal wete the fyngre in the blood of the oost for synne, towchynge the horns of the auter of brent sacrifice, and the relif heldyngse at the foot of it.

\textsuperscript{x} maundement \textsuperscript{dedefi}. \textsuperscript{y} synke e. \textsuperscript{z} fast e pr. m. \textsuperscript{a} that \textsuperscript{dedefi}.

\textsuperscript{d} helde in. \textsuperscript{e} the thingis. \textsuperscript{f} vpon in. \textsuperscript{g} wode. \textsuperscript{h} the whiche. \textsuperscript{i} cast \textsuperscript{t} helde s. \textsuperscript{k} keest. \textsuperscript{a} he is. \textsuperscript{m} that synne is. \textsuperscript{n} he is. \textsuperscript{o} Om. \textsuperscript{p} that is. \textsuperscript{q} he hath dippid his is. \textsuperscript{r} Om. \textsuperscript{s} sprengynge the blood s. \textsuperscript{t} helde l. \textsuperscript{u} blood that leenueth is. \textsuperscript{v} the tabernacle plures. \textsuperscript{w} the preest s. \textsuperscript{x} of the calf. \textsuperscript{y} of calf s. \textsuperscript{z} he schal is. \textsuperscript{a} Om. \textsuperscript{b} Om. dixin sec. m. orstatw. \textsuperscript{c} bifer of the tother is. \textsuperscript{d} the preest is. \textsuperscript{e} he schal is. \textsuperscript{f} Om. plures. \textsuperscript{g} as he dide is. \textsuperscript{h} Om. \textsuperscript{i} synne s. \textsuperscript{k} keet bukke l. geet bukke s. \textsuperscript{l} withoute is. \textsuperscript{m} vpon is. \textsuperscript{n} his is.
26 The talwš forsothe he shall brenne aboue, as in slawn sacrifices of pesible thingis is wont to be doon, and he shall prey for hym, and for his synne, and it shall be forȝenuen to hym. That ʃif a lijʃ of the puple of the lond synne bi ignoranunce, that he dō any thing of thos thinges that ben defendid in the lawe of the Lord, and trespassith, and knowlecheth his synne, offre he an hee gyet with outen wemme, and 'he shall' putte the hoond wpon the heed of the oost that is for the synne, and he shall offre it in the place of the brennt sacrifice. And the preest shall take of the blood in his fyngre, and towchynge the horns of the auer of brennt sacrifice, the relif he shal helde at the foot of it. Al forsothe the talwš takynge away, as yt is wont to be takun fro the slawn sacrifices of pesible thingis, he shal brenne wpon the auer into smel of swetnes to the Lord; and he shall prey for hym, and it shall be forȝeuyn hym. If forsothe of the beestis he shall offre slawn sacrifice for synne, that is, a sheep with open wemme, he shal putte the hoond wpon the heed of it, and he shall offre it in the place where ben wonte to ben slawn the oostis of brennt sacrifices. And the preest shall take of the blood of it with his fyngre, and towchynge the horns of the auer of brennt sacrifice, he shal heelde the relif at the foot of it. And al the talwš takynge away, as the talwš of a wether is wonte to be takun away that is offrid for synnes, and he shal brenne wpon the auer the encense of the Lord; and he shall preye for hym, and for his synne, and it shal be forȝounyn hym.

fynger in the blood of sacrifice for synne, and he shal touche the corneris of the auer of brennt sacrifice, and he shal schede the residue blood at the foundement therof. Sotheli the preest brennt the inners fatnesse aboue the auer, as it is wont to be doon in the sacrifice of pesible thingis, and the preest shal preyne for hym, and for his synne, and it shal be forȝounyn to hym. That if a soule of the puple of the lond synneth bi ignoranunce, that he dō any thing of thos that ben forbadun in the lawe of the Lord, and trespassith, and knowith his synne, he shal offre a geet without wem; and he shal sette horn on the head of the sacrifice which is for synne, and he shal offre it in the place of brennt sacrifice. And the preest shal take of the blood on his fyngur, and he shal touche the horns of the auer of brennt sacrifice, and he schal schede the residue at the foundement therof. Sotheli he shal take a wei al the ynnere fatnesse, as it is wont to be don a wei of the sacrifices of pesible thingis, and he shal brenne it on the auer, in to odour of swetnesse to the Lord; and the preest schal preyne for hym, and it shal be forȝounyn to hym. Sotheli if he of the frith of little beestis a sacrifice for synne, that is, a sheep without wem, he shal putte the horn on the head therof, and he shal offre it in the place where the beest of brennt sacrifices ben wonte to be slayn. And the preest shal take of the blood therof in his fyngur, and he shal touche the horns of the auer of brennt sacrifice, and he shal schede the residue at the foundement therof. And he shal do away al the ynnere fatnesse as the inners fatnesse of the ram which is offrid for pesible thingis, is wonte to be don a wei,
and he schal brene it on the other of encense of the Lord; and the preest schal preye for hym, and for his synne, and it schal be forsonoun to hym.

CAP. V.

If a soule synmeth, and hereth the voice of a swerer, and were witnes, that other he seeth, or to hym sylf is knowyn gilti, but if he shewe, he shal bere his wickidnes.

The lijf that toowit thei any vnclene thing, other that is slayn of a beest, other bi hym sylf deed, or any other crepynge beest, and he were forgeten of his vncleneznes, he is gilti, and hath trespasid. And if he towche any thing of the vncleneses of man, after al vncleneses with the which he is wont to be defwoold, and foryeten afterward knowe, he shal vnderlye to the trespas. The lijf that swerith, and spekith with his lippes, that or any thing yuel shal do, or wel, and doth not, and the same thing with ooth or word stablish, and forjeten afterward vndirstonde his trespas, do he penuance for the synne, and ofre he of the flockis an shee lombe, or a shee eyt; and the preest shal preye for hym, and for his synne. If forsothe he may not ofre a beeste, ofre he two turturs, or two culuer bryddis to the Lord, oon for the synne, and another into brent sacrifice. And he shal yuye hem to the preest, the which, the first offrynge for the synne, shal bowe azen the heed of it to the fethers, so that it cleue to the nek, and not fullich it be broke. And he shal sprenge of the blood of it the wal of the auter; what euer forsothe were lefte he schal make to drop at the foundament of it, for it is for synne. The tother forsothe he schal brene in to brent sacrifice, as it is wont to be doo,

CAP. V.

If a soule synmeth, and hereth the voice of a swerer, and is witnes, for ether he si, other is witynge, if he schewithe not, he schal bere his synne. A persone that touchith any vnclene thing, ether which is slayn of a beest, ether is deed bi it sylf, ether touchith any other crepynge beeste, and foryetith his vnclenesse, he is gilti, and trespasith. And if he touchith any thing of the vnclenesse of man, bi al the vnclenesses bi which he is wont to be defouild, and he foryetib, and knowib afterward, he schal be suget to trespas. A soule that swerith, and bryugith forth with his lippis, that it schulde do ether yuel, ether wel, and doth not, and conferneth the same thing with an ooth, ethir with a word, and foryetib, and afterward vndirstondih his trespas, do it penuance for synne, and ofre it of the flockis a fenal lamb, ethir a goet; and the preest schal preie for hym, and for his synne. But if he may not ofre a beeste, ofre he two turtlis, ethir briedis of culuers to the Lord, oon for synne, and the tother in to brent sacrifice. And he shal yuye tho to the preest, which schal ofre the firste for synne, and schal folde azen the heed thereof to the wengis, so that it claue to the nekke, and be not 'brokyn outirli. And the preest schal sprygne the wal of the auter, of the blood thereof; sotheli what euer 'is residue, he schal make to droppe down at the foundament of the auter, for it is for synne. Sotheli he schal brene the tother brid in to brent
and the preest shal preye for hym and for his synne, and it shal be forsoyuen hym. And if his hoond move\textsuperscript{a} not offre two turturs\textsuperscript{b}, or two culere briddes, offre he for his synne of tried flowre the tenthe part of cphi; shal not putte into it oyle, ne leye yu eny thing of encense, for it is for synne. And he shal taketh to the preest, the which takynge of it a ful hoondful, shal brenne upon the auter, into the mynde of hym that offrede, preiyngne for hym, and purgyngne; that other forsothe part he shal haue in jyfte. And the Lord spak to Moyses, seiyng, If a lijj synne, forfetynge the cerymonyes bi erroir, 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 boyst with two sides, after the weijte of the seyntrynte. And that that he hath doo of harm he shal restore, and the fiftthe part he shal putte abone, takynge to the preest, the which shal preye for hym, offryngne a wether, and it shal be forsoyuen hym. The lij that synmeth bi ignoraunce, and dooth oon of thes thingis that ben defendid bi lawe of the Lord, and gilti of the synne vnderstondhe his wickednes, he shall offre a wether with outen wemme of the flockis to the preest, after the mesure and eymynge of the synne; the which shal preye for hym, for vknowynghe he dide, and it shal be foryeue tohym, for bi erroir he trespasside in the Lord. And the Lord spak to Moyses, seiyng, The lij that synmeth, and, the Lord despidhe, denye to his nei\textsuperscript{b}ore the laft thing\textsuperscript{c} that to his feith was tukan, or\textsuperscript{d} with fores eny thing takith, or doth wrong chaingle, or\textsuperscript{e} fynde lost thing, and denyngne overmore swerith, and eny other of manye doo in the which men ben wonte to synne, he sacrifice, as it is wont to be doon; and the preest schal preye for hym, and for his synne, and it schal be forsoyuen to hym. That if his hoond\textsuperscript{m} mai not offre twei tur-\textsuperscript{t} lsis, ethir twei 'briddis of culueris\textsuperscript{h}, he schal offre for his synne the tenthe part of ephi\textsuperscript{t} of wheeete\textsuperscript{e} flour; he schal not putte oile in to it,\textsuperscript{n} neber he schal putte\textsuperscript{e} ony thing of encense, for it is for synne. And he schal synye it\textsuperscript{t} to the preest, which\textsuperscript{t} preest schal tak\textsuperscript{v} an handful therof, and schal\textsuperscript{s} brenne\textsuperscript{e} on the auter, in to mynde of hym that offeride\textsuperscript{w}, and the preest schal preie\textsuperscript{t} for hym, and schal\textsuperscript{e} close\textsuperscript{y}; forsothe he\textsuperscript{z} schal have the tother part in\textsuperscript{a} jyfte. And the Lord spak to Moises, and seide, If a solue\textsuperscript{k} brekith cerymonyes\textsuperscript{b} bi erroir, and synneth\textsuperscript{d} in thes\textsuperscript{e} thingis that ben hale-wid to the Lord, it\textsuperscript{f} schal offre for his tres-pas a ram without wem of the flockis, that may be boyst for tvey siclis, bi\textsuperscript{b} the weijte of the\textsuperscript{h} seyntrynte. And he schal restore\textsuperscript{r} that harm that he dide, and he schal putte the fyynethet part\textsuperscript{b} abone, and schal\textsuperscript{z} synye\textsuperscript{t} to the preest, which preest schal preye for hym, and offre the ram, and it schal be forsoyuen to hym. A solue\textsuperscript{m} that syn-\textsuperscript{s} nem bi ignoraunce, and doith oon of these thingis that ben forbodun in the lawe of the Lord, and is gilti of synne, and vndirstondith his wickednesse, it\textsuperscript{u} schal offre to\textsuperscript{t} the preest a ram without wem of the flockis, bi the mesure of\textsuperscript{v} estymacioun\textsuperscript{p} of synne\textsuperscript{w}; and the preest schal preye for hym, for he dide\textsuperscript{w} wyvyntyngne, and it schal be forsoyuen to him, for by erroir he tres\textsuperscript{t} passide a\textsuperscript{s} jyfts the Lord. And the Lord spak to Moises, and seide, A solue\textsuperscript{a} that synmeth, and disipith the Lord, and de-nyeth to his nei\textsuperscript{b}ore a thing bitakun to keyping\textsuperscript{t}, that was bitakun to his feith\textsuperscript{b}, ethir takith\textsuperscript{v} maisterfully a thing bi vio- lence, ether makith fals chaleng, ether\textsuperscript{e}.

\textsuperscript{m} honde for poerty. \textsuperscript{a} culere bridde. \textsuperscript{b} turturs. \textsuperscript{c} tryed wheete. \textsuperscript{d} therto. \textsuperscript{e} to. \textsuperscript{f} thereto. \textsuperscript{g} in to floure. \textsuperscript{h} putte to. \textsuperscript{i} puto to. \textsuperscript{j} putte ther to. \textsuperscript{k} Om. brefi. \textsuperscript{l} the which. \textsuperscript{m} Om. 1. \textsuperscript{n} he schal is. \textsuperscript{o} brenne it. \textsuperscript{p} pr.m. \textsuperscript{q} of. \textsuperscript{r} offeride it. \textsuperscript{s} Om. 18. \textsuperscript{t} close he. \textsuperscript{u} the preest. \textsuperscript{v} in to. \textsuperscript{w} man is. \textsuperscript{x} that is. \textsuperscript{y} the cerymonyes. \textsuperscript{z} my corre. \textsuperscript{a} synne. \textsuperscript{b} theo. \textsuperscript{c} pr.m. \textsuperscript{d} he. \textsuperscript{e} at. \textsuperscript{f} Om. i. \textsuperscript{g} part thereof. \textsuperscript{h} he schal s. \textsuperscript{i} synye it s. \textsuperscript{j} man is. \textsuperscript{k} that is. \textsuperscript{l} pr.m. \textsuperscript{m} this. \textsuperscript{n} om. a sec.m. \textsuperscript{o} he. \textsuperscript{p} and s. \textsuperscript{q} s. \textsuperscript{r} schal. \textsuperscript{s} 3ifte. \textsuperscript{t} his keyping is. \textsuperscript{u} feithfulness. \textsuperscript{v} bitakith w.
CAP. VI.

And the Lord spake to Moyses, seynge,
Comaunde to Aaron and his sones, This
is the lawe of the brennt sacrifice; it shal
be brennt in the auter al nyxt vnto the
morwen; fyer it shal be of the same au-
ter. The preest shal be clothid with a
coote, and with lymen breches; and he
shal take the asken, the whiche the fyer
vowrynge brennt out, and puttyngge bisa
the auter he shal be spoyllid the rather
clothes, and clothid with other he shal
offre hem out of the tentes, and in moost
diene place vnto a litle sparcle he shal
make to be wastid. The fyer forsote in
the auter euernore shal brenne, the which
the preest shal norishe, vnder puttyngge
wode eerly bi eche dayes; and putte yn
aboue the brennt sacrifice, he shal brenne
the talwy of the pesible thingis. This
fier is perpetuel that shal neuer fayle in
the auter. This is the lawe of sacrifice
and of sacrificed licours, the whiche the
sones of Aaron shulen offre before the
Lord, and before the auter. The preest
shal take an handful of tried flour, the
which ys spreyn with oyle, and al the
cenceso that is putte vp on the tried
fyndith a thing lost, and denyethy futher-
more and forswereith, and doth oth-
er thingis in whiche thingis
men ben wont to do synne, if it is con-
ueit of the gilt, it the preest shal brennt alle
thingis whiche it wolde gete bi fraude,
and fomthermore the fynte part to the
lord, to whom it bide harm. Sotthely for
his synne it the preest shal offre a ram vnnemoed
of the floc, and it the preest synne that rame to
the preest, bi the valu and mesure of the
trespas; and the preest shal preie for hym
bifor the Lord, and it shal be for-
3ounn to hym, for alle thingis whiche he
synned in doyng.

u Om. bdefh. v al aboue a. w fnt e pr. m. talweis e sec. m. x ner e. y sense bdefh.

w denyeth it s. x manye forlosed s. y Om. plures. z he s. a he is. b he is. c or s. d the me-
sure i. e the whiche i. f and the k. g with lymen brechis is. h while dfyngnoqrtwx. b hath
brennt out is. i putte theo is. b he shal theo the preest shal. i bref theo is. l bref theo is. m tentis is. n hem is.
a wastid or quesched s. p the which i. q wode is. t fynesse s. u affid thingis s. t the fletyng a. 
the which i. v Aaronus sones t. Aaron sones s. w tried wheete is.
flour, he shall brende it in the auter, in
to mynde of moost sweeet smel to the
16 Lord. The lafi forsothe part of the tryed
flour Aaron with his sones shal ete, with
outen sour dow3; and he shall ete in the
holy place of the porche of the tabernacle.
17 Therfore forsothe it shall not be soury,
for the part of it is offred into thee en-
cense of the Lord; holi of halowes it
shall be, as for the symne and for the tres-
pas. The maalis oonlich of the lynage of
Aaron shulen ete it; lawful and euerlast-
yng it is in youre kynredes, of the sacri-
fices of the Lord; eeche that touchith tho
thinges shall be halowid. And the Lord
spak to Moyses, seiynghe, This is the of-
frygyn of Aaron, and of the sones of him,
that thei shuten offire to the Lord in the
day of her anoyntyng; the tenthe part of
ephi thei shuten offire of thee tried flour,
in euerlastyng sacrifice, the half of it
eerei, and the half of it at euuen; the
which in a panne spreynyt with oyle shal
be fryed. And the preest that to the fa-
der thury ryct cometh after, shall offre it
hoote, into the moost sweeet smel to the
Lord; and al shall be brent in the auter.
22 Al forsothe sacrifice of preestis with fier
shall be consunyd, ne eny shal ete of it.
23 And the Lord spak to Moyses, seiynghe,
Spek to Aaron and his sones, This is the
laxe of oost for symne; in the place where
is offred brent sacrifice, shall it be offer-
before the Lord; holi of halowis it is.
26 The preest that ofreth it, shall ete it in
holy place, in the porche of the taber-
nacle. What euer shall touche the fleishe
of it, shall be halowid; if a cloth be e
spreynyt of the blood of yt, it shall be
washe in an holy place. The bretil vessel
forsothe in the which it is sothen, shall be
broken; that if it were a brasun vessel,
it shall be rubbid, and washe with water.

flour, which is spreynyt with oile, and al
the encense which for is put on the wheete3
flour, and he schal brende it in the auter,
in to mynde of swettis 4 odour 4 to the
Lord. Forsothe Aaron with his sones 5
schal ete the better part of wheete 6 flour,
without sour dow; and he schal ete 7 in the
hooli place of the greet streete 8 of the
tabernacle. Sotheli herfor 9 it schal not 17
be 'digt with sour dowb, for a part therof
is offrid in to encense of the Lord; it
shall be hooli 'of the noumbre 9 of holi
thingis, as for symne and for 10 trespas.
Malis 11 oonli of the kynrede 12 of Aaron
schulen ete it; it is a lawful thing and
euerlastyng in youre generacions, of the
sacrifice of the Lord; eeche man that
touchith tho schal be halewyd 14. And the 19
Lord spak to Moises, and seide, This is 20
the offryng of Aaron, and of his sones,
which thei owen offe 15 to the Lord in the
day of her anoyntyng t; thei schulen off-
fire the tenthe part of ephi of wheete 21
flour, in w 22 euerlastyng sacrifice, the myd-
dis 23 therof in the morewtid, and the myd-
dis 23 therof in the euentid; which schal be 21
spreynyt with oile in thee friyng paume,
and schal 24 be fired. Sotheli the preest 22
which is successour to thee fadir 16 thet, 25
schal offre it hoot, in to sweteste odour 26
to the Lord; and al it schal be brent in the
auter. For al the sacrifice of preestis schal 23
be wastid 17 with fier, neither ony man schal
tere thereof. And the Lord spak to Moises, 24
and seide, Spek thon to Aaron and to hise 6
sones, This is the lawe of sacrifice for
symne; it schal be offrid bifer for the Lord,
in the place where brent sacrifice is off-rid; it is hooli 'of the noumbre 9 of holi
thingis. The preest that ofreth it, schal 26
ete it in the hooli place, in the greet
street of the tabernacle. What euer thing 27
schal touche the fleischis 3 therof, it schal
29 Eche maal of the preestis kynrede shalt d eete of the fleshe of it; for holi of halowis e it is. An oost forsothe that is slave for synne, whos blood is born into the tabernacle of witnessyg to clense in the seyntuarie, shall not be eete, but brest with fier. And this lave of oost for trespas is holly of halowis. Therefore where the brest sacrifice is offred, and the sacrifice for the trespas shall be slave; the blood of it bi enyroun of the auter shall be sheede. Thei shulen ofre of it the tayl, and the talwy that covereth the entrayls, the two litel reynes, and the fatnes that is bide the reyne guttes, and the calle of the mawe, with the litil reynes. And the preest shall brene hem von the auter; the encense it is of the Lord for the trespas. Eche maal of the preestes kynrede in holly place shall eete this flesh, for holly of halowis it is. As for a synne is offred an oost, so and for a trespas, of either hoost shall be o lawe; to the preest that it shal ofre it shal pertyne. The preest that ofreth the slaww ofryng of brest sacrifice, shall haue the skyyme of it.

And alle the sacrifice of tried flour, that is baken in the ouen, and what euer thing in the gredyne, or in friyng peyne is greithid, of that preest it shal be, of whom it is ofred, whether thei ben spreynyt with oyle, or drye. To alle the sones of Aaron euene mesure bi echn shal be dynyddid.

be halowis; if a cloth is bispreynt of the blood thereof, it shal be waischun in the hooli place. Sothely the erthum vessel, in which it is sodun, shal be brokun; that if the vessel is of bras, it shal be scourid, and 'schal be waischun with wa-tir. Ech male of preestis kyn schal ete of the fleischis therof; for it is hooli of the nombre of hooli thingis. Sothely the sacrifice which is slayn for synne, whos blood is born in to the tabernacle of witnessyg to clense in the seyntuarie, schal not be etun, but it schal be brest in fier. And this is the lawe of sacrifice for trespas; it is hooli of the nombre of hooli thingis. Therfor where brest sacrifice is offrid, also the sacrifice for trespas schal be slayn; the blood thereof schal be sched bi the campus of the auter. Thei schulen ofre the tail thereof, and the fatnesse that hilith the entrailis, the twei little reynes, and the fatnesse which is bisidis ilium, and the calle of the mawe, with the little reynes. And the preest schal brene tho on the auter; it is encense of the Lord, for trespas. Ech male of the kyn schal ete these fleischis in the hooli place, for it is hooli of the nombre of hooli thingis. As of sacrifice is offrid, and for trespas, o lawe schal be of euer eithir sacrifice; it shal perteyne to the preest, that offrit it. The preest that ofrith the beeste of brest sacrifice, schal haue the skyn thereof. And ech sacrifice of wheete flour, which is bakun in an ouen, and what euer is maad redi in a gridi, ethir in a friyng panne, it schal be that of preestis, of whom it is offrid, whether it is spreynyt with oile, ethir is drye. To alle the sones of Aaron euene mesure schal be departyed, 'to echi bi hem silf.
This is the law of the oast of peisible things, that is offered to the Lord. If for doyng of thankynge were the offryng, thei schulen offre looues with outen sour dow3 spreynyt with oyle, and thime thers cakis anoynt with oyle, and bakun tried floure, and litil rownd looues spreynyt with mengyng of oyle; and looues maad with sour dow3, with the oost of thankynes that is offred for the peisible things; of the whiche oon for the chefe fruytis shall be offered to the Lord, and it shall be of the preest that shall heede the blood of the oost, whos flesh that same day shall be etun, ne there shall leue of it eny thing vnto the morwe. If thur3 a vow, or wyfully, eny man ofreth an oost, the same day also it shall be eten; but if eny thing leue to the morwe, it is leful to ete cete; what ever forsothe the thriddle day fynde, the fier shall consume. If eny man ete the thriddle day of the flesh of the oost of peisible thingis, his offryng shall be sett at n03, ne it shall profyte to the offerer; but rather ech lijf that defowlyth hym sylf with syche meete, shall be gilte of trespaesung. The flesh that eny vnclidean thing touchith, schal not be etun, but brent with fier; he that is clene, schal ete it. A lijf defowlyth, that etith of the flesh of the oost of peisible thingis, that is offered to the Lord, schal perishe fro his puplis. And he that touchith the vnclenes of man, or of beeste, or of eny thing that may defowle, and etith of siche maner flesh, schal spille fro his puplis. And the Lord spak to Moyses, seiyng, Spek to the sones of Israel, The talw3 of sheep, and of oxe, and of geyt, 3e schulen

CAP. VII.

And the Lord spak to Moyses, saying, Speak to the sons of Israel, The third of the flesh of such beast that ye kill, you shall give to the Lord:

11 This is the law of the oast of peisible thingis, which is offered to the Lord. If the offryng is for doyng of thankynge, thei schulen offre looues without sour dow3 spreynyt with oyle, and ther looues sodun in water, that ben anoynted with oyle; and thei schulen offre wheete flour bakun, and thinne looues spreynyt togridere with the medlyng of oile. Also thei schulen offre looues with sour dow3, with the sacrifice of thankynes which is offered for peisible thingis; of which that loof schal be offered to the Lord for the first fruytis, and it schal be the preestis that schal schede the blood of the sacrifice, whose fleischis schulen be etun in the same dai, nether ony thing of the schal dwelle til the morewtid. If a man offrith a sacrifice bi a vow, ethir bi fre wille, it schal be etun in lijk maner in the same dai; but also if ony thing dwellieth in the morrow, it is leeful to ete it; sothelie fier schal waaste, whatever thing the thriddle day schal fynde. If ony man etith in the thriddle dai of the fleischis of sacrifice of peisible thingis, his offryng schal be maad voide, nether it schal profite to the offerer; but rather whateuer soule defoulyth hym sylf with suche mete, he schal be gilte of brekyng of the lawe. Fleisch that touchith ony vnclidean thing, schal not be etun, but it schal be brent bi fier; he that is clene, schal ete it. A pollutid soule, that etith of the fleischis of sacrifice of peisible thingis, which is offered to the Lord, schal perishe, and he that touchith the vnclenes of man, ether of beeste, ether of alle thing that may defowle, and etith of suche fleischis,

\[a\] thank b. \[h\] thankynge a pr. m. e. \[l\] Om. e. \[k\] fat e pr. m.
not eete; the talw3 of deed careyn, and of that beeste that is takun of a wilde beeste, 3e shulen hau e into dyverse vses.
23 If eny man eete the talw3, that shulde be offered into the encence of the Lord, he shal perishe fro his puple. And the blood of eche beeste 3e shulen not take in meete, as wel of byrdes, as of beestis;
27 eche lijf that etith blood shal perishe fro his puple. And the Lord spak to Moyeses, seiyng, Speke to the sones of Yrael, He that offreth slawn offryng of pesible thinges to the Lord, ofre he therwith and sacrifice, that is, his offrynges of licours. He shal holde with hondes the talw3 of the oost, and the litil brest; and whanne bothe, offred to the Lord, he hath sacred, he shal take to the preest, the which shal brenne the talw3 vpon the auter; the litil brest forsothe shal be of Aaron and his sones; and the rijt shulдрre of the oostis of pesible thingis shal falle into chefe1 fruytis of the preest. He that offreth the blood, and the talw3, of the sones of Aaron, shal hau e and the rijt shulдрre in his porcioun. The litil brest forsothe of areryng, and the shulдрre of severyng, 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 al the puple of Yrael. This is the anoyntyng of Aaron and his sones, in the cermonyes of the Lord, the day that Moyeses offred hem that thei shulden vse preesthod, and the things that the Lord comaundide to be 3eue to hem of the sones of Yrael, thur3 perpetuel religioun in her generaciouns. This is the lawe of the brent sacrifice, and of sacrifice for syyne, and for trespass, and for the sacryng, and for slawn offrynges of pesible thinges, that the Lord ordyned to Moyeses in the mownt Synay2, whanne he comaundide
shal perishe fro his puple. And the Lord spak to Moises, and seide, Speke thou to the sones of Israel, 3e shulen not ete the ynnere fatnesse of a sheepe, of an oxe, and of a geet; 3e shulen hau e into dyverse vses the ynnere fatnesse of a carkeis deed by it sifl, and of that beeste which3 is takun4 of a ranenous beeste. If eny man etith the ynnere fatnesse, that owith to be offrid in to encence of the Lord, he shal perishe fro his puple. Also 3e shulen not take in mete the blood of ony beeste, as wel of briddis as of beestis; eche man that etith blood shal perishe fro his puple. And the Lord spak to Moises, and seide, Speke thou to the sones of Israel, He that offrith a sacrifice of pesible thingis to the Lord, offre5 togidere also a sacrifice, that is, fleetyng6 offryngs therof. He shal holde in the6 hondis the ynnere fatnesse of the sacrifice, and the brest; and whanne he hath halewid bothe6 offrid to the Lord, he shal 3yue7 to the preest, which8 shal brenne the ynnere fatnesse on8 the auter; sotheli the brest shal be Aarons and his sones; and the rijt schuldur of the sacrifices of pesible thingis schal turne9 in to the firste9 fruytis of the preest. He that of Aarons sones33 offrith the blood, and the ynnere fatnesse1, shal haue also the rijt schuldur in his porcioun. For Y haue take fro the sones34 of Israel the brest of reisyng, and the schuldur of departyng, of the pesible sacrifices 'of hem', and Y haue 3oone to9 Aaron the preest and to his sones, bi everlastyng lawe, of al the puple of Israel.
This is the anoyntyng10 of Aaron, and of his sones, in the cermonyes of the Lord, in the dai where ymne Moises offride hem that thei schulden be set in preesthod, and whiche11 thingis the Lord12 comaundide to be 3ooun to hem of the sones of Israel, bi euerlastyng religioun

1 the chefe re. = Om. bdefn. a of Synay d.

that is. 2 takun or slayn s. 3 to is. 4 offre he is. 5 the fleetyng is. 6 his is. 7 bothe thes i. 8 take hem is. 9 the which i. 10 the which preest s. 11 vpon s. 12 falle is. 13 chefe is. 14 fatnesses c. 15 her is. 16 Om. 17 the to i. these to s. 18 ooyntyng plures, anoyntyng of offryng 8. 19 Om. plures.

R f 2
to the sons of Yahwe, the sons of Levi, in the camp of theirрияу the Lord spake to Moses, saying, 2 Take Aaron, with his sons, the clothes of his office, and the holy garments, a calf for sin, two rams, and a goat for a sin offering; and thou shalt make garments, and thou shalt make themaccording to the word of the Lord: 3 And the Lord spake to Moses, saying, 4 And thou shalt make for Aaron an ephod, and a breastplate, and a turban, and a mitre, and a coat: 5 And the Lord spake to Moses, saying, 6 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 7 And the Lord spake to Moses, saying, 8 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 9 And the Lord spake to Moses, saying, 10 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 11 And the Lord spake to Moses, saying, 12 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 13 And the Lord spake to Moses, saying, 14 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 15 And the Lord spake to Moses, saying, 16 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 17 And the Lord spake to Moses, saying, 18 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 19 And the Lord spake to Moses, saying, 20 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 21 And the Lord spake to Moses, saying, 22 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 23 And the Lord spake to Moses, saying, 24 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 25 And the Lord spake to Moses, saying, 26 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 27 And the Lord spake to Moses, saying, 28 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 29 And the Lord spake to Moses, saying, 30 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 31 And the Lord spake to Moses, saying, 32 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 33 And the Lord spake to Moses, saying, 34 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 35 And the Lord spake to Moses, saying, 36 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 37 And the Lord spake to Moses, saying, 38 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle: 39 And the Lord spake to Moses, saying, 40 And thou shalt make the tabernacle of the congregation, the ark of testimony, and the table, and all the holy furnishings of the sanctuary, and all the service of the tabernacle:
sones offrede he sacrife, and clothid with lynnyn cootys, and girde\(e\) with girdles, and putte on hem mytrys, as the Lord comaundide. And he offrede a calf for synye; and whanne Aaron and his sones hadden putte her hondes vpon the heed of it, he offrede it, takynge the blood; and the fyngre wet, he towchede the hornes of the auter bi enyouny, the which clensid and halowid, he heeleele the laft yngre at the foundementis of it. The talwy forsothe that vpon the entrayles, and the calle of the mawe, and the two litil reynes with her greece he 17 brente vpon the auter; the calf with the skynne, flesh, and dryt, brenynge out of the tentes, as the Lord comaundide. And he offered a wether into brent sacrifice; vpon whos heede whanne Aaron and his sones hadden putte her hondes, he offered it, and heeleele the blood of it bi enyounry

20 of the auter. And thilk wether cuttyng in gobetis, the heed of it, and the lemes, 21 and the talwy he brente with fier, washed before the entrayles and the feece; and al the wether he tende to gider 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 secounde wether, into the sacrifice of preestis; and Aaron and his sones put-

tiden\(e\) her hondes vpon the heed of it. 23 The which whanne Moyses hadde offride, takynge of the blood towhich the ende of the riyt eere of Aaron, and the thowmb of his riyt hoon, also\(a\) 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 cende of the riyt eere of echn, and the thowmb of the hoon, and of the riyt foote, the relif he oile he schedde on\(r\) the heed of Aaron\(r\), and auroyntide\(e\) hym, and halowid. And he\(b\) clothide\(e\) with lynnyn cootys, and\(d\) girde\(e\) with girdles\(t\) his sones offrid\(e\), and settid\(e\) on\(t\) mytrys, as the Lord comaundide. He 14 offride also a calf for synye; and whanne Aaron and his sones hadden put her hondis on\(t\) that calf\(b\), he\(b\) offride it, and a

drow up blood; and\(m\) whanne the fyngur was dippid\(n\), he touchide the corneris of the auter bi campas; whanne the auter was clensid and halowid, he\(e\) schedde\(e\) the residue blood\(i\) at the 'foundement therof'.

Soteli he brente on the auter the ymner 16 fatnesse that was on the entrailis, and the calle of the mawe, and the twoi litile reynes with her litte fatnessis; and he brente 17 without the castels\(e\) the calf, with the skyn, fleischis\(t\), and dung\(a\), as the Lord comaundide. He\(e\) offride also\(w\) a ram in to\(x\) brent sacrifice; and whanne Aaron and his sones hadden set her hondis on\(t\) the heed therof, he offride it, and schedde\(e\) the 19 blood therof bi the\(a\) cumpas of the auter. And he kitted thilke\(b\) ram in to gobetes, 20 and brente\(e\) with fier the heed therof, and membriis\(d\), and ymner\(e\) fatnesse, whanne 21 the entrailis and feete\(f\) weren waischyn bi

before; and he brente al the ram to gider vpon\(i\) the auter, for it was the brent sacrifice of swettiste odour\(b\) to the Lord, as the Lord comaundide to hym. He\(e\) offride also 22 the secounde ram, in to the halewyng of preestis; and Aaron and his sones put-
tiden\(e\) her hondis on\(b\) the heed therof. And 23 whanne Moises hadde offrid the\(d\) ram, he took of the\(m\) blood, and touchide\(n\) the laste part of the riyt eere of Aaron, and the thombe of his riyt hond, in\(e\) lijk maner and\(m\) of the\(f\) foot. He\(e\) offride also\(t\) the sones 24 of Aaron. And whanne he hadde touchide

\(r\) gerdide\(e\).  \(t\) putten\(e\).  \(a\) Om. \(m\).  \(a\) and also \(n\).

\(y\) vpon 15.  \(z\) Aarons heed 15.  \(a\) auoyntide\(e\) hym.  \(b\) Moyses 1.  \(c\) his sones offrid or\(e\) presenutid Moises 4.  \(d\) clothide\(e\) him \(x\).  \(e\) and he 15.  \(f\) girde\(e\) him \(x\).  \(g\) girde\(e\) him \(s\).  \(h\) his sones that were offrid 1.  \(i\) Om. \(k\) sec. \(m\) s.  \(j\) he sette 15.  \(k\) hee\(e\) hee\(e\) 1.  \(l\) the heed of that calf A sec. \(m\) s.  \(m\) that calf heed 1.  \(n\) takynge the blood he 1.  \(o\) takynge the bl. therof\(e\) he 1.  \(p\) Om. \(q\) 15.  \(r\) dippid in the blood ther of 1.  \(s\) dippid in bl. therof\(e\) s.  \(t\) Moises 15.  \(u\) hele\(e\) 1.  \(v\) blood that was left 1.  \(w\) thefe blood 15.  \(x\) auteris foot 1.  \(y\) auter foot 15.  \(z\) tentis 15.  \(a\) and fleischis A pr. m. the fleischis 15.  \(b\) the dung 15.  \(c\) and he 15.  \(d\) Om. 1.  \(e\) Om. s.  \(f\) vpon 15.  \(g\) hele\(e\) 1.  \(h\) hele\(e\) 1.  \(i\) Om. 15.  \(j\) that K.  \(k\) he brente 15.  \(l\) the membris 15.  \(m\) the ymner 15.  \(n\) the feete 15.  \(o\) vpon 15.  \(p\) smyll 15.  \(q\) Moyses 15.  \(r\) vpon 15.  \(s\) that cett. om. 15.  \(t\) Om. s.  \(u\) touchide ther\(w\)ith 15.  \(v\) and in 15.  \(w\) Om. 15.  \(x\) his 15.  \(y\) Moises 4.

\(a\) Aarons sones 15.
23 heelede vpon the autor bi enyuwrone. The talw3 forsothe, and the tayle, and al the fatnes that couereth the entrayles, and the calle of the mawe, and the two reynes with her talwy3es, and the ry3t shulldre he 26 senerede. Takynge forsothe of the leepe of therf looues, that was before the Lord, looues with outen sour dow3, and a litil rownd loof spreynyt with oyle, and a thinne cake, he putte vpon the talw3es, 27 and the ry3t shulldre, takynge alle togi-28 dere to Aaron and hys sones. The which whanne thei hadde rerede hem befor the Lord, elfsones takynge of the hondes of hem, he brente vpon the autor of brent sacrifice, forthi that it was the offring of consecraeioun, into smel of sweetnes of sa-29 crifice to the Lord. And he took the littil breest, reynyge it before the Lord, of the wether of consecraeioun into his part, as 30 the Lord hath comunaide hym. And takynge the oynement, and the blood that were in the autor, 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 comunaide hem, seyngye. Seethe 3e the flesh before the 3atis of the tabernacle, and ther etith it; and the looues of consecraeioun etith, that ben putte in the lepee, as God hath comunaide to me, seyngye, Aaron and his sones schulen ete hem; 32 what ever forsothe were laft of the flesh and of the looues, the fier shal consume. 33 Fro the dore forsothe of the tabernacle 3e shulen not goo out seuen daies, unto the day in the which the tyme of 3oure consecraeioun shal be fulfillment; seuen w for-34 sothe daies is endid the consecraeioun, as now it is dow, that the ryte of the 3e sacrifi-35 ce be fulfillment. Day and ny3t 3e shulen

do of the blood 5 of the ram offrid 6 the laste part 5 of the ry3t ceris of alle w, and the thombis of the ry3t hond and foot, he 7 schedef the 3othir blood 8 on 9 the autor bi cumbersome. Sotheli he departide the ynnere 25 fatnesse, and the taile, and al the fatnesse that hilith the entrails, and the calle of the mawe, and the tewy reynes with her fatnesis and with the ry3t schuldur. For-26 sothe he 10 took of the panyrece 1 of 9 therf looues, that was bifor the Lord, looues without sour dow, and a cake spreynyt with oile, and he puttide looues first sodum in watir and aftirward 1 fried in oile on 6 the ynnere fatnesse, and the 3 ry3t schuldur; and bitook 1 alle thingis 1 togidere to Aa-27 ron, and to hise sones. And aftir that thei 1 reisiden tho 11 before the Lord, eft 1 13 he 28 brente tho takun of her hondis, on 9 the autor of brent sacrifice, for it was the offrynge of halewyng, in to the odour 1 of sweetnes of sacrifice 1 into his part 9 to the Lord. He 29 took also the brest of the ram of consecraeioun 11 in to his part, and reiside 6 it bifor the Lord, as the Lord comunaide to hym. And he took the oynement, and blood 30 that was in 9 the autor, and spreynye on 9 Aaron, and hise 10 clothis, and on 9 the sones of hym 5, and on her clothis. And whanne 31 he 12 hadde halowide hem in her clothing, he comunaide to hem, and seide, Sethe 3e fleischis 11 bifor the 3atis of the tabernacle 5, and there ete 3e tho 14; also ete 3e the looues of halewyng, that ben put in the panyrece 5, as God comunaide to me, 1 and seide 5, Aaron and hise sones schulen ete tho 15 looues; sotheli whatever thing is residue 5 of the 32 fleisch and looues, 1 fier schal waste 5. Also 33 3e schulen not go out of the dore of the tabernacle in seuen daies, til to the day in the which the tyme of 3oure halewyng schal

\[\text{\textsuperscript{v} et e. \textsuperscript{w} in seuen d. x Om. BDEFH.}\]
dwell in the tabernacle, al aboute kepyng
the wardedes of the Lord, lest 3e dien; so
forsotha it is comauandide to me. And
Aaron and his sones diden alle thingis,
that the Lord spak bi the hoon of
Moyses.

CAP. IX.
1. The eij3t day forsothe doon, Moyses
clepide Aaron, and his sones, and the
greet men thur3 birthes of Yrael; and he
seide to Aaron, Tak fro the droue a calf
for synne, and a wether into brent sacri-
cifice, eithir with out wemme, and offre
hem before the Lord. And thow shalt
spake to the sones of Yrael, Take 3e a
geyt for synne, and a calf, and a lombe
of 0 yer and without wemme, into brent
sacrifice, an oxe and a wether for pesible
thingis; and offre 3e hem before the Lord,
in the sacrifice of echon offryngye tried
flour spreynyt with oyle; to day forsothe
the Lord shal apere to 3ow. Thanne thei
token alle thingis, that Moyses hadde
comauandide, at the dore of the tabernacle,
where, whanne al the multitude stroode,
Moyses seith, This is the word that the
Lord comauandide, do 3e, and the glorie
of hym shal apere to 3ow. And he seide
to Aaron, Come ny3 to the auter, and
offre for thi synne; offre brent sacrifice,
and prey for thee, and the7 puple; and
whanne thou sleest the hoost of the
puple, prey for hem, as the Lord hath co-
maundide. And anoon Aaron goynte
the auter offred a calf for his synne;
whos blood his sones offriede to hym, in
the which wetynge the fyngre he towelide
the horns of the auter, and heelide the
be fillid1; for the halewyng is endid in
seuene dayes, as it is doon2 in present3
tyme, that the riijtfulnesse4 of sacrifice5
were fillid6. 3e schulen dwelle dai and 35
ny3t in the tabernacle, and 3e7 schulen
kepe the kepyngis of the Lord, that 3e die
not; for so it is comauandide to me. And 36
Aaron and hise sones diden alle thingis,
whiche the Lord spak bi the hoon of
Moises.

CAP. IX.
Forsothe whanne the eij3tith6 dai was
maad7, Moises clepide Aaron, and hise
sones, and the grettene men in birth in of
Israel; and he seide to Aaron, Take1 thou
of the droue a calf for synne, and a ram
‘in to8 brent sacrifice, euere either with out
wem, and offre tho9 bifor the Lord. And 3
thou schalt spake to the sones of Israel,
Take 3e a buk of geet for synne, and a
calf, and a lomb of 0 yer and with out
wem, in to brent sacrifice, an oxe and a4
ram for pesible thingis; and offre 3e tho9
bifor the Lord, and offre 3e whete10 flour
spreynyt with oile in the sacrifice of ech2;
for to dai the Lord schal appere to 3ou.
Thefor thei token alle thingis, whiche5
Moises comauandide, to5 the dore of the
tabernacle, where, whanne al the multi-
tude stood, Moises seide, This is the word,6
which8 the Lord comauandide, do 3e9, and
his glorie schal appere to 3ou. And Moises7
seide to Aaron, Neiye 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, preyth thou for hem,
as the Lord comauandide. And anoon Aa-
ron nei3e to the auter, and offride5 a
calf for his synne; whos blood hise sones9
offriede10 to hym, in which11 blood he12 dip-
pide the8 fyngur, and touchide13 the horns

7 y for the d.

1 fulfiliid 1s.  in doon now 1. 2 this present 1s. 3 riijtfulnesse, ether du ordre msx.  4 the sacrifice 1s.
5 fulfiliid 1s.  6 Om. v.  7 eijte y. viij. s.  8 fulfiliid 1s.  9 for 1s.  10 thou hem 1. thou tho 8.  11 hem 1.
12 tried 1s.  13 e ech of hem 1s.  2 at 1s.  14 that s.  15 3e 1s.  16 he offride 1s.  17 offride or brouyten 8
18 the which 1. 19 Aaron 1s.  20 his 1s.  21 he touchide 1s.
10. relyf at the foot of it; and the talwy, and the litle reynes and the calle of the mawe that ben for synne, he brenet vpon the auter, as the Lord commaundide to Moyses.

11. The flesh forsothe, and the skynne of it with out the tentis he brenet with fier.

12. And he offrede the slaw offrynge of the brenet sacrifice, and his sones offreden the blood of it to hym, the which he hechede bi ennyroun of the auter; that also oost cutt in to gobetis, with the heed, and alle the lymes thei offriden; the whiche alle vpon the auter he brenet with fier, before wasche with water the enrotalles, and the feet. And offrynge for the synne of the puple he slewe a goote, and the auter clensid he made brenet sacrifice, ecynghe into the sacrificye offrynge of licours that ben offryd togidere, and brennyng hem vpon the auter, with out the cerymonyes of the morthide brenet sacrifeyce. And he offrede an oxe, and a wether, the pesible oostes of the puple; and his sones of freden the blood to hym, the which he hechede vpon the auter in enniron. The talwy forsothe of the oxe, and the tayl of the wether, and the litle reynes with her talwyes, and the calle of the mawe, thei putten vpon the brestes. And whanne 21. the talwyes were brenet in the auter, the breestis of hem, and the riyt shulders Aaron arcerynge before the Lord seuered, as Moyses commaundide. And strechlynyng out hondes to the puple he blesside hem; and so fulfild the oostes for synne, and the brenet sacrifeyces, and the pesible thinges, he descendide. Moyses forsothe and Aaron goon into the tabernacle of witnessyng, and that after goon out bllisiden to the puple; and the glorie of the Lord aperyne to al the multitude. And loo! fier goon out fro the Lord deuwredre the brenet sacrifeyce, and the talwyes, that weren of the auter; and schedd the residue at the foundement therof; and he brenet off eryce theron the auter the ymner fatnesse, and littke reynes, and the calle of the mawe, as the Lord commaundide to Moyses. Forsothe he brenet lfit fier without the castels the fleischis and skyn therof. And he of freden the beeste of brenet sacrifice, and his sones offriden to hym the blood therof, which he schedd bi the campas of the auter; thei offriden also thilke sacrifice kit in to gobetis, with the heed, and alle membris; and he brenet bi fier alle these thinges on the auter, whanne the entrailis and feet werei waischun bifor with wa-tir. And he offride and killide a buk of 13. geet, for the synne of the puple; and whanne the auter was clensid, he made brenet sacrifice, and addide in to the sacrificye fitenyge offrynys that ben offryd togidere; and he brenet tho on the auter, without cerymonyes of brenet sacrifice of the morewid. He offride also an oxe, and a ram, pesible sacrificyes of the puple; and his sones offriden to hym the blood, which f he schedd bi the campas of the auter. Forsothe thei puttiden on the brestis the ymner fatnesse of the oxe, and the tail of the ram, and the litle reynes with her fatnessis, and the calle of the mawe. And whanne the ymner fatnessis weren brenet in the auter, Aaron departide the brestis, and the riyt schuldries of tho, and reiside biforn the Lord, as Moises commaundide. And he streite forth hondis to the puple, and blliside it; and so whanne the sacrificyes for synne, and brenet sacrificyes, and pesible sacrificyes, weren filifid, he cam dont. Sotheli Moyses and Aaron entried in to the tabernacle of witnessyng, and 3eden out afterward, and blessiden the puple; and the glorie of the Lord aperide to al the multitude. And low! fier 3ede
vpon the auter; the which whanne
the puple hadde seen, thei preiseden the Lord,
fallynge doun in to her faces.

CAP. X.

And Nadab and Abi, the soones of Aa-
ron, causeth the censerys, putten f fier and
encense there aboue, offryenge before the
Lord alien fier, that to hem was not com-
maundid. And fier goon out fro the Lord,
denuowerde hem, and thei ben deed before
the Lord. And Moyses seide to Aaron,
This is that the Lord hath spokun, Y
shal be halowid in hem that neijen to me,
and in the sijt of al the puple Y shal
be glorified; the which thing hereynge,
Aaron helde his pees. Moyses forsothe,
Mysael, and a Elizaphan, the soones of Oysel,
the vace of Aaron, clepid, seith to hem,
Gothe, and takith youre britheren fro the
sijt of the seytntearie, and berith out of
the tentis. And anoon goynghe thei token
hem, as thei lien clothid with her lynmun
clothes, and thei kisten hem out, as it
was commaundid to hem. And Moyses
spak to Aaron, and to Eliazar and to
Ytamar, his soones, Wole ye not make
yourse heedes nakid, and wole ye not kutte
yourse clothes, lest perainente ye dien,
and vpon al the campanie sprengne indig-
nacionn; yourse britheren and al the hous
of Yrael weilen thei the brennyng that
the Lord leth reryde. 3e forsothe shulen
not goon out the yates of the tabernacle,
eLL 3e shulen perysche; the oyle forsothe
of the holie anonytung is vpon 3ow.
The whiche diden alle thinges after the heeste
sof Moyses. And the Lord seide to Aa-
ron, Wyn, and alle that may make drouke,
and thoo the soones shulen not drynke,
whanne 3e shulen goo into the tabernacle
out fro the Lord, and denouride the brent
sacrifice, and the ynnere fatnessest that
weren on the auter; and whanne the com-
pynes hadden seyn this thing, thei prei-
eden the Lord, 'and felden on her faces.

CAP. X.

And whanne Nadab and Abyu, the soones
of Aaron, hadden take censeris', thei put-
tiden b fier and encense aboue, and offriden
cifor d the Lord alien fier, which thing f
was not commaundid to hem. And fier fede e
out fro the Lord, and denouride f hem,
and thei weren deed bifor the Lord. And
Moises seide to Aaron, This thing it is
which a the Lord spak, Y schal be halowid
in hem that neijen to me i, and Y schal be
gralified in the k sijt of al the puple; which
thing Aaron herde, and was stille. So4
thei whanne Moises hadde clepid Mysael
and Elisasph, the sonis of Ozziel, brother m
of Aaron's fadir, he seide to hem, Go ye,
and take o awaye youre britheren fro the
sijt of seytntearie, and bere ye out o of
the castels 6. And anoon thei thende, and token
hem, as thei laken clothid with lynmun
cloths, and castiden out, as it was com-
maundid to hem. And Moises spak to
Aaron, and to Eliasar and Ithamar, the
soones of Aaron, Nyle ye make nakid f yourse heedes g, and nyle ye reende h clothis, 
est peraiuente ye dien i, and indigna-
cion 2 rise on a al the campany; yourse
britheren and all the hows of Israel by-
whelle b the brennyng which e the Lord
reiside. 3e schulen not go out of the 7
zatis of the tabernacle, elis ye schulen
perische; for the oile of hooli 3e anonytung
is on 3oun. Whiche 4 diden alle thingis bi
the comandemente 8 of Moises. Also the
Lord seide to Aaron, Thou and thei soones
schulen not drynke wyn, and al thing that
may make drunkun, whanne 3e schulen
puten in e. a Om. AREFH.

x vpon 18. y fallinge doun vpon 18. z the censerys 18. a and w. b puttiden yn i. puttiden into hem 18. c thei offriden 18. d to 18. e the which 18. f fier k. g denouride, that is, killide hem 18. h that is. i me vnearly 8. k Om. s. l the which 1. m the broither 1. n clepid he b. o taketh 18. p Om. 18. q the seytntearie i. r 3e hem 18. s tentis 18. t thei thrown hem 18. u hem out k. v heedes, teeringe off youre beer 18. w to rente 18. x 3oure clothes 18. y dien bi veniance s. z indignacium of God is.

x vpon 18. b biwelle thei s. c that is. d hath reiside vp 18. e the hooli c. f the whiche 1. g heest 18.
of witnessyng, lest 3e dien; for the euer-
lastynge heeste it is into 30ure genera-
tious; and that 3e han kunnyng of dem-
yng bitwix holy and cursid, bitwix de-
11fowlid and clene; and that 3e techen 
the sones of Yrael alle my lawful thinges, 
that the Lord hath spokun to hem bi the hoond 
of Moysey. And Moysey spak to Aaron, 
and to Eliazer and to Ytamar, his sones, 
that weren laft, Tak 3e the sacrifice that 
was laft of the offrynge of the Lord, and 
etith it with outen sourdowns, biside the 
13aftuer, for holy of halowi yt is. 3e shu-
len eete forsothe in holy place that that 
is 3euen to thee and to thi sones, of the 
offrynge of the Lord, as it is comaundid 
to me. And the litil breest that is offer-
ed, and the shulldre that is seener, 3e shulen 
eete in the moost cleene place, thow, and 
thi sones, and thi douȝtren with thee; to 
thee forsothe and to thi fre children ben 
put vp, of the hoolsum oostis of the sones 
of Yrael; forthi that the shulldre, and the 
breest, and the talwyȝes 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 good that was offerd for synne whanne 
Moysey sonȝte, he fonde ful brent, and 
wrooth aȝens Eliazer and Ytamar, the 
sones of Aaron that laftent, seith, Whi 
han 3e not eetun in hooli place the oost 
for synne, that is holy of halowes, and 
3yne to 3ow, that 3e bere the wickidnes 
of the multitude, and preye for it in the 
siȝt of the Lord; nameliche sith of the 
blood of it is not brouȝt with yrne the 
halowes, and 3e shulen eete it in the 
seyntrarie, as the Lord hath comaundide 
to me? And Aaron aswerde, To day is 
offred the slawn offrynge for synne, and 
brent sacrifice before the Lord; to me 
forsothe is faln that thou seest; what 
manere myȝte I eete it, and plees to the 
entre in to the tabernacle of witnessing, 
lest 3e dien; for it is euerlastynge co-
maundement in to 30ure generacions, 
that 3e haue kunnyng to make doom by-
tiwxe hooli thing and vnhooli, bitwixe 
pollutid 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 Moysey. And Moises spak to 12 
Aaron, and to Eliazar and Ythamar, his 
sones, that weren residue, Take 3e the 
sacrifice that lefte of the offrynge of the 
Lord, and ete 3e it with out sour dow, bi-
sides the auter, for it is hooli "of the nom-
bre" of hooli thingis. Sotheli 3e schulen 13 
ete in the hooli place that is 3ouyn 
to thee and to thi sones, of the offrynge 
of the Lord, as it is comaundid to me 
Also thou, and thi sones, and thi douȝtris 
with thee, schulen ete in the clemnest 
place the brest which is offerd, and the 
schuldur which is departid; for tho ben 
kept to thee and to thi fre sones, of the 
heefull sacrifices of the sones of Israel; for 
thei reiseden bifor the Lord the schuldur 
and brest, and the ynner fatnesse that 
ben brent in the auter; and perteynen 
tho to thee, and to thi sones, bi euer-
lastynge lawe, as the Lord comaundide. 
Among these thingis whanne Moises sonȝte 
the "buk of geetes" that was offerd for synne, 
he fonde it brent, and he was wrooth aȝens 
Eliazer and Ythamar, the sones of Aaron 
that weren lefte. And he seide, Whi eten 17 
not 3e the sacrifice for synne in the hooli 
place, which sacrifice is hooli "of the nom-
brere" of hooli thingis, and is aȝoun to 3ou, 
that 3e bere the wickyndes of the mul-
titude, and preye for it in the siȝt of the 
Lord; moost sithen of the blood therof is 18 
not borun yn with yyne hooli thingis, and 
3e ouȝten ete it in the seyntrarie, as it is 
comaundid to me? And Aaron aswerde, 19 
Sacrifice for synne, and brent sacrifice is 
offrid to dai bifor the Lord; sotheli thisw

b brouȝt in de.

xx heest 18. b defoulid 18. 1 left al ye 18. left t. 8 Om. 17 sec.m. 1 Om. s. m that 18. n the breast 18.
a thei n. p geet bucke 18. buk w. q Aarons sones 18. r left al ye 18. s the which 1. t Om. 1. u it 
is 18. v to eete 18w. w this thing 18.
20 Lord in cerymonyes whan we leyng mynde?
The which thing whanne Moyses hadde herde, he resseyuede satysfaccioun.

CAP. XI.

1 And the Lord spak to Moyses and Aaron, seyngye, Sey 3e to the sones of Ysrael, Kepe 3e alle thingis whiche Y wroote to 3ou, that I be 3oure God.

Thes ben the beestis that 3e shulen eete, 3 of alle that beren liff on erthe; alle that han\(^c\) the clee\(^d\) dyeuydith, and cheweth kude, 3 in beestis 3e mowene eete; what ever forsothe cheweth kude, and hath clee, but dyuydith it not, as camel and othere, 3e shulen not eete it, and among vnclene thinges 3e shulen holde it. An vronch, that cheweth kude, and dyuydith\(^e\) not the clee, is vnclene; an haer forsothe, for and he cheweth kude, but the clee he dyuydith\(^f\) not; and a sowe, that al be it that sche dyuydith\(^f\) the clee, she cheweth not kude.

6 Of the flesh of thos eete 3e not, ne towche 3e the careyns, for thei ben vnclene to 3ow. Thes ben also that ben getun in 10 wartris, and it is leeful to eete; alle that han\(^g\) fynnes and scaales, as wel in the see, as in the\(^b\) floodes and stondynge wartris, 3e shulen eete; what ever\(^f\) forsothe hath no fynnes and scaales, of hem that in wartris ben mened and lysen, shulen be abhomynable to 3ou, and as cursid; 3e shulen not eete the flesh of hem, and 12 the fain to deeth 3e shulen shonne. Alle that han not fynnes and scaales in wartris,\(^k\) shulen be polute\(^l\). Thes ben that 3e shulen not eete of brydyes, and ben to be shone of 3ow; an egle, and a griffyn, 14 and a merlyoun; and kjitt,\(^m\) and a grijp 15 after his kynde; and alle of crowe kynde 16 into his liknes; 'an ostrichen,\(^o\) and a nyst that thou seest, biselede to me; how myste Y ete it, ether plese God in cerymonyes with soreful soule? And whanne Moises\(^v\) hadde herd this, he resseyuede satysfaccioun.

CAP. XI.

And the Lord spak to Moises and Aa-1 ron, and seide, Selie 3e to the sones of Is-2 rael, Kepe 3e alle thingis whiche Y wroote to 3ou, that Y be 3oure God. These ben the beestis, whiche 3e shulen eten, of alle leyngye\(^a\) beestis of erthe; 3e shulen eten 'al thing\(^{2}\) among beestis that hath\(^c\) ad clee departid, and cheweth code\(^d\); sothely what, ever thing\(^f\) cheweth code, and hath a clee, but departid\(^g\) not it, as a camel and othere beestis doome\(^b\), 3e shulen not ete it, and 3e shulen arette\(^l\) among vnclene thingis. A cirogrell\(^{+}\), which\(^1\) cheweth code, and departid not the clee, is vnclene; and an hare, for also hem\(^m\) cheweth code, but departid\(^{p}\) not the clee; and 7 a swyyn, that cheweth not code\(^d\), thouz he departid the clee. 3e shulen not ete the speichis\(^{8}\) of these\(^{c}\), nether 3e shulen touche the\(^{e}\) deeth bodyes, for tho ben vnclene to 3ou. Also these thingis ben\(^{v}\) that ben\(^{w}\) gendrid in wartris, and is leeful to eete; 3e shulen ete al thing\(^{w}\) that hath\(^{x}\) fynnes and scalis, as wel in the see, as in floodis\(^{y}\) and stondynge wartris; sothely what ever thing\(^{2}\) of tho\(^{o}\) that ben moued and lysen\(^b\) in wartris, hath not fynnes and scalis, schal be abominable, and watsum\(^{e}\) to 3ou; 3e\(^{1}\) schulen not ete the speichis\(^{8}\) of tho, and 3e schulen escewe the\(^{i}\) bodyes deed bi hem stift. Alle thingis in\(^{w}\) wartris that han\(^{1}\) not fynnes and scalis, schulen be pollutid, These thingis ben of foulis whiche\(^{b}\) 3e\(^{1}\) schulen not eten, and schulen be escewidy of 3ou; an egle, and a\(^{d}\) gryppe, aliete\(^{k}\), and a kyte, and a vultur by his kynde; 14 cegkynge.

\(^{c}\) hath bdefhu.  \(^{d}\) claw.  \(^{e}\) dewydell.  \(^{f}\) dewyd.  \(^{g}\) hath bdefhu.  \(^{h}\) Om. E.  \(^{i}\) er E.  \(^{k}\) the wartris bdefhu.  \(^{l}\) pollutid.  \(^{m}\) a kjitt bdefhu.  \(^{n}\) a stracion k pr.m.

\(^{a}\) Om. 18.  \(^{b}\) satisfaccioun or covenable answere s.  \(^{c}\) han i.  \(^{d}\) de the is.  \(^{e}\) the code is, quelle i.  \(^{f}\) beastis.  \(^{g}\) it departid is.  \(^{h}\) Om. i.  \(^{i}\) aantone it is.  \(^{k}\) cirogrell, either a conuyen s. c. or a cony s.  \(^{l}\) that is.  \(^{m}\) is.  \(^{n}\) the code s.  \(^{o}\) and f.  \(^{p}\) it departid is.  \(^{q}\) the code is.  \(^{r}\) it is.  \(^{s}\) fleisele i.  \(^{t}\) these beestis is.  \(^{u}\) her is.  \(^{v}\) it ben i.  \(^{w}\) thingis is.  \(^{x}\) han s.  \(^{y}\) freshe floodis s.  \(^{z}\) thingis s.  \(^{aa}\) hem i.  \(^{ab}\) lyuneth w.  \(^{ac}\) as acursid is.  \(^{ad}\) and 3e is.  

\(^{aa}\) fleisele i.  \(^{ag}\) her is.  \(^{ah}\) beynge in is.  \(^{ai}\) the whiche i.  \(^{aj}\) Om. plores.  \(^{ak}\) an aliete is.

\(^{+}\) A cirogrell, that is, a beastie ful of thornes, and more than an irocon. wc. max. in Ebru it is a cony. o vs.

\(^{2}\) a safety, that is, a kynde of gyle.
crows, and a coote, and an hawke after 18 his kynde; an owle, and a deuedep, and the vnclene watir foule, that with his bille puttyngwe water into his ars, purgith 18 hym sylf; a swan, a cornaraunt, and a pellicme; and a gerfawcon, and a iay after his kynde; and a lapwynk, and a 20 reremous. Alle of foules that gothi on foure feete, shall be abhonymable to 30w; 21 what euere forsothe goth on foure feete, but hath lenger theis bihynede, bi the whiche he lepith vpon the erthe, 3e shullen 22 euentyde; as is bruk in his kynde, 'that is the kynde of locust er it haue wenges', and attachus, 'that is the kynde of locust, whanne it bigynmeth to fée', and opymachus, 'that is a foule enemy to serpentes', and a locust, eche after his kynde. 23 What euere forsothe of foules that oulili hath foure feete, shall be to 30w as currisi 24 thing; and who so euere touchith the fain to death of hem, shall be politid and vn- 25 clene vnto the euentye; and if it were nede that he bere any of hem deede, he shall washe his clothes, and he shall be vnclene vnto the goyng doun of the 26 sanye. Eche forsothe beeste that hath a 27 cle, but dyuideth not it, ne chewith kude, shal be vnclene; and what euere 28 touchith it, shall be defoulid. That that 29 goth vpon hondes, of al that berith lijf that goon on foure feete, shal be vnclene; 30 who so touchith the fain to deeth of hem, shall be politid vnto the euen; and 31 that berith siche deede bodis, shal be vnclene til to euentid; and if it is nede, that he bере any deede thing of these, he shal wasche his clothes, and he shall be vnclene til to the goyng doun of the sanye. Sothei ech beeste that hath 32 a cle, but departith not it, nether chewith code, shal be vnclene; and what euere thing touchith it, shall be defoulid. That 33 that goth on s. hondis, of alle beestis that gon on foure feete, shal be vnclene; he, that touchith her bodies deede bi hem sylf, shal be defoulid 'til to euentid; and he, 34 that berith siche deede bodis, shal washe hys clothis, and he shall be vnclene 'til to euentid; for alle these thyngeis bë vnclene to 30u. Also these thyngeis schulen be arrettid among defoulid thyngeis, of these 36 that bë moned on euentyde; a veselle, and mowes, and a codcorille, 'alle bi her kynde; mygal, camelion, and stellio, and lacerta, and 38 a maldewerp. Alle these bë vnclene; he that touchith 39 her bodies deede bi hem sylf, shal be vnclene 'til to euentid; and that thing schal

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"LEVITICUS."

XI. 17—29.
is a beast of foure feete, hauynge the ne-
ther cheke lap vnmeuable, ande meuynge
the ouere; a myggal, 'that is a beeste
born trecherous to bigile, and moost glo-
terous, a camelion, 'that is a beeste varyed
in to diuerse colours, after diuerse loki-
gings, and a stellion, 'that is a werme
depenytid as with sterris, and a lacert, 'that
is a serpent that is cleftip a liserdi, and
a moldwerp. Alle thes ben vnclene;
who tooucheth the fahn to deth of hem,
shal be vnclene vnto the euem; and vpon
what thing fal eny thing of the fahn to
deth of hem, shall be polut, as well the
treen vessel and clothing, as skynnys and
heren shertes; and in what thing is werk
maad, afterward falith brittle deth, and
beest to eete were deed, he that toouchith
the careyn of it shall be vnclene vnto
be defoulid, on which any thing of her
bodies deed bi hem siff fallith, as wel a
vessel of tree, and a cloth, as wy skynnys
'and heirs'; and in what euer thing werk
is maad, it schal be dippid in watir, and
that thingis schulen be defoulid 'til to
euentid, and so afterward tho schulen be
clensid. Sotheli a vessel of erthe, in vs
which any thing of these fallith with
ynee, schal be defoulid, and therfor it
schal be brokun. Ech mete, which
schulen ete, schal be vnclene, if water is
sched thereon; and ech fletynge thing,
which is drunke of ehi vessel, 'where
ynne vnclene thingis bifolden, schal be
vnclene; and what euer thing of siche deed
bodies bi hem siff felde therome, it schal
be vnclene, whether urneises, ethir
vessels of thee feet, tho schulen be destried,
and schulen be vnclene. Sotheli wellis and
cisternes, and al the congreagioun
of watriis, schal be clene. He that toouch-
ith her boedi deed bi it siff, schal be
defoulid. If it fallith on seed, it schal not
defoul the seed; sotheli if ony man
schedith seed with watir, and afterward
the watir is toouchid with deald bodies bi
hyn siff, it schal be defoulid anoon. If
a beeste is deed, which is it ymeyne to you
to eete, he that toouchith the deed boedi
therof schal be vnclene 'til to euentid;
and he that ethit therof any thing, ethir
dereth, schal waiche his clothis, and
schalf be vnclene 'til to euentid. Al thing
that crepiteth on erthe, schal be abhomy-
nable, nether schal be takun in to mete.
'What euer thing goith on the brest and
doure feet, and hath many feet, ethir
drawun bi the erthe, ye schulen not eete,
for it is abhomynable. Nyle ye defoul
\[\text{in DDFH.} \quad \text{f laclor. AF. \quad \text{toucheth D. \quad poluted. D. \quad treenen EF.}
\text{tremened E.} \quad \text{poluted B.} \quad \text{yif. N.} \quad \text{whatever DDFH. whater E.} \quad \text{failed E. falle F. \quad P. other}
\text{cheteles E.}
\]

\[\text{vpon 15.} \quad \text{w of B.} \quad \text{or pilchis either heeren schertis is. and of heiris w.} \quad \text{Om. 1.} \quad \text{vnto the 1s.}
\text{til to the K.} \quad \text{thei 1.} \quad \text{of m. sup. ras. of a pr. m. w.} \quad \text{e in HILLNOQHWRX.} \quad \text{that 1.} \quad \text{water of such a vessel 1. w. of an vnclene vesse. s.} \quad \text{helde out 1s.}
\text{thirspenn s.} \quad \text{that is.} \quad \text{sich a 1. siche vnclene s.}
\text{Om. 1s.} \quad \text{feldenn new sec. m. Om. 1s.} \quad \text{schal falle vpon 1s.} \quad \text{nurneis FG.} \quad \text{or KILPS. P chetelis s.}
\text{stondyng vpon 1s.} \quad \text{thei 1.} \quad \text{tho schulen v.} \quad \text{Om. n.} \quad \text{gederingissis tofigere 1s.} \quad \text{vnclene A pr. m.}
\text{hem K.} \quad \text{vpon 1s.} \quad \text{schedidth out 1s.} \quad \text{of s., a hi it selfe the which 1. bi if self which s.} \quad \text{for}
\text{to 1.} \quad \text{vnto the 1s. til to the s.} \quad \text{berith it 1. berith therof s.} \quad \text{he schal s.} \quad \text{he schal s.} \quad \text{vnto}
\text{the 1s. til to the k.} \quad \text{vpon 1s.} \quad \text{i it schal 1.} \quad \text{Om. 1. takun of 1ron s.} \quad \text{and whatever w.} \quad \text{vpon 1s.}
\text{on fouris w.} \quad \text{is drawun 1s.} \quad \text{ete if 1.} \quad \text{abhoin. to ete s.} \]
CAP. XII.

1. The Lord spak to Moyses, seiyng,
2. Spek to the sones of Yrael, and thou shalt seye to hem, A womman, if thyr3 res-seyued seed she bare a maal, she shall be vnclene seuen daies after the daies of the seuyryng of the flux of rotun blood; and the ei5th day the fawnt shall be circum-cidid. She fersothe three and thretti daies shal dwelle in the blood of hir purifying; al holi thing she shal not touche, ne goo in to the seyntuarie, to the tyme that the 3 daies of hir purifying ben fullifid. If fersothe she bere a maydyn child, she shal be vnclene twey wekes, after the ryte of the flux of the rotun blood, and six and sixty daies she shal dwelle in the blood of hir purifying; And whanne the daies of hir purifying weren fulifid, other for some, or for douther, she shal bere a lomb
d of hir pu情报 yng were fulifid, other for sone, or for douther, she shal bere a lomb

3. spek 2. daies; and he that etih of it eny thing, or berith, shal wasse his clothes, and he 41. shal be vnclene vnto euen. Al that crephith vpon erthe shal be abhomyable, ne shal 42. be take vnto meet. Whant thing of fouru feete goth8 vpon the breest, and hath many feete, or2 bi the erthe is drawun, 3e shulen not cete, for it is abhomyable. 43. Nyl 3e defoule 3oure soules, ne touche eny thing of hem, lest 3e ben vnclene; Y fersothe am the Lord 3oure God; be 3e holy, for Y am hooli. Ne defoule 3e 3oure soules in eny crepyynge thing that is 45. menyd vpon erthe; Y fersothe am the Lord, that hath2 ladde 3ow fro the loond of Egipte, that Y shulde be to 3ow into God; 3e shulen be holy, for Y am holy. 46. This is the lawe of the berynyge lijf, and of foules, and of al lyuyynge soule that is 47. menyd in water, and crephith in erthe; that 3e moven knowe the differences of clene and of vnclene, and that 3e witen what 3e owen to cete, and what 3e owen forsake7.

CAP. XII.

And the Lord spak to Moises, and seide1, Speak thou to the sones of Israel, and thou 2 shalt seie to hem, If3 a womman, whanne sche hath hesseyued seed, childith3 a knaue child, sche schal be vnclene bi seuene daies bi the daies of5 departyngd of corrupte blood, that rennethf bi monethis3; and the 3 yong child schal be circumsidd in the eijtith daib. Sotheli sche schal dwelle4 thire and thretti daies in4 the blood of hir purifying; sche schal not touche6 any hooli thing, nethir sche schal entre in to the seyntuarie, til2 the daies of herm clensing be fillidn. Sotheli if sche childith a fe-5 male, sche schal be vnclene twei wounks, bi the3 custom of flowyng3 of vnclene6 blood, and thre scoor and sixe daies sche6 schal dwelle in the blood of her clensing. And6 whanne the daies of hir clensing, for a

9 the even bdefi. t into e. 8 gon d. t other e. w hane e. v meye bdefi.

7 hem 1. 3 thing that is 18. 4 Om. s. 8 vpon 18. 3 thing plures. w that 18. x the differences 18.
6 to forsake 18. 2 seiyng 1. a Om. s. b and childith 3. c of hir 8. d departyng awey 1. e corruptible is. d renneth fro hir s. e the monethis c. b Om. cf pr. m. elnp. 1 vnclene in s. k in that lyme touche 3s. 1 vnto t. 5 t. m om. l. n fullifid 1s. 3 Om. 1s. p hir flowyng 1s. q the vnclene 1s. s sixe ten a pr. m. sice and fourti b. sixe and sixi ikmnwx. * Om. s.
of a year in to brent sacrifice, and a culuer brid, or a turtil, for synne, at the 7dore of the tabernacle of witnessynge; and she shal take to the preest, the which shal offre it before the Lord, and shal preye 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 boond of hir fynde not, ne may offre a lombe, she shal take two turturs, or two culuer bryydes, the one into brent sacrifice, and that othir for synne; and the preest shal preye for hir, and so she shal be maad clene.

CAP. XIII.

1 The Lord spak to Moyses and Aaron, 2seiyng, A man in whos skynne and flesh were sprongyn dyuerse colour, or blyyne, other ery thing liyntyng, that is to seie, a plaage of lepre, he shal be brouȝt forto 3Aaron, to the preest, or to oon of any of 4his 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 shall be seuered. If forsothe liyntyng whitenesse were in the skynne, and no more lowe than that other flesh, and the heeris of before hadden colour, the preest shall re-5clude hym senen daies; and he shal beholden the 6seuenthoe day, and if forsothe the 7lepre be no furthermore ryme, ne passe in the skynne the former terms, etcrones in the skynne the other senen other days; and the seuenthe day he shal loke, if more derker were the lepre, and sone, ether for a douȝtir, ben fillid, sche schal brynge a lomb of 8a year in to brent sacrifice, and a 'bryd of a culuer, ethir a turtle, for synne, to the dore of the tabernacle of witnessynge; and sche schal 3yue; to the preest, which sche schal offer tho biforn the Lord, and schal preye for hir, and so sche schal be clensid fro the flowynge of hir blood. This is the lawe of a wou-9man childynege a male, ethir a female. That if hir hond fyndith not, nethir may 10offre a lombe, sche schal take twei turtilis, ethir twei 'briddis of culureis, oon in to brent sacrifice, and the tother for synne; and the preest schal preye for hir, and so sche schal be clensid.

CAP. XIII.

The Lord spak to Moyses and Aaron, and seide, A man in whos skynne and fleisch 2rysyth dyuerse colour, other whelke, ethir as 'sum schynynge thing, that is, a wounde of lepre, he shal be brouȝt to Aaron preest, ether to oon 'who ener of hys sondes; and whanne he seeth lepre in the skynne, and the heeris chaungid in to whijte colour, and that spice of lepre lower than the tother 3skynne and fleisch, it is a wounde of lepre, and he schal be partid at the doom of the preest. So 4thelthy sche schynynge in the skynne, nethir is lower than the tother fleisch, and the heeris ben of the former colour, the preest schal close hym senene daies; and schal 5biholde hym in the seuenthe day, and sothely if the lepre wexith not further, nethir passith the former terms in the fleisch, eti the preest schal 6close hym aȝen seuen seuen other daies; and schal 7biholde in the seuenthe day, if the lepre is 8derkere, and wexith not in the fleisch,
not waxed in the skynne, he shal clese hym, for it is a scab; and the man shal washe his clothis, and he shal be clene. 7 That if afterward that he is seen of the preest, and goldun to cleneness, eftsones the lepre wexith, he shal be brouȝte to hym, and of vnclenesse he shal be con-
de
demyed. The plage of lepre if it were in a man, he shal be brouȝt to the preest, and he shal se hym; and whanne whijt colour were in the skynne, and of the heeres chaungith the siȝt, thilke forsothe quyk flesh aperith, the moost olde lepre it shal be denyd, and fulle rootid to the skynne; and so the preest shal defoule hym, and not recluse, for it is of vnclen-
esse ful open. If forsothe out floweth the renynge lepre in the skynne, and cover al the flesh, fro the heed vnto the feet, what thing vnder the siȝt of the eyen fallith; the preest shal beholde hym, and demeth it to be holdun moost clene lepre, for thi that al be turned into whitnes, and therfor the man shal be clene. Whanne forsothe quyk flesh aperyde in hym, thanne thury the dome of the preest he shal be polut, and among vnclene he shal holde; if the quyk flesh is spreyn with lepre, it is vnclene. That eth if eftsones it were turned into whitnesse, and couereth al the man, the preest shal beholde hym, and dene to be clene. The flesh and the skynne, in the whiche a bocche is growun, and helid, and in the place of the bocche aperith a fel wounde, whijt, or dark reed, the man shal be brouȝt to the preest; the whiche whanne he hath seen the place of the lepre lower than that other flesh, and the heeres turned into whitnes, he shal defoule hym; a plaige forsothe of lepre is sprung in the bocche. That if the heere is of the former colour, and the fel wounde vnder the preest shal clese hym*, for it is a scabbe; and the man shal waische hise clothis, and he shal be clene. That if the lepre wexith aftir that he is seyn of the preest, and is goldun to cleneness, he shal be brouȝt to the preest, and shal be demed of vncleneness. If the wounde of lepre is in man, he shal be brouȝt to the preest, and he shal se the man; and whanne whijt colour is in the fleisch, and chaungith the siȝt of heeres, and thilke quyk flesh aperith quyk, it shal be demid the eldest lepre, and growun to the skyn; therfor the preest shal defoule hym, and he shal not close eft, for it is of opyn vncleneness. But if lepre remnyng about in the skyn "flourith out", and hilith al the fleisch, fro the heed til the feet, what euer thing fallith vnder the siȝt of iȝen; the preest shal biholde hym, and schal deme then that he is holdun with clennesse lepre, for all the skyn is turned in to whijtnesse, and therfor the man shal be cleene. Sowle whanne quyk fleisch aperith in hym, thanne shal he shal be defoulid bi the doom of the preest, and he shal be arettid among vnclene men; for quyk fleisch is vnclene, if it is spreyn with lepre. That if the fleisch is turned eft in to whijtynes, and hilith al the man, the preest schal bi holde hym, and schal deme, that he is cleene. Fleisch and skyn, in which a bocche is bred, and is helid, and a step of wounde aperith whijt, ethir "sum deel" reed, "in the place of the bocche", the man schal be brouȝt to the preest; and whanne the preest seith the place of lepre lower than the other fleisch, and the heeres turned in to whijtynesse, the preest shal defoule hym; for the wounde of lepre is bred in the botche. That if the heer is of the former colour, and the signe of wounde is sundele dark, and is not

* the preest shal clese hym, that is, schal deme him [to be 1s] cleene. 

† chaungith the siȝt of heeres, that is, the former kyndly colour. 

‡ defoule him, that is, deme him [to be 1s] foul. 

§ clese hym [to be 1s] botche. 

¶ all that is, never.
derk, and thame the ny3 flesh is not lower, he shal recluse hym seuen daies; and if forsothe it wax, he shal deme hym of the lepre; if forsothe it stonde in his place, it is the fel wounde of the bocche, and the man shal be clene. The flesh and the skynne, that the fyer brekith out, and, heelid, haue a whijt or a reed fel wounde, the preest shal biholde it, and loo! if it is turned into whijtynes, and the place of it is lower than that other skynne, he shal defoule hym, for the plauge of the lepre is sprongun in the fel wounde. That if the colour of the heeres were not fulle chaungid, ne the plauge lower than that other flehs, and thilke spice of lepre were vnder derk, he shal recluse hym seuen daies; and the seuenthe day he shal loke; and if the lepre wax in the skynne, he shal defoule hym; if forsothe in his place stonde whijtynes not cleer ynow3, a plauge of brennyng it is, and therfor it shall be clensid, for a fel wounde of brennyng? it is. Man or womman, in whos heed or beeerde borioniuneth a lepre, the preest shal loke hem; and if forsothe the place were lower than that other flesh, and the heer solow, and soliter than it is wont, he shal defoule him, for lepre of the heed it is, and of the beerde. If forsothe he se the place of the wemme euon to the ny3 flesh, and the heer blak, he shal recluse hym seuen daies, and the seuenthe day loke; and if the wemme growe not, and the heer is of his colour, and the place of the plauge to that other flesh euon, the man shal be shauen, out-take the place of the wemme, and he shal be reclusyd seuen other daies. If the seuenthe day the plauge were seen 'to hane stonde in his place, no lower than that other flesh, he lowere than the 'ny3 fleisch', the preest schal close the man seuen daies; and so-theli, if it waxeth, the preest schal deme man of lepre; forsothe if it stondith in his place, it is a signe of botche, and the man schal be clene. Fleisch and skyn, which the fyer hath brent, and is heelid, and hath a whijt ethir reed signe of wounde, the preest schal biholde it, and lo! if it is turned in to whijtynes, and the place therof is lower than the tothir skyn, the preest schal defoule the man, for a wounde of lepre is bred in the signe of wounde. That if the colour of heeris is not chaungid, nether the wounde is lower than the tother fleisch, and thilke spice of lepre is sumdeel derk, the preest schal close the man bi seuen daies; and in the seuenthe dai he schal bisholde; if the lepre waxeth in the fleisch, the preest schal defoule the man; ellis if the whijtynes stondith in his place, and it is not cleer ynow, it is a wounde of brennyng, and therfor the man schal be clensid, for it is a signe of brennyng. A man ethir womman, in whos heed ether beeed lepre borioniuneth, the preest schal se hem; and if the place is lower than the tothir fleisch, and the heer is whijt, and isp solitere, 'ether smallere', than it is wont, the preest schal defoule hem, for it is lepre of the heed, and of the beerd. Ellis if he seeth the place of wem euene with the ny3 fleisch, and seeth the here blak, the preest schal close hem bi seuen daies, and schal se in the seuenthe dai; if the wem waxith not, and the heer is of his colour, and the place of wounde euene with the tother fleisch, the man schal be schauun, without the place of wem, and he schal be closid eft bi seuen othere daies. If in the seuenthe day the wounde 34
shal clene hym, and his clothes wasshid
he shal be clene. If forsothe after the
clensyg eftsones growe a wennent in the
skynne, he shal na more sehe, wher\textsuperscript{v} the
heer be chauugid in to yelaw colour, for
apertly he is vnclene. Forsotho if the
wenne stoonde, and the heeris weren
blak, know he that the man is hool, and
trusti ly pronounc he hym clene. A man
or a\textsuperscript{v} womman, in whos skynne whijtnes
aperyth, the preest shal loke hem; if he
perceyue vnder derk whijtnes to skyne in
the skynne, know he that it is no lepre,
but a wenne of whijt colour, and that
the man is clene. A man of whos heed
the heeris fallen, he is ballid, and clene;
and if fro the front fallen the heeris, he
is bihynde ballid, and clene; if forsothe
in the ballidnes, or\textsuperscript{a} in the bihynde ballid-
nes, whijt or reed colour were sprongun
out, and that the preest seeyly, he shal
condemne hym, not of dows twes lepre
it is, that is sprongun in the ballidnes.
Whoso cuer were thanne defoulid with
lepre, and seuered at the dome of a preest,
he shal haue his clothis vnsesywd, the
heed nakid, the mouth seuered with the
cloothe, and he shal crye hym wemen,
and foule; al tymne that he is leprows
and vnclene, alone he shal dwelle out of
the 47 tentyes. A wullum clooth, or lynmen, that
hath a lepre in the oof, or in the werpe,
other of a certeyn skynne, or oujt that is
maad of skynne, if it were infect with
whijt or reed wenne, it shal be holdun
a lepre, and shal be shewishd to the preest;
the which, it lokid, shal recluse seuen
daiyes. And the seveneth\textsuperscript{y} day eftsones
biholdynge, if he persueyue that it hath
wox, it shal be a stedfast lepre; he shal
deme the clooth polut, and al thing in
the which it were founde; and therfor it
is seyn to hau\textsuperscript{e} stond in his place, nether
is\textsuperscript{h} lower than the tother fleisch, the preest
shal clene the man; and whanne his
clothis ben waischun, he shal be clene.
Ellis\textsuperscript{f} if after the clenysyg a spotte wexith\textsuperscript{g}
eft in the skyn, the preest schal no more\textsuperscript{h}
conquire, whether the heer is chaungid in
to whijt colour, for aperetli he is vnclene.
Sotheli if the spotte stondith\textsuperscript{k}, and the
heeris ben Blake, knowe\textsuperscript{l} the preest that
the man is heelid, and\textsuperscript{m} tristili 'pronounce
he\textsuperscript{n} the man clene\textsuperscript{o}. A man ethyr\textsuperscript{p} a\textsuperscript{q} womman, in whos skyn whijtnesse
apper-
ith, the preest schal biholde hem; if he
seuyeth, that whijtne 'sum deel derk
schyneth\textsuperscript{r} in the skyn\textsuperscript{s}, wite he, that it is
no lepre, but a spotte of whijt colour, and
that the man is clene. A man of whos\textsuperscript{g}
heed heeris\textsuperscript{t} fleten awei, is\textsuperscript{u} calu\textsuperscript{v},
and clene; and if heeris\textsuperscript{x} fallen fro the heerid,
he is ballid, and is\textsuperscript{x} clene; ellis if in the 42
ballidnesse bifoere, ether in the ballidnesse
bihynde, whijt ether reed colour is bred\textsuperscript{w},
and the preest seeth this, he schal con-
dempnue the man without doute of lepre,
which\textsuperscript{z} is bred in the ballidnesse. Ther-o-
for whoeuer is defoulid with lepre, and is
departid\textsuperscript{a} at the doom of the preest, he
schal haue his clothis vnsesywd, bareheeb\textsuperscript{b},
the\textsuperscript{c} mouth hildid with a cloth, he schal
crye hym sylf defoulid, and viyl; in al 45
tyme\textsuperscript{d} in\textsuperscript{e} which\textsuperscript{f} he is leprows\textsuperscript{g}
and vnclene, he schal dwelle alone without the castels\textsuperscript{h}.
A wollun cloth, ethyr lynmen, that hath 47
lepre in the warp, ethyr oof\textsuperscript{i}, ethyr certis a 48
skyn\textsuperscript{k}, ether what cuer thing is maad\textsuperscript{l}
of skyn, if it is corrupt with a whijt spotte,
ethyr reed, it schal be aretid\textsuperscript{m} lepre;
and it schal be schewid to the preest; which\textsuperscript{n} 50
schal\textsuperscript{o} close it\textsuperscript{p} biholden\textsuperscript{p} bi seuen daiyes.
And eft he schal biholde\textsuperscript{r} in the seveneth\textsuperscript{y}
dai, and if he persueyeth, that it\textsuperscript{t} wexide\textsuperscript{t},

\textsuperscript{v} whether d. \textsuperscript{w} Om. UDEEH.
\textsuperscript{x} other e. \textsuperscript{y} seeune e.
53 shal be bren with flawnes of fier. That
if he se that it hath not waxen, he shal
54 commaunde, and thei shal wasuhe it in
which is the lepre, and he shal restrue it
55 seven other daies; and whanne he seeth
forsothe the rather face not turned azen,
and neuerthelater the lepre not to have
waxe, he shal deme vuclene, and with
fier he shal brenne, forthi that it is spred
in the vtterset of the clooth, other al
56 thury5. A lepre, if forsothe the place
of the lepre were derker, after that the clooth
is washun, he shal breke it, and fro the
57 hoole dyuyde. That if furthermore apere
in that places, the whiche weren before
vnde foulied, the lepre freynege and vaguunt,
58 shal be bren with fier; and if it ceese,
he shal washe secondlich the thinges
that ben pure, and thei shal be clene.
59 This is the lawe of the lepre of wullen
cloth, and lynnyn, of oof and of warpe,
and of al letherin purtenaunce, how thei
shal be clensid, or be defoulied.

CAP. XIV.

And the Lord spak to Moyses, seiyynge,
2 This is the ript of the whanne
he is to be maad clene. He shal be brouȝt
3 to the preest, the whiche goon out of the
tentis, whanne he fyndyth that the lepre
4 is clensid, he shal commaunde to hym that
is purifie, that he offre for hym sif two
quyk sparowes, whom he is leeful to eet,
and cedere tree, and 'flawm reed silk5, and
ysope. And oon of the sparowes he shal
commaunde to be offred in a britel vessel,
6 vpon quyk watris; that other forsothe
quyk, with cedere tree, and 'reed silk6, and
ysope, he shal weete in the blood of
it schal be" contynued4 lepre; he shal
deme the6 cloth defoulied, and al thing
in which it is foundun; and therfor the cloth
52 schal be bren in8 flawnes5. That5 if he9
seeth that the spotte wexideb not, he schal
commaunde9, and thei schulen waische that
54 thing wherynne4 the lepre is, and he5
schal close it azen b6 seuene othere daies;
and whanne he seeth the formere face5 not
55 turnedb azen, netheles that nether the le-
pre wexedi, he schal deme that thing vu-
clene, and he schal brenne itk in fier, for
lepred is sched in the ouer part of thee
cloth, ether thorouyb al. Ellis if the place56
of lepree is derker, after that the cloth is
waishun, he shal breke away that place5,
and schal9 departe7 fro the hool. That if57
freynege lepre and vnstidfast apperith firth-
thermore in these places, that weren vn-
wenned before, it owith be bren in fier;
if it ceeseth, he schal wasihe the secounde58
tyne tho thingis that ben cleene, and thot
schulen be cleene. This is the lawe of le
59 pre of cloth6, wolloyn and lynnyn, of warp
and of v oof, and of al purtenauncew of
skiynx, hon it owith to be clensyd, ethir 'to
bey defoulied.

CAP. XIV.

And the Lord spak to Moises, and seide,
1 This is the custom of a leprouse man2
whanne he schal be clensid. He schal be
brouȝt to the preest, which3 preest schal3
5 go out of the castel5, and whanne he schal
fynde that the lepre is clensid, he schal4
commaunde to the man whichb is clensid,
that he offre for hym sif twel quyke spar-
rewis, whiche itc is leenuel to eete, and a
'tree of cedere d, and vermylyoun5, and
isope. And the preest schal commaunde6e
that oon of the sparowes be offrid in 'a
vessel of erthe, ouy quyke watriis; sothelici
heg schal dippe the tother sparea quyk

x. hotemost E. a. thour out al E pr. m. b. vermylyene E pr. m. c. cook E pr. m.
5 be dede i. c. continuall other abylinge nx. w. that is. x. with i. y. flawmes of sig ir. z. and i.
6 the preest is. b. hath waxen i. c. commaunde to hem that owe the cloth s. d. in which e. the
preest is. f. Om. i. g. lickenesse i. b. chaungid is. i. hath waxen i. k. Om. plures. l. the lepre l.
7 in that is. a. thorouy it is. a. lepre place s. b. derk place s. c. he schal i. d. departe it is. e. to be is.
8 toh i. u. a cloth s. f. Om. w. w. the purtenaunc to pr. m. s. x. the skyn l. j. Om. l. z. the
which i. a. tentis i. b. that is. c. Om. d. cedere tree i. cedere wood s. e. commaunde him s. f an
eerthen vessel upon i. i. the preest is.
the sparowe that is offred, with the which he shall sprenge hym that is to be clensis seuenes sithes, that the ri3t he be purgids; and he shall late goo the quyk sparowe, that she flee awei into the feeld. And whanne the man hath washawe his clothes, he shall shawe alle the heeres of the bodi, and he shall washe with water, and purified he shall goo into the tentis; so oonli that he dwelle out of his tabernacle seuenten dais; and the seuenthe day that he shawe the heeres of the heed, and beerde, and brovves, and the heeres of al the body. And eftsones the clothes and the body washawd, the ei3t day he shall take two lombes with outen wemene, and a sheep of 3 eer with outen wemene, and thre dynes of tried floure, into sacrifice, that be spreynt with oyle, and besides a sextarie of oyle. And whanne the preest, pryffynge the man, ordeyneth hym and alle thes thingis before the Lord, in the dore of the tabernacle of witnessyng, and he shall take a lombe, and offre it for trespas, and a sextarye of oyle; and alle thingis offred before the Lord, he shall offre a lombe, where is wont to be offered the oost for synne and the brenct sacrifce, that is, in holy place; forsothe as for synne so for trespas to the preest per-tyeneth the oost; holli of halowes it is.

And the preest takynge of the blood of the oost that is offrid for trespas, he shall putte vpon the ende of his ri3t ere that is clensis, and vpon the thoubles of the ri3t hoond and foot. And of the sextarie of oyle he shall putte in his left hoond, and he shal wete the ri3t fyngre in it, and he shall sprenge before the Lord seuen sithes. That forsothe of the oile that is laft in the left hoond, he shall heelede vpon the eende of his ri3t ere that with the tre of cedre, and with a reed thread and ysope, in the blood of the sparewe offrid, with which he schal sprenge seuenethis hym that schal be clensis, that he be purgud ri3tfui; and he schal deluyere the quyk sparewe, that it thm fle in to the feeld. And whanne the man hath a waische his clothis, he schal schaune alle the heeres of the bodi, and he schal be waischun in watir, and he schal be clensis, and he schal entre in to the castels; so oneli that he dwelle without his tabernacle bi seuene dais; and that in the seuenthe dei he schaune the heeres of the heed, and the beered, and brewis, and the heesis of al the bodi. And whanne the clothis and bodi ben waischun, eft in the ei3tith dei he schal take twei lambren without wem, and a sheepe of 3 eer without wem, and thre dynes of wheete flour, in to sacrifce, which be spreynte with oyle, and bi il siff a sextarie of oyle. And whanne the preest, that purgith the man, hath set hym and alle his things bifor the Lord, in the dore of the tabernacle of witnessyng, he schal take a lombe, and schal offre it for trespas, and schal affre the sextarie of oyle; and whanne alle thingis ben offrid bifor the Lord, he schal offre the lombe, where the sacrifice for synne and the brenct sacrifce is wont to be offrid, that is, in the hooli place; for as for synne so and for trespas the offryng pert-tyeneth to the preest; it is hooli of the nombr of hooli thingis. And the preest schal take of the blood of sacrifce which is offrid for trespas, and schal putte on the laste part of the ri3t ere of hym which is clensis, and on the thumbis of the ri3t hoond and foot. And he schal putte of the sextarie of oyle in to his left hoond, and he schal dippe the ri3t fyngur

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*d* eyythe.  *e* in to *boeuf.*

*cedre tree 1. cedre wode s. 1 the 13. k the preest 15. 1 the preest 15. 1 he 1. 1 his 15. 0 tentis apen 15. p his 15. q his browes 15. r his s. c his is. 1 his bodi 15. u dynes other thes tenthe partis anioq. 1 other tenthe partis no. 1 other thes tenthe partis lep. 1 other ten partis s. ten partis 1. thes ten partis 1. 1 tried 15. 1 the which 1. 1 that shall s. 1 he a debequet. 1 spreyng N. 2 sextarie other a pynte maker. sext. that is, a pynte c. sext. or a pynte lep. 1 the man 15. b these cederielem orsyx. c the man 15. d the is. e he schal 15. f his trespas 15. g he schal 15s. h pynt 15. i thee things 15. 1 k the sacrifice 15. 1 that is. 1 he schal 15. p putte that blood vp 15. 1 his 15. P Om. 15. q that is. r vpon 15. s his 15. t pynt 15. 1 the preest 15. 1 his 15.
is clensid, and upon the thounsbes of hoonde and of riyt foot, and upon the blood that is shed for trespass, and upon the hoonde. And he shal preye for hym before the Lord, and he shal doo sacrifice for synne; thanne he shal offre brent sacrifice, and putte it in the auter with his offering of licours, and the man lawfullich shal be clensid. That if he is a pore man, and his hoonde may not fynde that ben seyd, he shal take for the trespass a lombe to the offering, that the preest preye for hym, and the tenth part of tried flour spreynet with oyle, into sacrifice, and a sextarie of oyle, and two turturs, and two culuer bryddis, of whom the oon be for syne, and the other into brent sacrifice; and he shal offre hem the eisdl day of his purifying to the preest, at the dore of the tabernacle of witness. And, before the Lord. The which takynge a lombe for trespass, and a sextarie of oyle, shall rere togidris; and the lombe ovellyd, of the blood of it he shal putte vpon the end of the riyt eere of hym that is clensid, and vpon the thounsbes of his hoonde and of the ryat foote. Of the oyle forsothe a part putte he into his left hoonde, in the which wetynge the fyngre of the riyt hoonde, spreng seuen sithes aijens the Lord; and weet he the end eere of the ryat eere of hym that is clensid, and the thounsbes of the hoonde, and of the riyt foote, in the place of the blood that is shed out for trespass. The laft forsothe part of the oyle that is in the lefte hoonde, putte he vpon the heed of the purified, that he plese the Lord for hym. And a turtur, or a culuer brydd, he shal offre, oon for trespass, and another into brent sacrifice, with her offrid licours. That is the sacrifice of the leprous, that therynne, and schal sprynge sevensithis bifar the Lord. Sotheli he shal schede that is residue of the oile in the left hond, on the laste part of the riyt eere of hym which is clensid, and on the thombs of the riyt hond and foot, and upon the heed of hym. And the preest shal préye for hym bifar the Lord, and schal make sacrifice for synne; thanne he shal offre brent sacrifice, and schal putte it in the auter with his fletynge sacrifics, and the man schal be clensid riytfuli. That if he is pore, and his hoonde may not fynde the thingis that ben seyd, he shal take for the trespass a lombe to offer, that the preest preye for him, and the tenth part of wheele flour spreynet togidire with oyle in to sacrifice, and a sextarie of oyle, and twi turtlis, ethe twei 'briddis of culueris', of which oon be for synne, and the other in to brent sacrifice; and he shal offre tho in the eisdl the dai of his clensysng to the preest, at the dore of tabernacle of witnessysng bifar the Lord. And the preest shal take the lombe for trespass, and the sextarie of oyle, and schal reise togidere; and whanne the lombe is oiffred, he shal putte of the blood thereof oon the laste part of the riyt eere of hym that is clensid, and oon the thombis of his riyt hond and foot. Sotheli the preest putte the part of oyle in to his left hond, in which he schal dippe the fyngur of the riyt hond, and schal sprynge sevensithis aijens the Lord; and the preest schal touche the laste part of the riyt eere of hym that is clensid, and the thombe of the riyt hond and foot, in the place of the blood which is sched out for trespass. So theli he shal putte the tother part of oyle, which is in the left hond, on the heed

\[\text{thi riyt }\]  
\[\text{the trespass }\]  
\[\text{turturis dii.}\]  
\[\text{eyythe }\]  
\[\text{Om. }\]  
\[\text{this Bdefh.}\]  
\[\text{fro }\]  
\[\text{tuerete dii.}\]  
\[\text{n this Bdefh.}\]  
\[\text{w he schal }\]  
\[\text{x sprynge it }\]  
\[\text{y the preest }\]  
\[\text{z heebde }\]  
\[\text{a lefte }\]  
\[\text{b vpon }\]  
\[\text{c lefte }\]  
\[\text{d his }\]  
\[\text{e Om. }\]  
\[\text{f that }\]  
\[\text{g vpon }\]  
\[\text{h Om. }\]  
\[\text{i his }\]  
\[\text{j that }\]  
\[\text{k his }\]  
\[\text{l Om. }\]  
\[\text{m the preest shal }\]  
\[\text{n sle the }\]  
\[\text{o the preest }\]  
\[\text{p the brent }\]  
\[\text{q he schal }\]  
\[\text{r for poverf synde }\]  
\[\text{s his trespass }\]  
\[\text{t tried }\]  
\[\text{v Om. }\]  
\[\text{w pynit }\]  
\[\text{x culuer bryddis }\]  
\[\text{y shal be }\]  
\[\text{z the tabernacle cefvikorsw.}\]  
\[\text{a offrid }\]  
\[\text{b pynte }\]  
\[\text{c he schal }\]  
\[\text{d reke hem }\]  
\[\text{e the preest }\]  
\[\text{f vpon }\]  
\[\text{g his }\]  
\[\text{h Om. }\]  
\[\text{i vpon }\]  
\[\text{k his owne }\]  
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\[\text{m he schal }\]  
\[\text{n it sevensithes }\]  
\[\text{o his }\]  
\[\text{p Om. }\]  
\[\text{q thombes ac sec.m.}\]  
\[\text{r his }\]  
\[\text{thats }\]  
\[\text{t the preest }\]  
\[\text{u that }\]  
\[\text{v his i. Om. }\]  
\[\text{w vpon }\]  
\[\text{x }\]  
\[\text{y }\]  
\[\text{z }\]
may not have all things in the cleansing of hym. And the Lord spak to Moyses and Aaron, saying, Whanne ye weren goon into the loonde of Chanaan, that ye shal 3yne to 30w into possessyoun, if there were a pleage of lepre in howsis, who is the hows shal goon tellynge to the preest, and seie, As a plage of lepre it is seen to me to be in myn hows. And he shal commaunde, that all thingis be born out of the hows or he goo into it, and be seen whether 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.

And whanne he seith in the walles of it as litil valeys defourmed with paunhes, and with reednes, and lower then that other vttmore partie, he shal goo out of the dore of the hows, and anoon he shal close it seven daies. And the seuenthe day turned ajen he shal beholde it; and if he fynde that the lepre hath waxen, he shal commaunde the stoons, in the whiche is the lepre, to be drawen out, and hem to b' throwe 'a ferre' out of the kyte, in an vnclene place; that forsothe hows to be parid with ynforth bi eyryron, and the powdre of the paryng to be spreynyt out of the citee, in an vnclene place, and other stoons to be put ajens for hem that were takun awey, and with other cley the hows to be dawbid. If forsothe after that the stoons ben drawen out, and the powdre borne out, and with other erthe dawbid, and the preest goon yn se the lepre turned ajen, and the walles ajen spreynyt with spottis, it is a stedfast lepre, and the hows vnclene; the which noon the schulen distray; and the stoons of it, and trees, and al the powdre thei shulen throwe afer out of the walld town, in an vnclene place. Who goth into the hows, whanne it is closid, shal be vnclene vnto of the man clewsid, that he plesse the Lord for hym. And he shal offer a turtule, a leprous man, that may not have all thingis in to the clewsing of hym sylf. And the Lord spak to Moyses and Aaron, and seide, Whanne ye han entridden in to the lond of Canaan, which lond Y schal 3yne to 3ou in to possessioun, if the wounde of lepre is in the hows, he shal go, whos the hows is, and schal telle to the preest, and schal seie, It semeth to me, that as a wound of lepre is in myn hows. And the preest schal commaunde, that the bere out of the hows alle thingis before that he entre in to it, and me se where it be lepre, lest alle thingis that ben in the hows, be maad vnclene; and the preest schal enter afterward, that he se the lepre of the hows. And whanne he seeth in the walls therof as litile valeis "foule bi" palenesse, ethir bi reednesse, and lower then the tother hiere part, he shal go out at the dore of the hows, and anoon he schal close it bi seene daies. And he schal turne ajen in the seuenthe day, and schal se it; if he fyndith that the lepre encreeside, he schal commaunde that the stoons be cast out, in whyche the lepre is, and that tho stonyes be cast out of the citee, in an vnclene place. Sotheli he schal commaunde that thilke hows be rasid with ymne bi cumpas, and that the dust of the rasyng be spreynyt without the citee, in an vnclene place, and that the stoons be cast out of the citee, in an vnclene place, and that other stoonys be cast out, in whyche the lepre is, and that tho stonyes be cast out of the citee in an vnclene place. Therefore as little valeis "foule bi" palenesse, ethir bi reednesse, and lower then the tother hiere part, he schal go out at the dore of the hows, and anoon he schal close it bi seene daies. And he schal turne ajen in the seuenthe day, and schal se it; if he fyndith that the lepre encreeside, he schal commaunde that the stoons be cast out, in whyche the lepre is, and that tho stonyes be cast out of the citee, in an vnclene place. Sotheli he schal commaunde that thilke hows be rasid with ymne bi cumpas, and that the dust of the rasyng be spreynyt without the citee, in an vnclene place, and that other stoonys be cast out, in whyche the lepre is, and that tho stonyes be cast out of the citee, in an vnclene place. Sotheli he schal commaunde that thilke hows be rasid with ymne bi cumpas, and that the dust of the rasyng be spreynyt without the citee, in an vnclene place, and that other stoonys be cast out, in whyche the lepre is, and that tho stonyes be cast out of the citee, in an vnclene place. Sotheli he schal commaunde that thilke hows be rasid with ymne bi cumpas, and that the dust of the rasyng be spreynyt without the citee, in an vnclene place, and that other stoonys be cast out, in whyche the lepre is, and that tho stonyes be cast out of the citee, in an vnclene place. Sotheli he schal commaunde that thilke hows be rasid with ymne bi cumpas, and that the dust of the rasyng be spreynyt without the citee, in an vnclene place, and that other stoonys be cast out, in whyche the lepre is, and that tho stonyes be cast out of the citee, in an vnclene place.
47 the even, and who sleepeth in it, and etheth any thing, shall wash his clothes. 48 That if the priest goynge in se that the lepre hath not waxen in the hows, after that it is newe daubid, he shall purifie it, 49 helthe 3oldun a3en. In the purifyinge of it he shall take two sparows, and the cedere tree, and 'fier reed silk', and ysop. 50 And that oon sparow offred in a britil vessel, upon quik watris, he shall take the cedere tree, and ysop, and 'fier reed silk', and a quyk sparow, and he shall weete alle thingis in the blood of the offrid sparow, and in quyk watres; and he shall purifie it, as wel in the blood of a sparow as in quyk watrys, and in the quyk sparow, and in the cedere tree, and ysop, and 'fier reed silk'. And whanne he hath late the sparow freliche flee away in the feelde, he shall preyte for the hows, 54 and thurly ryt it shall be maad clene. This 55 is the lawe of al lepre, and hurtynge, and 56 of lepre of clothes, and howsis, and of fel wounde, and of blynes brekyngye out, and of wenme li3ynge, and in dyuurse 57 spices the colours chaungid, that it may be knowe what tymye any thing be clene, or vnclene.

CAP. XV.

1 And the Lord spak to Moyses and 2 Aaron, seynge, Speke ye to the sones of Yrael, and seith to hem, The man that lepre is stidfastly dwellynge, and the hows is vnclene; which hows thei schulien destroye anoon, and thei schulen caste out of the citee, in an vnclene place, the stooyns therof, and the trees, and al the dust. He that entrith in to the hous, whanne it is schit, schal be vnclene 'til to euuenti, and he that sleepe and etheth 47 ony thing therynue, schal waische his clothis. That if the priest entrith, and 48 seeth that the lepre encreesside not in the hows, aftir that it was daubid the seconwe tymye, he schal clenese it; for heeth is 3oldun. And in the clensyng therof he schal take twye sparewis, and 'a tre of cedere', and 'a reed thread', and isope. And whanne o sparewe is offrid in a ves- 50 sel of erthe, on quyk watris, he schal take the 'tre of cedere', and ysope, and reed threed, and the quyk sparewe, and he schal dippe alle thingis in the blood of the sparewe offrid, and in lyuynge wa- tris; and he schal sprynge the hows seuen sithis; and he schal clenese it as wel in the blood of the sparewe as in lyuyngewatris, and in the quyk sparewe, and in the 'tre of cedere', and inysope, and 'reed threed'. And whanne he hath lef the sparewe to fle in to the feeld frely, he schal preyte for the hows, and it schal be clensed rijftuli. This is the lawe of all lepre, and of smytynge, of lepre of clothis, and of housis, of synynge of wounde, and of litle whelkis brekyngye out, of spotte schynnynge, and in colours chaungid, that it may be wist, what cleene is, etheclene.
suffrith the flux of seede, shal be vn-
3clene; 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他对 sitte. Who
so euerd of men towchith his bed, he shal
wash his clothes, and he washid with
6 water shal be vnclene vnto the euen. And
if he sitte where he satt, he* shal wassh
his clothes, and wasshid with water shal
7 ben vnclene vnto the euen. He that tow-
chith 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
he wasshid with water shal be vnclene vn-
9 to the euen. The sedel vpon the which
10 he shall sytt, shal be vnclene; and what
euer* were vnder hym that suffrith flux
of seede, shal be vncleneb vnto the euen.
He that berith any thing of thes, shal
wasshe his clothes, and he wasshid with
water shal be vnclene vnto the euen.
11 Eche whom he that is scuch towchith
with not wasshun1 hondes before, shal
wasshe his clothes, and wasshid with wa-
ter shal be vnclene vnto the euen. The
britil vessel that he towchith, shal be to-
brokun; the treen vessel forsothe shal be
wasshidk with water. If he were helid,
that suffrith siche a maner passioun, he
shall noumbre seuen daies after his clens-
yng, and the clothes wasshid, and al the
bodi in wqik watis, he shal be clene.
13 The eisttw day forsothe he shall take two
turtursa, 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 syue hem to the preest; the

1 suffrith the rennyng out of seed, shal be
vnclene; and thanne he*m schal be demed3
to be suget to this vice, whanne bi alle
momentis foul vmour *ether moysture* n
cleueth to his fleisch, and growith togidere.
Ech bed in which he sleipth schal*b be vn-
clene and, where euer he sittith. If onyn5
man*b touchith his bed, he schal waische
his clothis, and he schal be waischun in
watis, and schalb be vnclene 'til to' even-
tid. If a man sittith where he satt, also6
thilke d man schal waische his clothis, and
he schal be waischun in watis, and schalb
be vnclene 'til to' entuid. He that touch-
thifisc euer fleschis, schal waische his clothis,
and he schal be waischun in watis, and schalf
be vnclene 'til to' even tid. If sicgh a
man castith out spetyng2 on hym that
is clene, he schal waische his clothis,
and he schal be waischun in watis, and schalb
be vnclene 'til to' even tid. The sadil ong
which9 he sittith, schal be vnclene; and ech
man that touchith what euer thing is
vndur hym that suffrith the fletyg out of
seed, schal be defoulid 'til to' even tid. He
that berith ony of these things, schal
waische his clothis, and he schal be waischun in watis, and schalb be
vnclene 'til to' even tid. Ech man, whom he that11
is such touchith with hondis not waischun
bifore, schal waische his clothis, and he
schal be waischun in watis, and schalk be
vnclene 'til to' even tid. 'A vessel of erthe12
whicha he touchith, schal be brokun; but
a 'vessel of treb schal be waischun in wa-
tir. If he that suffrith sich a passioun,13
is heled, he schal noumbre seuen daies
after his clensyng, and whanne the6 clothis
and al 'the bodi5 ben waischun in lyuyng7
watis, he schal be clene. Forsothe in the14
cijythe dai he schal take twei turtis, ethir8
twei 'briddis of a culuer', and he schal

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*d er E. e and he bDEFH. f shulen A. g er E. h polute bDEFH. polutid D. i waschid bDEFH.
h waische E. 1 Om. a. m eythe E. a turtleis DII.

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m Om. a. b Om. plural. o that schal is. p of men A pr.m. ELQRTW. q he schal is. r vnto the IS. s the
euendit K. t that 1. u he schal to sup.ras. a. v vnto the to sup.ras. til to the K. w fleisch kont. x he
schal is. y vnto the IS. til to the K. z spotil is. a vpon is. b he schal is. c vnto the IS. til to the K.
d Om. e. t that I. f sittith vpon is. g vnto the IS. til to the IS. h he schal is. I vnto the IS. til to
the K. k he schal is. l vnto the IS. til to the K. m an erthen vessel IS. the vessel of erthe K. n that is.
o treen vessel IS. p his 1. q thei G. his body IS. r rennyng BDKMORT sup.ras. w. s of EILPS. t cul-
uner briddis IS.
which shall doon oon for synne, and that other into brent sacrifce; he shall preye for him bifor the Lord, that he be clene fro the flux of his seede. The man of whom goth out the see of goyng togidris, shall washe with water al his body, and he shall be vnclene vnto the euen. 17 Clooth and skynne that he hath, he shall wasse with water, and it shall be vnclene vnto the euen. The womman with whom he goth togidere, shall be wasse with water, and she shall be vnclene vnto the euen. 18 The womman that turnynge azen the moneth, suffreth the flux of blood, seuen daies shall be seuered; eche that trowchith hir shall be vnclene vnto the euen, and the place in which she slepith or sittith the daies of her seuer-
yng, shall be polut. He that trowchith her bed, shall wasse his clothes, and he wasath with water shall be vnclene vnto the euen. Eche vessel upon which she sittith that so euere trowchith, shall wasse his clothes, and he wasath with water shall be vnclene vnto the euen. If man goth togidere with hir in the tymne of hir blood flowyng bi monethes, he shall be vnclene seuen daies, and al the bed in which he slepith shall be polut. The woman that suffreth manye daies the flux of blood, not in tymne of the flux bi the moneth, other that after the flux of blood bi the moneth ceith not to flowe blood, as longe as she shal vnderligge to this passioun she shall be vnclene, as it be in tymne of the flux of blood bi the moneth. Al the bed in which she slepith, and the vessel in which she sittith, shall be polut. Who so trowchith hir, shall wasse hys clothis, and he wasath with water shall be vnclene vnto the euen. 19 A woman that suffreth the flux of blood in tymne of the moneth, ethir which woman ceesith not to fleteh out blood after the blood of monethis, schal be vnclene as longe as she schal be suput to this passioun, as if she is in the tymne of the sigh of the Lord at the dore of tabernacle of witnessyng, and schal syn yece tho to the preest; and the preest shall make oon for synne, and the tother in to brent sacrifce; and the preest schal preye for hym bifor the Lord, that he be clensed fro the fletyng of his seede. A man fro whom the seed of lettere, `ethir of fleischli couplyng', goth out, schal waichen in watir al his body, and he schal be vnclene til touentid. He schal washe 17 in watir the cloth `and skyn' which he hath, and it schal be vnclene til touentid. The womman with which he is couplid fleischli, schal be waschen in watir, and schal be vnclene til touentid. A 19 womman that suffreth the fletyng out of blood, whanne the moneth cometh azen, schal be departid bi seuen daies; eche man that trowchith hir schal be vnclene til touentid, and the place in which sche slepith ether sittith in the daies of hir departyng, schal be defoulid. He 21 that trowchith her bed, schal wasche his clothis, and he schal be waschen in watir, and schal be vnclene til touentid. Who euere trowchith ony vessel on which sche sittith, he schal wasche his clothis, and he schal be waschen in watir, and schal be defoulid til touentid. If a 23 man is couplid fleischli with hir in the tymne of blood that renneth bi monethis, he schal be vnclene bi seuen daies, and ech bed in which he slepith schal be defoulid. A womman that suffreth in manye 24 daies the fletyng out of blood, not in the tymne of the moneth, ethir which woman ceesith not to fleteh out blood after the blood of monethis, schal be vnclene as longe as sche schal be suput to this passioun, as if she is in the tymne of the
27 If the blood stonde, and ceese to flowe,

she shall number seven daies of his purifying, and the seventh day shall she offer for his self to the priest two turturs, or two bulcher bridids, at the door of the tabernacle of witnessying; the which shall do one for the synne, and that other into brennt sacrifice; and he shall preye for him before the Lord, and for the flux of the thirty vnclenness of his. 30e she shulen teche therefore the sones of Yrael, that thei shounen vnclennesses, and die not in her fluxes, whanne thei defoulen my tabernacle that is among hem. This is the lawe of hym that suffreth flux of seede, and that is poluted thryr goyngne togidris, and of hyr that thyr moneth tymes of flowing of blood is seuered, and that floweth ful oft blood, and of the man that slepith with hir.

CAP. XVI.

1 And the Lord spak to Moyses, after the deeth of the two sones of Aaron, whiche thei offringly alien fier were slain, and comandaundide to hym, seyning, Spek to Aaron, thi brother, lest alle tymes he goe into the seyntuare, that is with synne the veile before the propiciatory, with the which the arke is couered, that he dye not; for in a clowde Y shall apeere apon the heuenly answerynge place; but if thes thinges he do before. He shal offer a calf for synne, and a wether in to brennt sacrifice; with a lymen coote he shal be clothid, and with lymen breches he shal hile the shame worthi membris; he shal monethis. Ech bed in which sche sleepith, and 'vessel in which sche sittith, schal be defouled. Who euer touchith hir schal wasche his clothis, and he schal be waischun in watir, and schal be vnclene 'til to' euentid. If the blood stondith, and ceessith to flete out, sche schal number seuen daies of hir clenysyng, and in the eightieth day sche schal offre for hir self to the preest twoe turtlis, ethir twoe 'briddis of culueris, at the door of the tabernacle of witnessying; and the preest schal make oon for synne, and the tothir in to brennt sacrifice; and the preest schal preye for hir biforn the Lord, and for the fletynge out of hir vnclenesses. Therfor 30e she schulen teche the sones of Israel, that thei eschewe vnclennessis, and that thei die not for her filthis, whanne thei defoulen my tabernacle which is among hem. This is the lawe of hym that suffreth fletynge out of seed, and which is defouled with fleischly comlyng, and of a woman which is de partid in the tymes of monethis, ethir which flowith out in contynuel blood, and of the man that slepith with hir.
be gird with a lymyn girdil, he schal putte a lymyn mytre on his heed; for these clothis ben hooli, with whiche alle he schal be clothid, whanne he wascheth. And he schal take of al the multitude of the sones of Israel twei kids for synne, and eath ram in to brent sacrifice; and whanne he offerith a calf, and preith for hym self, and for his hows, two goates he schal make stonde before the Lord, in the dore of the tabernacle of witnessynge; puttyngyn 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 offer thilke for synne; whos forsothe into the goot that shal be sent out, schal ordeyne hym quik before the Lord, that he heelde preyers vpon hym, and sende hym out into wildirnes. Thes thingis lawfully so-
synne, he schal offer a calf, and preith for hym self, and for his hows, schal offer it. And the censure taken to, the whiche he hath fulfylle of the coolis of the auer, and takiynge with hoon the maad ensence of dyuers spyses into en-
sensyng, he schal goo yn bijonde the veile, in to the hooli thingis; that the swete smellynge spicies putt vp on the fier, the clowde of hym and the breeth couer Goddis answerwyng place, that is vpon the witnessynge, and die not. And he schal take of the blood of the calf, and he shal sprenghe with the fynge seuen sithes the propiciatorye, at the eest. And whanne he hath slawne the goot, for the synne of the puple, he schal bere yynne his blood with yynne the veile, as it is commaundid of the blood of the calf, that he sprenghe forn ayn Goddis answerwyng

+ and preith, in Ebena it is, and eestwarde, that is, ordeyn

e. coourth b. 4 sithe DEBFH.

a hem 15. 2 a 15. e he offerith, that is, disposith to offre BEGN. d other puruiche g. e hymly-
sel phares. 1 geet buckis is. 8 Aaron is. 8 putte w. caste phares. 1 lot vpon is. 1 ei ther side b.

t a lot on euer eithir a. oo lot on euer either MT sec. m. o lot to is. 1 dore eq. 8 Om. is. 8 he
that owth that geet s. 9 offre or ale s. 1 preith ypon his offryng is. 1 that geet is. 8 Om. 8 p
ypon is. 8 he 1. and he krow. 8 that is. 1 a q. 8 that is, e with is. 8 Om. 8 takiynge with his is.
1 maad ensence with dyvers spacies is. 8 ensensyng is. 1 aboue is. 1 Om. phares. 1 vpon is. 8 clowde of hym is. 1 her breeth is. 8 answering
place, that is, the propiciatorye BEGN. 8 that is. 8 vpon is. 8 Aaron is. 8 calme blood 15.

t his 15. 1 Goddis answerwyng place 15. 8 eestwarde 1. to eestwarde s. 8 Aaron is. 1 geet bucke is.

* affrod for s. 8 calmes blood 15.
place, and purge the seytuaries fro the vncleens\textsuperscript{1} of the sones of Yrael, and fro the trespassynges of hem, and fro alle snynees. After this rjht he shal doo in the tabernacle of witnessyng, that is fischid betwix hem, in the myddil of the sortes of dwellyng\textsuperscript{2} of hem. No man be in the tabernacle, whanne the bishop shal goo into the seytuaries, that he preye for hym sylf, and for his hows, and for al the companye of Yrael, to the tyne that he goo out of the tabernacle. And whanne he goth out to\textsuperscript{3} the autter that is before the Lord, preye he for hym sylf, and the taken blood of the calf, and of the gout, heele he vpon the horns of it, bi enuyroun; and sprengl\textsuperscript{4} with the fynge seuen sithes\textsuperscript{5}, purge he, and halowe it fro the vncleens\textsuperscript{6} of the sones of Yrael. After that he hath clenside the seytuaries, and the tabernacle, and the autter, thanne offre he a quyk gout; and either hoon put on his heed, knowleche he al the wickidnes\textsuperscript{7} of the sones of Yrael, and alle the giltis, and alle the snynees of hem, the which inwardly preiynghe to his heed, he shal sende it out bi a man al redy into desert. And whanne the gout hath born al the wickidnes\textsuperscript{8} of hem into solitarey loonde, and were left in desert, Aaron shal turne ajen into the tabernacle of witnessyng; and the clothes doon of, with the whiche he was clothed before, whanne he entride the seytuaries of God, and hem luff there, he shal washee his fleshe in an holie place, and shal be clothid\textsuperscript{9} with his owne clothes, and afterward that he, goo out, hath ofres his, and the puples brenct sacrifice, he shal preye as wel for hym sylf, as for the puple; and the talwyth that is ofres for synne\textsuperscript{10} he shal brene\textsuperscript{11} vpon the autter. He forsothe that letith that he spreng\textsuperscript{12} euene ajen Goddis answyeryng place, and he shal clesse the seytuaries fro vncleeness\textsuperscript{13} of the sones of Israel, and fro her trespassyng, and alle\textsuperscript{14} synnes. Bi this custom he\textsuperscript{15} schal do in the tabernacle of witnessyng, which is set among hem, in the\textsuperscript{16} myddil of partis\textsuperscript{17}\textsuperscript{18}\textsuperscript{19}\textsuperscript{20} of the\textsuperscript{21} abitacioun 'of hem\textsuperscript{22}. No man be in the tabernacle, whanne the bishop schal entre in to the seytuaries, that he preye for hym sylf, and for his hows, and for al the cumpenye of Israel, till\textsuperscript{23} he go out of the tabernacle. Sothelie whanne he hath\textsuperscript{24} goo out to the autter which\textsuperscript{25} is bifor the Lord, preye he\textsuperscript{26} for hym sylf, and schede\textsuperscript{27} he on the horns thereof, bi cumpas, the blood 'that is\textsuperscript{28} takyn of the calf, and of the 'buk of geet\textsuperscript{29}; and sprenghe he\textsuperscript{30} sevensithis\textsuperscript{31} with the\textsuperscript{32} fyngeur, and elense he, and halewe\textsuperscript{33} the autir fro vncleeness of the sones of Israel. After that he hath clensid\textsuperscript{34} the seytuaries, and tabernacle\textsuperscript{35}, and autter\textsuperscript{36}, thanne offre he the lyuynge 'buc of geet\textsuperscript{37}; and whanne euer\textsuperscript{38} eithir hond is set\textsuperscript{39} on\textsuperscript{40} the heed thereof, knowleche he the preest alle the wickidness of the sones of Israel, and alle the\textsuperscript{41} trespassis and synnes 'of hem\textsuperscript{42}, which\textsuperscript{43} the preest schal wishe\textsuperscript{44} to the heed\textsuperscript{45} thereof\textsuperscript{46}, and schal\textsuperscript{47} sende hym\textsuperscript{48} out in to deserte bi a man maund redi\textsuperscript{49}. And whanne the 'buc of geet\textsuperscript{50} hath bore alle the\textsuperscript{51} wickidness\textsuperscript{52} 'of hem\textsuperscript{53} in to a\textsuperscript{54} desert lond, and is\textsuperscript{55} left 'in deserte,\ Aaron schal\textsuperscript{56} turn ajen in to the tabernacle of witnessyng; and whanne the clothis\textsuperscript{57} ben put of\textsuperscript{58}, in which he was clothid before, whanne he entrid in to the seytuaries of God, and ben\textsuperscript{59} left there, he schal washe his fleisch\textsuperscript{60} in the hooli place, and he schal be clothid in his owen clothis, and aftir that he hath\textsuperscript{61} go out, and hath offrid the brenct sacrifice of hym sylf, and of the puple, he schal

\textsuperscript{1} vncleeness\textsuperscript{1} e. \textsuperscript{2} dwellyng\textsuperscript{2} placys e pr. m. \textsuperscript{3} fro d. \textsuperscript{4} sprenghe fh. \textsuperscript{5} hithe bdefh. \textsuperscript{6} vvncleeness\textsuperscript{6} e. \textsuperscript{7} wickydnesses e. \textsuperscript{8} wycykynesses bdefh. \textsuperscript{9} clothid in d. \textsuperscript{10} synnes e.

\textsuperscript{11} sprengge\textsuperscript{11} it is. \textsuperscript{12} vncleens e. \textsuperscript{13} alle her is. \textsuperscript{14} c Aaron is. \textsuperscript{15} that is. \textsuperscript{16} Om. is. \textsuperscript{17} the partis is.

\textsuperscript{18} her is. \textsuperscript{19} Om. is. \textsuperscript{20} til that is. \textsuperscript{21} that is. \textsuperscript{22} he thanse is. \textsuperscript{23} heele 1. \textsuperscript{24} corners 1. b. or corners s.

\textsuperscript{25} q Om. nc. \textsuperscript{26} gout bukke is. \textsuperscript{27} Om. l. he it is. \textsuperscript{28} his is. \textsuperscript{29} halowe he np pr. m. \textsuperscript{30} the tabernacle is.

\textsuperscript{31} w the autter is. \textsuperscript{32} gout bucke is. \textsuperscript{33} his euer is. \textsuperscript{34} put is. \textsuperscript{35} vpon s. \textsuperscript{36} her is. \textsuperscript{37} Om. is. \textsuperscript{38} d whiche synnes is.

\textsuperscript{39} waiyshe klo sup. ras. waiyshe x. wische or wolne s. \textsuperscript{40} gout heed s. \textsuperscript{41} Om. s. \textsuperscript{42} he schal is.

\textsuperscript{43} the gout is. \textsuperscript{44} redi hereto s. \textsuperscript{45} gout bucke is. \textsuperscript{46} her is. \textsuperscript{47} Om. is. \textsuperscript{48} Om. is. \textsuperscript{49} he is is. \textsuperscript{50} there is.

\textsuperscript{51} of fro him s. \textsuperscript{52} tho clothis ben s.
goo the sent out goot, shal wasshe his clothes and his bodi with water, and so 27 he shal goo into the tentis. The calf forsothe and the goot, that weren offred for synne, and whos blood is brought in seyntuarye, that the clensyng were ful- fillid, 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 brene hem, shal wasshe his clothes and the flesh with water, and so he shal go into the tentes. 29 And this shal be to 3ow lawful euerlastyng; the seventh moneth, the tenthe day of the moneth, 3e shulen trauyle 3oure soules, and no werke 3e shulen do, whether with yynne boren or comlyng that 30 pilgrimag en among 3ow. In this day shal be the purgyng of 3ow, and clensyng fro alle 3oure synnes, before the Lord 3e shulen len be maad clene; the holiday forsothe of restyng it is, and 3e shulen trauel 3oure soules thur3 perpetuel religioun. 32 The preest forsothe, that were anoynt, shal purgen out, and whos hondes ben sacrif, that he bere the office of preest-hod for his fader; and he shal be clothid with a lynnen stoole, and with halewid 33 clothes, and he shal purge the seyntuarie, and the tabernacle of witnessing, and the aiter, and the preestis, and alle 34 the puple. And this shal be lawful to 3ow euermore, that 3e preyen for the sones of Irael, and for alle the synnes of hem, ones in the yer. He dide thanne, as the Lord hadde comaundide to Moyses.

CAP. XVII.

1 And the Lord spak to Moyses, seiyng, 2 Spek to Aaron and his sones, and to alle

preye as wel for hym slyf, as for the puple; and he schal brenne on the auter the in-25 nere fatnesse which is offrid for synne. Sotheli he that leet go the 'buk of geet26 able to be sent out, schal waische his clothis and bodi with water, and so he schal entre in to the castels27. Forsothe 27 thei schulen bere out of the castels the calf and 'buk of geet, that weren offrid for synne, and whos blood was brought in to the seyntuarie, that the clensyng were fillid; 27 and thei schulen brenne bi fier as well the skynyns, as the fleischis and dungi of tho. And who ever brenneth tho, schal 28 waische his clothis and fleisch in watir, and so he schal entre in to the castels. And this schal be to 30 u a lawful thing 29 euerlastyng; in the seuenthe monethe, in the tenthe dai of the monethe, 3e schulen turment 30oure soulis, and 3e schulen not do ony werk, nethir 31 man born in the lond, nether a comelyng which is a pilgrym among 30. The deluyeryng fro synne, and the clensyng of 30 u schal be in this dai, 3e schulen be clensid before the Lord fro alle 30oure synnes; for it is sabat8 of restyng, and 3e schulen turment 30oure soulis bi euerlastyng religioun. Sotheli the preest schal clense, which is anoyntid, and whos hondis ben halewid, that he be set in preesthod for his fader; and heo schal be clothid in a lynnen stoole, and in hooli clothis, and he schal clense the seyn-33 tuarie, and the tabernacle of witnessing, and the aiter, and the preestis, and al the puple. And this schal be to 30 u a lawful thing euerlastyng, that 3e preye for the sones of Israel, and for alle the synnes of hem, onys in the yer. Therfor he dide, as the Lord comaundide to Moises.

CAP. XVII.

And the Lord spak to Moises, and seide, 1 Spek thou to Aaron, and to his sones, 2

Om. redd. s and the e. t er e. brenneth reddh. peple reddh.

Aaron 18. vpon 18. v that 18. gout bucke 18. his bodi 18. thei 18. the goat bucke 18. fulfillid 18. in. fleische 1. tho bertsit 18. schal brenne 18. he schal 1. tentis 18. h Om. l that 18. the sabat 10 sup. ras. s. religion in this saboth 18. out clense 6. the which 1. first himself that 6. that prest 6. her 18. Om. 18. Aaron 18.
the sones of Yrael, seyng to hem, This is the word that the Lord hath comaund-
side, seyng, Eche man of the hows of Yrael, if he sleethe an ox, or a sheepe, or a shee
goot in the tentes, or out of the tentes, and offreth not at the dore of the
tabernacle of witnessynge to the Lord, he shal be gilti of blood; as he hadde shedde
blood, so he shal perishe fro the myddil of his pepule. Theresfor the sones of Yrael
shulen offre to the preest her oostes, that thei sleyen in the feelden, that thei ben
halowid to the Lord, before the dore of the tabernacle of witnessynge, and offrew
thei the oostes pesible to the Lord. And the preest shal helle the blood vpon the
anter of the Lord, at the dore of the tabernacle of witnessynge; and he shal
brenne the talwy into smel of swetnes to the Lord. And thei shulen no more offre her
oostes to feendes, with the whiche thei han do fornycaicoun; lawful euer-
lastynghe it shal be to hem, and to the ather comers of hem. And to hem thow
shalt seye, A man of the hows of Yrael, and of the comylnges that piligrimagen
anentis 30w, that offrith brenct sacrific, other slayn offrynge, and to the dore of
the tabernacle of witnessynge bryngith it not, that it be offred to the Lord, he shal
spille fro his pepule. Eche man of the hows of Yrael, and of comlyngis that pil-
grimagen among 30w, 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 hane 30unm it to 30w, that 3e purgen
myn antur for 30ure soules, and blood
be fore the hidows gilt of soule. And
therfor Y seide to the sones of Yrael,
Eche liije of 30w ete no blood, ne of the
comlyngis that pilgrimagyn among 30w.
13 Eche man of the sones of Yrael, and of
and to alle the sones of Israel, and see
thou to hem, This is the word which the
Lord comaundide, and seide, Ech man of
the hows of Israel schal be gilti of blood, if he sleeth an oxen, either an a sheepe, ether
a geet in the castels, ethir out of the castels, and offrith not an offrynge to the
Lord at the dore of the tabernacle; as he schedde mannus blood, so he schal perishe
fro the myddis of his pepule. Theresfor the sones of Israel oeven to offre her sacrific
es to the preest, whiche thei sleyen in the feelden, that theo be halowid to the Lord, bifo the
dore of the tabernacle of witnessynge, and that thei offre tho pesible sacrific to the
Lord. And the preest schal schede the blood on the dore of the Lord, at the dore of the
tabernacle of witnessynge; and he schal brenne the ymann fynness in to odour of swetnesse to
the Lord. And thei schulen no more offre her oostes to feendes, with the whiche
thei han do fornycaicoun; it schal be a lawfull thing euer-
lastynghe to hem, and to the o of hem. And thou shalt saide to hem, A man of the
hows of Israel, and of the comelnyngis that ben pilgrymes among 30n, that offrith a brenct sacrific, ethir a slayn sacrific, and brynghit it not to the dore of
the tabernacle of witnessynge, that it be
offrid to the Lord, schal persiche fro his
pupl. If any man of the sones of Is-
rael, and of comelnyngis that ben pilgrymes
among 30n, ethir blood, Y schal sette
faste my face a3ens the soule of hym, and Y schal lese hym fro his puple; for if
the lijf of fleisch is in blood, and Y sall
that blood to 30u, that 3e clense on my
serue 3or 30ure soulis, and that the blood
be for the synne of soule. Therfor Y seide to the sones of Israel, Ech lyynge
man of 30n schal ete no blood, nethir of the comelnyngis that ben pilgrymes among

w that offre e pr. m. thoo e. y sooynes e. in a. a fro a.

a that is. b blood or gret synne. c gret synne. d slee is. e Ethip. f tentis is. g tabernacle of witnessing w. x as if place. 7 thilke is. 9 heede out is. scheide out s. y vpon s. b the preest s. c smellynge is. d folkis e. f fornycaicoun, that is, idolatrie negnigs. g her s. h aftercumber s. b Om. s. i comelnyngis, that is, converted to the love of Jesus nocoq. k aske schal s. l the comelnyngis m first defor kIE}NINDYX. n his soule s. o the blood s. p you for 30ure soulis s. q ther with vpon l. hem therwith vpon s. t Om. s. be sprengis s. t Om. s. a the soule s. x any of the s. w anentis n.
the comelyngis that pilgrimagyn anentis 30w, whether with huntyng 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 fald to deth, other the takun of a beeste, as wel of with yyne getun, as of comlyngis, shalwashe his clothis and hym siff with water, and he shal be defowdli vnto the euen, and bi this ordre he shal be maad 16 clene; that if he wasshe not his clothes, or body, he shal bere bis wickidnes.

CAP. XVIII.

And the Lord spak to Moyses, seijnge, 2 Speke to the sones of Yrael, and thow 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 regionn of Chanaan, to the whiche Y am to bryng 30w 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 63oure God. Eche man to the nexte woman of his blood shal not goo to, that 7he opne the filthe of hir; Y Lord. The filthehed of thi fader and the filthehed of thi moder thow shal not discouer; thi moder she is, thow shalt not opne the 8filthehed of hir. The filthehed of the wifj of thi fader thow shalt not discouer; the filthehed forsothe of thi fader it is. 9The filthehed of thi b sister, of fader or 30u. What euer man of the sones of Israel, 13 and of the comelyngis that ben pilgryms anentis 30u, takith a wylde beeste, ethir a bridd, whiche it is leeful to eete, whether 14 bi huntyng, whether 15 bi haukyng, schede 16 the 17 blood therof, and hile 18 it with erthe; for the lijf of ech 19 fleisch is in blood. Wherfor Y seide to the sones of Yrael, 3e shulen not eete the blood of any fleisch, for the lijf of fleisch is in blood, and who euer etith blood, shal perishe. A man 15 that etith a thing deed 16 bi it siff, ethir takun of a 17 beeste, as wel of men borun in 18 the lord, as of comelyngis, he shal wasche his clothis and hym siff in watir, and he shal be defoulid til 19 euenti 20; and by this ordre he shal be maad clene; that if he waschith 21 not his clothis, ethere 22 his bodi, he shal bere bis wickidnesse.

b the A.

x or i. Y wher g. 2 or g. h heeld he 1. schede he phures. b out the 1s. c bile he 1s. d Om. 1. 3 the blood 1. 4 the blood 11. 5 Om. 1. 6 b of s. 1 ynedene vnto 1s. k the euentid x. 1 weishe 1s. 10 neither 1s. or 12 up pass. 11 londe 1s. o into the which 1. 1 p Om. 1. in to s. q hem that is, in the custom of morshyng misyn. 1 t hem 1. s the whiche 1. 1 that doth 1. a he shal 1s. v a 1. w a 1. 5 hir filthehed 1s. v filthehed 1s. f filthehed 1s. 20 filthhood 1s. a filthehed 1s. b and w. c the which 1.

+ dcred, this is vadistondun of beestis grounded to mete. Lure here. CGAX.

CAP. XVIII.

And the Lord spak to Moises, and seide, 1 Speke thou to the sones of Israel, and thou 2 shalt seie to hem, Y am 3oure Lord God; 3e shulen not do by the custom of the 4 lord of Egipt, in which 3e dwelliden; 3e shulen not do bi the custom of the cuntrei 5 of Canaan, 6 to which 6 Y schal bryngye 7 3ou ynp, nether 3e schulen go in the lawful thingis of hem. 3e schulen do my 8 domes, and 3e schulen kepe myn heestis, and 3e schulen go in tho; Y am 3oure Lord God. Kepe 3e my lawis and domes, a whiche 9 a man 10 schal do, and 11 schede lyue in tho; Y am 3oure Lord God. Eech 12 man 13 schal not nei to the 14 ny3 15 womman of his blood, that he schewe the filthe of hir; Y am the Lord. Thou schalt not disky-7 were the filthe of thi fadir and the filthe of thi modir; sche is thi modir, thou schalt not schewe hir filthe. Thou schalt not 8 vnile the filthe of the wifj of thi fadir, for it is the filthe of thi fadir. Thou schalt not schewe the filthe of thi sistir, of fadir' ether of modir, which 9 sister is gen-

14 ny3, ansi degree of cons-
CJGAX.

sangulere ex-
pressid in this
CJGAX.
of moder, that at home or with outen is gotun, thou shalt not ope. The filth-
heed of the dowther of thi sone, or of thi
douther douther, thou shalt not ope, for
thi filthheed it is. The filthheed of the
douther of the wijf of thi fader, that she
hath bore to thi fadir, and is thi sister,
thou shalt not ope. The filth of the
sister of thi fader thou shalt not discou-
uer; the flesh she is of thi fader. The
filthheed of the sister of thi moder thou
shall not ope, for thi that she is flesh of
thi moder. The filthheed of the brother
of thi fadir thou shalt not ope, ne thou
shall goo to the wijf of hym, the which
is loyed to thee thur; affynyte. The
filthheed of the wijf of thi sone thou
shall not ope, for the wijf of thi sone
she is, ne thou shalt dysconer the shen-
shyp of hir; and no man take the wijf
of his brother. The filthheed of the wijf
of thi brother thou shall not ope, for
the filthheed of thi brother it is. The
filthheed of thi wijd, and of the douther
of hir, thou shalt not ope; the douther
of the sone of hir, and the douther of
the douther of hir thou shalt not take, that
thow ope hir shenship, for the flesh of
hir thei ben, and siche a goyng togidere
is incest. The sister of thi wijd into lig-
gyn biri hir thou shalt not take, ne ope
the filthheed of hir, sit the lyuyn. To
the womman that suffreth flux of blood
thow shalt not, ne ope the stynk-
yngnes of hir. With the wijd of thi
neibore thou shalt not goo togidir, ne
with mengynyng togidere of seede thou
shall 'be defouild. Of thi seede thou
shall not yuye, that it be sacryd to the
mawmet of Moloch, ne thou shalt de-
fwole the name of thi God; Y a Lord.
With a maal thou shalt not be mengid,
drid at home other without forth. Thou
shall not schewe the filthe dr of the douther
of thi sone, ether of neece 1 of thi douther;
for it is thi filthe. Thou shall not schewe
the filthe of the douther of the wijd of thi
fadir, which sche childide to thi fadir, and
is thi sistir. Thou shall not opene the
filthe of the 'sister of thi fadir, for sche is
the fleisch of thi fadir. Thou shall not
schewe the filthe of the sistir of the mod-
ir, for sche is the fleisch of thi modir.
Thou shall not schewe the filthe of the
brothir of thi fadir, nethir thou shall
neige to his wijd, which is is loyed to thee
bi affynyte. Thou shall not schewe the
filthe of thi sones wijd, for sche is the
wijd of thi sone, nether thou shall dis-
kiure hir schenship; and no man take
his brotheris wijf. Thou shall not schewe
the filthe of 'thi wijd of thi brother, for
it is the filthe of thi brother. Thou shall
not schewe the filthe of thi wijf, and of
hir douther; thou shall not take the dou-
тир of hir sone, and the douther of hir dou-
trer, that thou schewe hir schenship; thei
ben the fleisch of hir, and siche letcherie
is incest. Thou shall not take 'the sister
of thi wijf, in to concubynage of hir,
nethir thou shall schewe 'the filthe of hir,
while thi wijf lyueth. Tho sou shall not
neige to a womman that suffrith rennyng
of blood of monethe, nethir thou shall
schewe hir filthe. Thou shall not do
letcherie with 'the wijd of thi neibore,
nether thou shall be defouild with me-
lyng of seed. Thou shall not yuye of thi
seed, that it be ooffrid to the idol Moloch,
nether thou shall defoul the name of thi
God; Y am the Lord. Thou shall not be
medlid with a man bi letcherie of wom-
man, for it is abhomyncioun. Thou shall
do not letcherie with ony beeste,
nethir thou shalt be defouilid with it. A woman schall not ligge vnder a beeste, nether schal be medliid therwith, for it is greet synne. Be ye not defouilid in all these thingis, in whiche alle 'folkis, *other kethen men*, ben defouilid, whiche* folkis* Y schal caste out bifor 3oure syt, of 25 whiche the lord is defouilid, of which* lord* Y schal vysyte the grete synnes, that it spewe out his dwellers. Kepe ye myz lawful thingis and domes, that 3e do not of alle these abhomynacions, as wel a man borun in the lord as a comelyng which is a pilgrum at 3ou. For the dwellers of the lord, that were bifor 3ou, diden alle these abhomynacions, and defouiliden that lord. Therfor bez war, lest it caste out viliche also in liik manere, whanne ye han do liik synnes, as it castide out vlieche the folkis, that was bifor 3ou. Ech man that doith ony thing of these abhomynacions, schal perischi fro the myddil of his puple. Kepe ye myn heestis, and wole ye not doo thingis that diden thes that weren before 3ow, lest ye ben polut in hem; Y am your Lord God.

CAP. XIX.

1 The Lord spak to Moyses, seynge, Spek to al the cumpenny of the sones of Yrael, and thou seile to hem, Be ye holy, for Y am holy, the Lord your God. 2 Echon drede his fader and moder. Kepe ye myn holy day; I the Lord your God. 3 Nyle ye be convertid to mawmetes, ne goddis 3oyn to gidere make ye to 3ow; I the Lord your God. If ye offren an oost of pesible thingis to the Lord, that the be plesable, thilk dai that it were offryd ye shulen eete it, and that other day; what euuer thing forsothe were laft into the thridde day, ye shulen bremne

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**CAP. XIX.**

The Lord spak to Moises, and seide, Spoke thou to al the cumpenny of the sones of Israel, and thou schalt seie to hem, Be ye hooli, for Y am hooli, your Lord God. Ech man drede his fadar and his modir. Kepe ye my sabatis; Y am your Lord God. Nyle ye be turned to ydols, nether ye schulen make to 3ou 30yn goddis; Y am your Lord God. If ye of-siren a sacrifice of pesible thingis to the Lord, that it be quecumful, ye schulen ete it in that day, in which it is offrid, and in the tother dai; sothel what euuer thing is residue in to the thridd dai, ye schulen
with fier. If any after two days etith of it, he shall be curst, and gilti of vn-zpitowsnes; he shall bere his wickednes, for the holy of the Lord he hath polutide, and that soule shall perish fro 'the myld-dil of' his puple. Whanne thou repist the tithes of thi loond, thou shalt not kitte vnto the grounde the vtterness of the erthe, in the leeuyng eerys thou shalt gedere; ne in thi vyne zeered the reysounes and cornes fallynge down thou shalt not gedere, but to pore men and pilgrimes to ben lesid thou shalt leeue; Y the Lord 3oure God. 3e shulen do no theft. 3e shulen not liye, ne desseyue eny man his nei3bore. Thou shalt not forswere in my name, ne thou shalt polut the name of thi God; Y a Lord. Thow shalt not doo wronge chalenge to thi nei3bore, ne with force bere hym hym down. Ther shalt not bide anentis thei werke of thin hyed seruant vnto the morwen. Thou shalt not curse to the deef, ne before the blynde thou shalt putten thing of offence; but thou shalt drode the Lord thi God, for I am a' Lord. Thow shalt not do that is wickid, ne vrrytwisly thou shalt deme; thou shalt not biholde the persone of the pore, ne thou shalt onoure the chere of the mystî; rjtwisly deme thou to thi nei3bore. Thow shalt not be a wrongful acuser of greuous synne, ne a pryue yuel speker in peplis; ne thou shalt stoonde ayes the blood of thi nei3bore; Yv a Lord. Haat thou not thi brother in thin herte, but oppynli vndernym hym, lest thou haue on hym synne. Thow shalt not seche veniauncé, ne thou shalt haue mynde of the wronge of thi cytesynes; thou shalt loun thi frende as thi sîf; Y a Lord. Kepe 3e my lawis. Thi beestis thou brenne in fier. If any man etith therof? aftir twei daes, he schal be vanhooli, and gilti of vnfeethfulness 'ether wickidnesse'; and he schal bere his wickidnesse, for he8 defoulide the hooli thing of the Lord, and his soule schal perishe fro his puple. Whanne thou schalt repe the fruytis of thi lond, thou schalt not kitte 'til to the ground the corn8 of the lond, nether thou shalt gadere the eeries of corn8 that ben left; nethir in thi vyner thou schalt ga-10 dere reysyns8 and greyens8 fallynge down, but thou shalt leene8 to be gaderid of pore men and pilgrymes; Y am 3oure Lord God. 3e schulen not do thefte. 3e schu-11 len not lye, and no man disseyue his nei3bour. Thou schalt not forswere in my name, nether thou shalt defoule the name of thi God; Y am the8 Lord. Thou schalt not make fals chalenge to thi nei3bore, nethir thou shalt oppresse hym8 bi violence. The werk8 of thin hird8 man8 schal not dwelle at8 thee till8 the morewtid. Thou schalt not curse a deef man, nether thou shalt sette an hurtyng8 bifor a blynd man; but thou shalt drode thi Lord God, for Y am the Lord. Thou shalt not do that, which is wickid, nether thou shalt deme vn-justli; biholde thou not the persone of a pore man5, nethir onoure thou the face of a mysti man8; deme thou iustli to thi nei3bore. Thou shalt not be a sclaun-16 derere, nether a priuey bachiterere in the puplic; thou shalt not stonde ayes the blood of thi nei3bore8; Y am the8 Lord. Thou shalt not hate thi brothere in thin herte, but repreue hym opynly, lest thou haue synne on hym. Thou shalt not seke veniauncé, nether thou shalt be myndeful of the wronge of thi cytesynes; thou shalt loun thi freend as thi sîf; Y am the Lord. Kepe 3e my lawis. Thou shalt not make

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+p Om. e. q homestot r. r Om. H. s abyde bdefh. t Om. D. u not putte bdefh. v Om. B sec.m.

-m brenne it is. a eother of wickidnesse c. Om. diken sec.m. Bst sec.m. o vnto is. p cornes elp. q the corn his. r vynered is. s the reysyns is. t the greyens is. u leeuve hem is. s of pilgrymes is. f forswere thee is. x Om. is. y Om. s. z hyre i. a werk i. b man, that is, the hire of his werk bigonx. e with is. d vnto is. til to r. s hurting w. f Om. Aro sec.m. s. p man, that is, ayes rissilvnesse bconq. a man, that is, ayes rissilvnesse bconq. man, that is, ayes rissilvnesse bconq. c of 1. k sclaunnderere, ether [that is s] a false accusere bigonx. l peple s. m nei3bore, consentinge to any wronge s. n thi f. Om. Kmo sec.m. s. o repreue thou plures. p opynly, that is, by vos schewid out bigonx. q merciful o. t Om. 108.
shalt not make goo to gidere with bestis of another kynde. A feeldh thou shalt not sowe with dynerse seede. A cloth that is woun of two, thou shalt not be clothid. A man if he sleepe with a womman, bi goyng to gidere of seede, the which is boond womman, also noble, and neuerthelater bi prijs not bouȝt, ne the fredam yvron, bothe shulen be scourgid, and thei shulen not die, for she was not free. For her trespas forsothe, he shal offre to the 'Lord at the dore of the tabernacle of witnessying, a wether; and the preest shal preyce for hym, and for his trespas, before the Lord; and he shall eft have mercy to hym, and the synne shal be forȝene. Whanne ȝe weren gon in to the loond, and plauntiden in it apple trees, ȝe shulen doo awey the first fuytis of hem; the apples that burionnen shulen be vnclene to ȝow, ne ȝe shulen eete of hem. The ferthe forsothe yeer al the fruyt of hem shal be halowid and preyseeable to the Lord; the fift yeer forsothe ȝe shulen eete the fruytis, gedrynge to gider appler that thei bringen forthe; Y the Lord ȝoure God. ȝe shulen not eete flesh with the blood. ȝe shulen not dyuyne in bryddis, ne ȝe shulen sette kepynge vpon sweuenes; ne ȝe shulen in rownde doode heer, ne shawe beerde; and vpon the dreed ȝe shulen not kitte ȝoure fleshe, ne eny figuris, or pryckyngis, ȝe shulen make to ȝow; Y a Lord. Ne putt thow thi douȝter to bordel, and the loond be defouild, and it be fulfillid with trespas vnto deth. My holi dayes kepe ȝe, and my seyntuary drede ȝe; Y a Lord. Ne declynye thow to dyuynyns, ne aserche eny thing of takers her answeris of deuils, that ȝe ben polut bi hem; I the Lord ȝoure God. Before the hoorn heed arys, and onour the personne of the ooide, and drede the Lord thi God; Y am a

thi beestis to gendre with the luyynge beestis of another kynde. Thou shalt not sowe the feeldh with dynerse sede. Thou shalt not clothid in a cloth, which is wounn of twi things. If a man slepith with a womman by fleischly knowynge of seed, which womman is an hand maide, ȝe, a noble womman of hym, and netheles is not aȝenbouȝt bi prijs, nethir rewardid with fredom, bothe schulen be betun, and thei schulen not die, for sche was not fre. Sotheli the man for his trespas pas schal offer a ram to the Lord, at the dore of the tabernacle of witnessying; and the preest schal preyce for hym, and for his trespas, bifor the Lord; and the Lord schal be merciful to hym, and the synne schal be forȝoun. Whanne ȝe han entrid in to the lond of bifeest, and han plauntid therynne appil trees, ȝe schulen do awei the firste fuyritis; the appil whiche the trees bryngen forth, schulen be vnclene to ȝou, nethir ȝe schulen eete of tho. For the sothe in the fourthe yeer al the fruyt of the trees schal be halowid preysful to the Lord; forsothe in the fiftie yeer ȝe schulen eete fruytis, and schulen gadere appilis, whiche the trees bryngen forth; Y am ȝoure Lord God. ȝe schulen not eete fleisch with blood. ȝe schulen not make veyn dyuynyng, nether ȝe schulen kepe dremes; nether ȝe schulen cippe the heer in round, nether ȝe schulen schane the beerd; and on deed men ȝe schulen not kitte ȝoure fleischis, nether ȝe schulen make to ȝou ony fuyris, ether markis in ȝoure fleisch; Y am the Lord. Sette thon not thi douȝtir to do leccerhie for hire, and the lond be defouild, and be fillid with synne. Kepe ȝe my sabatis, and drede ȝe my seyntuary; Y am the Lord. Bowe ȝe not to astronomyers, nether axe ȝe ony thing of fals dyuynyns, that ȝe be defouild bi hem; Y am ȝoure Lord God.
33 Lord. If a comlyng dwelle in 3oure loond, and were abidynge amonge 3ow, 34 ne myssye 3e to hym, but be he among 3ow as at with inne born; and 3e shulen lone hym as 3oure s 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 weis, 36 in mesure; 3it balaunce, and even ben the weisitis, 3yt bushel, and even sextary; 3e 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'.

CAP. XX.

1 And the Lord spak to Moyses, seiyng, 2 Thes thinge spak to the soynes of Yrael, The man of the soynes of Yrael, and of the comelyngis that dwellen in Yrael, if eny of his seede 3yue to the mawmet of Moloch, thur3 deth die he; the puple of 3e the loond shulen stonen hym. And Y 3halle putte my face 3eens hym, and Y 3hall hitte hym don fro the myddyl of my puple, forthli that he 3auue of his seede to Moloch, and hath defownde my seyntuareye, and polut myn holy name. That if the puple of the loond neegligent, and as despisyng myn heestisf, forsyue the man that hath 3ouue of his seede to Moloch, ne wolde slee hym, Y 3hall putte my face vpon that man, and his kynrede, and I 3shall hitte hym don, and alle that consenten to hym, that thei doon fornaycioun with Moloch, fro the myddyl of his puple. The liff that declyneth to dyuynours, and herkeners to dewels, and doth fornaycioun with hem, I 3shall putte my face 3eens hym, and I 3shall slee hym fro 7 the myddyl of his puple. Be 3e maad Rise thou bifor an hoor heed, and onoure thou the persoone of an eld man†, and drede thou thi Lord Gop; Y am the Lord. If a comlyng enhabitith in 3oure loond, and dwellith amonge 3ou, dispise 3e not hym, but be he amonge 3ou as a man 34 born in the loond; and 3e shulen lone hym as 3ou¹ silemen, for also 3e weren comelyngis in the loond of Egipte; Y am 3oure Lord God. Nyle 3e do eny wickid thing 35 in dome, in rewle, in weis, and in mesure; the balance be just, and the weisitis 36 be euene, the buschel be just, and the sxtarieb be euene; Y am 3oure Lord God, that ladde 3ou out of the loond of Egipte. Kepe 3e alle myn heestis, and alle domesc, 37 and do 3e tho; Y am the Lord.

And the Lord spak to Moises, and seide, I Speke thou these thingis to the soynes of Israel, If eny man of the soynes of Israel, and of the comelyngis that dwellen in Israel, 3uue of his seede to the ydol Moloch, die he be deeth; the puple of the lond schalle stone him. And Y schalle sette 3e faste my face 3eens hym, and Y schalle kitte awei him fro the myddis of my puple, for he 3af of his seede to Molochf, and defoulide my seyntuare, and defoulide myn hooli name. That if the puple of the lond is neegligent, and asb litil chargeyngc myn heest, and suffrith the man that 3af of his seede to Moloch, nether wolde slee hym, Y schalle sette my face on that man, and bis myn rede, and Y schalle kitte doun hym, and alle that consenten to him, that thei schulden do fornaycioun with Moloch, fro the myddis of her puple. If a man 3bowith to astronomyers, and false dyuynours, and doth fornaycioun with hem, Y schalle sette my face 3eens hym, and Y schalle slee hym fro the mydis of his puple. Be 3e halewid, and be 3e hooli, for Y am 7

**CAP. XX.**

- **Lord.**
- **Moloch.**
- **weis.**
- **balance.**
- **slee hym.**
- **fornaycioun.**
- **myndis.**
- **hys puple.**
- **halewid.**
- **hooli.**

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**Notes:**
- † Om. A.
- 3ow E.
- Om. A.
- poltid D.
- heeste E.
- forgeuth E.
- wb wole not a pr.m.
- 3Om. s.
- 3Om. s.
- 1dwellith 18.
- abidith 18.
- 3oure s.
- 3pynt s.
- 3my domes is.
- hem 1.
- Om. 18.
- Moloch, that king or prince of idolit s.
- 3he defoulide 1.
- 3made vnelene 18.
- Om. 18.
- chargith 1.
- 3it wole 1.
- on his 18.
- fornaycioun, that is, ydolatrye BONX. form. or idolatrie s.
- to c.
- bowe 18.
- 1astronomyens w.
- 3k to false 15.
holy, and beth holy, for I am holi, the a Lord my God. Kepe\(^1\) myn heestes, and doth hem, for Y am the Lord that halow-\(^8\) thi\(^{11}\) you. Who so cursith to his fader, or moder, with deeth die he; who so\(^{kk}\) to his fader or moder cursith, his blood be 10 vpon hym. Who so\(^{ko}\) doth leccerie with wiff of another, and hath wrouȝte auowtrye with the wiff of his neiþbore, thurȝ deth dye bothm\(^\circ\) the leecour and the auowtr-\(^{11}\) tres. He that slepith with his stepdam, and opneth the shenship of his fader, thurȝ deth die thei bothe; the blood of 12 hem be vpon hem. If eny man sleepe with his sones wiff, either be deed, for hidows trespas thei han wrouȝt; the 13 blood of hem be vpon hem. He that slepith with a maal, bi maner of goyng togidere with a womman, either hath wrouȝt ful vnleeuf thing, thurȝ deth die 14 thei; the blood of hem be vpon hem. He that vpon the wiff takith the douȝter, the moder of hyre\(^{9}\), hidows trespas hath\(^p\) wrouȝt; ful myche he shal breu with hem, and so greet vnleeuf thing shall not dwelle in the myddil of 50w. He that with hovs beeste or feele beeste gotogidere, with deth die he, and the beeste 16 slee 3c. The womman that lieth\(^g\) to eny beeste, to gidiere be she slayn with it; 17 the blood of hem be vpon\(^{ks}\) hem. He that takith his sistir, the douȝter of his fader, or the douȝter of his moder, and seeth the filthheed of hir, and she bihowolde the shenship of the brother, a ful vnleeuf thing thei han wrouȝt, bothe shulen be slayn in the sïst of hir puple; forthe that her filthheed thei opneden to gidiere, and 18 thei shulen bere her wickidenes. He that goth to gidiere with a\(^a\) womman in the flux of the moneth blood, and opneth her filthheed, and she opneth the welle of hir hooli, 3oure Lord God. Kepe 3e myn\(^8\) heestis, and do 3e tho, for Y am the Lord that halowe\(^1\) you. He\(^m\) that cursith his\(^9\) fadir, ether modir, die\(^b\) bi deeth; if a man cursith fadir\(^a\) and modir, his blood\(^b\) be on hym. If a man doith\(^8\) leccerie with the\(^10\) wiff of another man\(^7\), and doith auowtric with the wiff of his neiþbore\(^8\), bothe auowter\(^4\) and auowtresse\(^8\) die\(^3\) bi deeth. If a\(^{11}\) man slepith\(^w\) with hys stepdame, and schewiȝt 'the schenship of his fadir\(^x\), bothe\(^v\) die bi deeth; her blood be on hem. If eny man slepith with 'his sones wiff\(^{12}\), euer either die, for thei han wrouȝt greet synne; her blood be on hem. If a\(^{13}\) man slepith with a man, bi letcherie of a womman, euer either hath wrouȝt vnleeuf thing, die thei bi deeth; her blood be on hem. He that weddith ouer his wiff hir\(^{14}\) moder, hath\(^a\) wrouȝt greet synne; he schal be brent quyk with hem, and so greet vnleeuf doynge schal not dwelle in the myddis of 3ou. He that doith letcherie 15 with a greet beeste, ethir\(^b\) a lîlit beeste\(^e\) die\(^d\) bi deeth, also sle 3e the beeste. A\(^{16}\) womman that liggiȝt\(^e\) vudur ony beeste, be\(^l\) slayn togidere with it; the\(^f\) blood of\(^h\) hem\(^b\) be on hem. He that takith his sis-\(^{17}\) tir 'the douȝtir of his fadir, ether the douȝter of his modir\(^{1}\), and seeth hir fithe, and sche seeth the schenschip of the\(^{k}\) brothir, thei han wrouȝt an vnleeuf thing, bothe schulen be slayn in the sïst of hir puple; for thei schewiden togidere hir fithe, and thei schulen bere\(^1\) hir wickidenes. If a\(^{18}\) man doith fleischly knowingly with a womman\(^\dagger\) in the flux\(^{ma}\) of\(^n\) monethe\(^{b}\), and schewith\(^b\) hir fithe, and sche opneth the welle of hir blood, bothe\(^*\) schulen be slayn fro the myddis of her puple. Thou schal\(^{19}\) not diskyñure the fithe of thi modris sistir, and of thi fadris sistir; he, that doith this,

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\(^{1}\) Kepe 3e bedefh. \(^{2}\) halwe e. \(^{kk}\) Om. BD sec. m. E sec. m. \(^{1}\) Om. bedefh. \(^{m}\) And bedefh.
\(^{n}\) sone bedefh. \(^{o}\) a lyue A. \(^{P}\) has BP. \(^{q}\) vnder lieth bedefh. \(^{q}\) vpon A. \(^{\circ}\) Om. bedefh.

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\(^{1}\) halewith is. \(^{m}\) therforhe he s. \(^{n}\) die he iks. \(^{o}\) his fadir cilp. \(^{p}\) that is, synne 1. marg. blood or synne s. \(^{q}\) do 1. another mannis wiff is. \(^{r}\) his neighbor wif s. \(^{s}\) the auowter sek sec. m. \(^{t}\) the auowtresse is. \(^{u}\) die thei is. \(^{w}\) slepe is. \(^{x}\) his faders schenship is. \(^{y}\) both thei is. \(^{z}\) the wiff of his sone i. \(^{a}\) he hath s. b or with is. \(^{b}\) Om. vms. \(^{c}\) die he iks. \(^{d}\) fether s. \(^{e}\) scheweth hen. \(^{f}\) euer is. \(^{g}\) Om. is. \(^{h}\) his fadir douȝter or his modir douȝter is. \(^{k}\) his fadir douȝter or his modir douȝter is. \(^{l}\) hir is. \(^{m}\) bercogidere w. \(^{n}\) flowynge is. \(^{o}\) of blood in the 1. of bl. of the s. \(^{p}\) schewith thanne s. \(^{q}\) bothe thei is.
blood, bothe shulen be slayn fro the myd-
del of her pulpe. The filtheed of thi 19
toder sister, and a thi fader sister, thow 20
shalt not disoueler; who that doth this, 21
the shenship of his fleisch he shal nakyn,
and both shal bere her wickiendes. He 22
that goth togidere with the wijf of his 23
fader brother, or of his vnclen, and opneth 24
the shenship of his kynredes, bothe thei 25
shulen ber her synne, and with out free 26
children thei shulen dye. Whoso do wed-
deth the wijf of his brother, an vnleeful 27
thing doth; the filtheed of his brother 28
he hath opned, and with out fre childrenta
he shal be. Kepe 3e my lawes, and my 29
domes, and doth hem, lest and the loond 30
cast30w out, that 3e ben to goynge yn, 31
and to dwellyng. Nyle 3e goo in the 32
lawful thingis of naciouns36, whichea 33
Y schal caste out bifo 3ou, for thei diden 34
alle these thingis, and Y hadde abhomyna-
cioun of hem. Forsote the Wy speke to 35
ou, Welde 3e the lord of hem6, whichc 36
Y schal 33yue to 3ou in to eritage, thed 37
lord flowyng with mylk and hony; Y am 38
3oure Lord God, that departide 3ou fro 39
othere puplicis. Therfor also 3e departe 40
e a clene 25 beeste fro vnclenee, and 41
e a clene brid fro vnclenee, lest 3e 42
dofoulse 3oure soulis in at 43
beeste, and in briddies, and in alle 44
thingis that ben movd in erthe, and whicheb 45
thingis Y schewide to 3ou to be defound. 46
3e schulen be hooi to me, for Y am the 47
26 hooi Lord, and Y departide 3ou fro 48
othere puplicis, that 3e schulen be myne. 49
A man 27 ethir a womman, in which is 50
an vnclenee spirit speyngye in the wombe, 51
ethir a spiritm of fals dyuynyng||, die thei bi 52
deth; men schulen oppresse hem bi o 53
stoonus; her blood be on hem.

CAP. XXI.

1 And the Lord seide to Moyses, Speke 54
to the preestis, sones of Aaron, and thow
55

*and of BEFH. 1 kynredene e. 6 children a. 8 some BEFH. 2 haue e. 3 a clene e. 4 beeste e. 5 polutid d.
6 opene is. 7 thei schulen is. 8 the brother of his fadif. 9 bothe thei is. 10 his brotheris wif s. 15 his brothers thit s. 17 the which 1. 18 dwelle yune is. 19 thingis, that is, worshipful or manery thingis s. 20 the naciouns s. 8 the which is. 21 her lord is. 22 that is. 23 an vnclenee is. 24 Om. kirkis. 25 beestis. 26 the which is. 27 Y the Lord am holi is. 28 Y am the Lord x. 29 Om. c. 1 wombe of wiche crafe or is. 30 Om. is. 31 he i. 0 with 1. 32 Also a sec. in ec. 

This is not understoodan of wode men in which the wickid spirit spekith with out her procyrung, but of hem that procureth that the devell speke in henn. Lic 30e. cova
shalt seye to hem, Be not the preest de-
2 foulid in the deed of her cyteseyns, but
oonly in cosyns, and ny3, that is, vpon
fader and moder, and sone and dou ther,
3 and brother and sister, mayden, that is
not spousid to man; but and in the prynce
5 of his puple he shal not be defoulid. Thei
shulen not shaue heed, ne beerd, ne in
her fleshe thei shulen make in kyttyngye;
holi thei shulen be to her God, and thei
shulen not polute his name; essence for-
sote of the Lord, and the looues of her
God thei offren, and thenerfor holi thei
shulen be. A strompet, and foule hor-
dam, 3e shulen not take to wijf, ne hir
that is forsakun of her housoond, for he
is sacryd to his God, and looues of propo-
sicioun he offret; be thanne he holi, for
Y am holi, the Lord that halowith\(^a\) 30w.
9 The douther of the preest, if she were
takun in hordam, and defeouleth\(^b\) the name
of hir fader, with fver flawnes she shal be
brent. The bishop, that is the moost
preest amonoge his britheren, vpon whos
heed is heelee\(^c\) the oyle of anoynyng,
and whos hondes in preestho\(^d\) ben sa-
crid, and is clothid with holi clothes, his
heed he shal not discouer, his clothis he
shal not knitt, and to al deed he shal not
go yn algate; and vpon his fader and
moder he shal not be defoulid, ne he shal
go out fro the halowes, lest the seyntu-
arie of the Lord be polut, for the oyle of
holi anoynyng of his God is vpon lyn;
13 I the Lord. A mayden he shal take to
wijf; a widewe, and a depar tid, and a de-
foulid oon, and a strompat, he shal not
take, but a mayd\(^e\) child of his puple;
15 ne menge he thelynge of his kynde to
the comounte of his puple, for Y a Lord,
16 that halowe hym. And the Lord spak
17 to Moses, seiynge, Spek to Aaron, A
man of thi seed, bi the meyneess, that hath
thou schalt seie to hem, A preest be not
defoulid in the deed men of hise cyteseyns,
no but oneli in kyneysmen\(^4\) and ni\(^f\) of
two blood, that is, on fadir and modir, and
sone and douther, and brother and sister;3
virgyn\(^5\), which\(^1\) is not weddied to man;
but nether he schal be defoulid in the
prince of his puple. Preestis schulen not s
schau the\(^a\) heed, nether beerd, nether thei
schulen make keruyngis in her fleischis;
thei schulen be hooli to her God, and thei\(^6\)
schulen not defeuile his name; for thei
offen encense of the Lord, and the looues
of her God, and thenerfor thei schulen be
hooli. A preest schal not wedde a\(^v\) wiff\(^f\)
a corrupt womman, and a 'foul hoore\(^w\)',
nether he schal wedde 'hir that is for-
sakun of the\(^x\) hosebonde, for he\(^e\) is hale-
wid to his God, and offrith\(^b\) the looues of
settyng forth\(^h\); thenerfor he\(^e\) hooly, for
'Y am the hooli Lord\(^d\) that halowith\(^3\) you.
If the 'doutir of a preest\(^j\) is takun in de-
foulyng of virgynite, and defeouleth the
name of hir fadir, sche schal be brent in
flawnes\(^5\). The bischof, that is the moost
to preest among his britheren, on\(^b\) whose
heed the oile of anoynyng is schel\(^l\), and
whose hondis ben sacrid in preestho, and
he is clothid in hooli clothis\(^k\), schal\(^l\) not
diskyuere his heed, he schal not tere hise
clothis, and outirli he schal not entre to
ony deed man; and he schal not be
defoulid on his fadir and modir, nether he\(^j\)
schal go\(^w\) out of hooli thingis\(^9\), lest he
defoule the seyntuarie of the Lord, for
the oile of hooli anoynyng of his God is
on hym; Y am the\(^o\) Lord. He\(^p\) schal\(^p\) wedde a\(^v\) wijf virgyn\(^f\); he schal not take\(^t\)
a widewe, and forsakun\(^l\), and\(^e\) a\(^v\) foul wom-
man, and hoore\(^w\), but a damese\(^x\) of his
puple; medle he not the generacios of his
kyn to the comyn puple of his folk, for Y
am the Lord, that 'halewe hym\(^h\). And the 16

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\(^{a}\) halowe bef\(\text{f}i\)h. \(^{b}\) defeoule bdef\(\text{f}i\)h. \(^{c}\) hilt d. \(^{d}\) the preestho d. \(^{e}\) mayde d.

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\(^{q}\) his kyneysmen s. \(^{r}\) Om. s. \(^{s}\) a virgyn is. \(^{t}\) that s. \(^{u}\) her ros. \(^{v}\) to is. \(^{w}\) strumpett is. \(^{x}\) a wom-
man is. \(^{y}\) hir is. \(^{z}\) the preest is. \(^{\ddagger}\) he offrith is. \(^{b}\) forth to be offrid s. \(^{c}\) the preest is. \(^{d}\) Y the
Lord am holi i. \(^{e}\) the L. holi s. \(^{f}\) halewe becrw. \(^{g}\) douri of the preest i. \(^{h}\) preest douther s. \(^{i}\) figr is.
\(^{j}\) vpon is. \(^{k}\) held j. \(^{l}\) thingis a pr.\(\text{m}\). \(^{n}\) he schal is. \(^{o}\) not go L. \(^{p}\) place s. \(^{q}\) Om. s. \(^{r}\) a preest s. \(^{s}\) to is. \(^{t}\) a virgyn is. \(^{u}\) wedde w. \(^{v}\) a forsakun woman is. \(^{w}\) Om. g. \(^{x}\) Om. nc. \(^{y}\) de-
foulid strumpett is. \(^{z}\) virgyn is. \(^{\ddagger}\) halewith i t. halewith him s.
a wemme, offer he not breed to his God, 
mee go he to the service of hym; if he 
were blynde; if halt; if other\textsuperscript{f} with litil, 
or with greet, and crokid noose; if with 
brokun foot, or hoon; if crokid rigge, 
or bleer eyed; if whijt perle haunyge in 
the eye; if continuuel scab; if a drye scab 
in the body; or brosten. Eche that hath 
a wemme, of the seed of Aaron the preest, 
he\textsuperscript{e} shal not goo to offer oostis to the 
Lord, ne looues to his God; he shal ne- 
therethaler\textsuperscript{b} eete looues that ben offred in 
the syentuarye, so oonli that with yyme 
the veyle he goo not, ne goo to the anter, 
for a wemme he hath, and he shal not 
defoule my syentuarie; I a Lord that ha- 
lewem hem. Thanne Moyses spak to A- 
ron, and his sones, and to al Yrael, alle 
that weren comaundyd to hym.

\textbf{CAP. XXII.}

1 And the Lord spak to Moyses, seiynge, 
2 Speke to Aaron, and his sones, that thei 
shumen fro thes thingis that ben sacrid 
of the sones of Yrael, and defoule thei not 
the name of halowid thingis to me that 
thei offren; Y a Lord. Sey to hem, and 
to the aftercomers of hem, Eche man that 
goth to, of youre 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 
Lord; Y am a Lord. The man of the 
seed of Aaron that were leпровes, or suf- 
frynge flux of seed, shal not eete of thes 
thingis that ben halowid to me, to the 
tyme that he be heelid. He that towch-

\textbf{f or E.} \textsuperscript{a} Om. \textsuperscript{f} sec. m. \textsuperscript{b} therethaler e.

\textsuperscript{a} wem, that is, a notable founlesse \textsuperscript{b} he schal 1. \textsuperscript{c} a litil 1s. \textsuperscript{e} a greet 1s. \textsuperscript{cc} or 1ts. \textsuperscript{d} a crokid 1s. 
\textsuperscript{e} broke footid 1s. \textsuperscript{f} botche other \textsuperscript{g} vunmesurab le risyng in the breast ether in the bak n\textsuperscript{h} nclennes. botche or a bourgeois \textsuperscript{i} on his bak s. \textsuperscript{g} colour or a peecer 1s. \textsuperscript{h} his 1s. \textsuperscript{i} if he be horsten 1s. \textsuperscript{k} in pryui membirs 1. Om. s. \textsuperscript{l} the preest 1s. \textsuperscript{m} that is. \textsuperscript{n} Om. 218. \textsuperscript{O} Om. 1. \textsuperscript{p} Om. 18. \textsuperscript{q} Om. 18. \textsuperscript{r} hal. that is, offered n\textsuperscript{r} nclennes. hal. or offrid s. \textsuperscript{s} the thingis is. \textsuperscript{t} Om. 1ko ecc. m. s. \textsuperscript{u} Om. s. \textsuperscript{v} that 1s. \textsuperscript{w} whom 1. \textsuperscript{x} he schal 1s. 
\textsuperscript{y} Om. 1s. \textsuperscript{z} that 1s. \textsuperscript{a} flowyng 1s.
ith the vnclene vpon the deed, and of whom goth out the\(^1\) seed as of goynge togidere, and that shal touche crepynge beeste, and euy vnclene, whose touchyng is hoory, shal be vnclene vnto the even, and he shal not eete thes thinges that ben halowid to me; but whanne he wasshith his flesh with water, and the sunne is goon down, thanne, clensid, he shal eete halowid thinges, for it is the meete of a hym. The fallid to deth, and taken of a beeste, he shal not eete, ne he shal be polut\(^6\) in hem; I the Lord. Thei shulen kepe myn heestis, that thei vndur liggen not to synne, and dyen in the seyntuarie, whanne thei polutn it; I the Lord that halowe 30w. Eche alyen shal not eete of the halowid thingis; the alien tifier of the preest, and hyrid seruaunt, shulen not eete of thilk thinges. Whom forsothe the preest biggith, and he that were a free man of his hows, thes shulen eete of thilk thingis. If the douster of the preest to any of the puple were spousid, of thes thinges that be halowid, and of the cheef fruytys she shal not eete; if forsothe a widewe, or departid, and with oute free children weren turned ajen to the hows of hir fader, as a child mayden was wont she shal be norisshid of the meetis of hir fader; eche alien of etyg of thilk thingis hath no power. He that etith of the halowid\(^2\), thingis bi ignoraunce, shal adde the fifthe part with that\(^1\) he etith, and he shal 3yue to preest\(^7\) in the seyntuarie, ne thei shulen defoule the halowid thingis of the sones of Yrael, that thei offren to the Lord, lest peraunturthe thei susteynen the wickidnes of his trespas, whanne halowid\(^2\) thingis thei eeten; I the Lord that halowe hem. The Lord spak to Moyses, speyng, Spek to Aaron, and his sones, and to alle the sones of Yrael, and thou shalt scie to hem, A man of the hows of not ete of these thingis, that ben halowid to me\(^3\), til he be heelid. He that touchith an vnclene thing on\(^1\) a deed bodi, and fro whom the\(^4\) seed as of leccherie goth out, and which\(^5\) touchith a crepynge beeste, and what euer vnclene thing, whose touchyng is foul, schal\(^6\) be vnclene 'til to\(^5\) euyn-6 tid, and he schal not eete these thingis, that ben halowid 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\(^6\) eete halowid thingis, for it is his mete. He schal not eete a thing deed \(^b\) bi it sill, and takun of a\(^1\) beeste, nethir he schal be defould in thob\(^k\); Y am the\(^1\) Lord. Thei schulen kepe myn heestis, that thei\(^9\) be not suget to synne, and die in the seyntuarie, whanne thei han defould it; Y am the\(^1\) Lord that halowe\(^m\) you. Ech alien\(^10\) schal not eete of thingis halowid; the hyne which\(^6\) is a straunger, and the hirid man of the preest, schulen not ete of tho\(^9\). Sothel thes\(^v\) seruauntis, whom\(^n\) the preest\(^11\) hath bouyt, and which\(^1\) is a\(^3\) borun seruaunt of his hows, schulen ete of tho\(^i\). If the 'douster of the preest'\(^m\) is weddid to ony\(^v\) of the puple, sche schal not ete of these thingis that ben halowid, and of the firste\(^w\) fruytis; sothelie if sche is a widewe,\(^13\) ether forsakun, and turneth ajen with out fre children to 'the hows of hir fader', sche schal be susteyned bi the metis of hir fader, as a damysel was wont; ech alien hath not power to ete of tho\(^7\). He that\(^14\) etith bi ignoraunce of halowid thingis, schal\(^z\) adde\(^a\) the fuyetthe part with that that he eet, and 'schal 3yue\(^b\) to the preest in\(^e\) seyntuarie, and thei schulen not de-15 foule the halowid thingis of the sones of Israel, whiche\(^d\) thei offren to the Lord, lest peraunturthe thei suffren the wickid-16 nesse of her trespas, whanne thei han ete halowid\(^e\) thingis; Y am the\(^1\) Lord that 'halowe hem\(^s\). The Lord spak to Moises,
Yrael, and of comlynges\(^b\) that dwellen anentis hem, that offrith his offrynge, other vowes 3e\(^e\)lunya, or wilfully offrynge, what thing that he offreth into brent sacrifice of the Lord, that it be offr'd bi 30w, a maal with outen wemme it shal be, of the oxen, and of the sheep, 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 3e\(^e\)lunya, other wilfully offrynge, as wel of oxen as of sheep, with outen wemme he shal offre, that it be acceptable; al 3e\(^e\) wemme shal not be in it. If it were blynde, if broken, if haungye fel wounde, if litil bleynes, or shab, or drye round shab, 3e shulen not offre hem to the Lord, ne 3e shulen brenne of hem vpon the aut\(^e\)er of the Lord. Ox and sheep, with eer and tayl kit, wilfully may be offred; the vowe forsothe of theis thingis may not be quyt. Al beeste, that outher with al to-brokun, or cripidd, or kitt and taken awey the balokes is, 3e shulen not offre to the Lord, and in 3oure loond thes 23 thinges algatis 3e\(^e\) shulen not do. Of the hoon of the alyen 3e shulen not offre loues to 3oure God, and what ever other thing he wole 3yue, for alle thei ben corrupt and defoulid; 3e shulen not take hem. And the Lord spak to Moyses, scie-27 ynge, Oxe, sheep, and geet, whanne thei weren geten, seuen daies thei shulen be vnder the teete of her damme; the eij\(^b\) forsothe day, and therafter, thei mowen 26 be offrid to the Lord, whether shee oxe, other shee sheep; thei shulen not be of-fryd 0 day with fruytis in her wombe. 29 If 3e offren an oost for doynge of thonk-yngis to the Lord, that it may be ples-30 able, the same day that it is offred 3e shulen eete it; there shal not leuue any and seide, Speke thou to Aaron and to\(^b\) hise sones, and to alle the sones of Israel, and thou schalt seie to hem, A man of the hous of Israel and of\(^b\) comlyngis\(^a\) that dwellen at\(^b\) hem, which\(^b\) offrith his oflynge to the Lord, and ethir paieth aowwis, ethir offrith bi his fre wilde, what euer thing he offrith in to brent sacrifice of the Lord, that it be offr'd bi 3ou, it schal be a male 19 without wem, of oxen, and of scheep\(^b\), and of geet; if it hath a wen, 3e shulen not offre\(^a\), neither it shal be acceptable. A man 21 that offrith a sacrifice of pesyble thingis to the Lord, and ethir paieth aowwis, ethir offrith bi fre wille, as wel of oxun as of scheep, he schal offre a beeste without wem, that it be acceptable; ech\(^e\) wem schal not be ther ygne. If it is blynd, if it is 22 brokun, if it hath a scar\(^b\), if it hath whelkis, ether scabbe, ether drie scabbe, 3e shulen not offre the beestis\(^e\) to the Lord, nether 3e shulen brenne of thes beestis on\(^e\) the auter of the Lord. A man may offre 23 wilfully an oxe and scheep\(^i\), whanne the eere and tail\(^e\) ben kit of; but avow may not be paied of these beestis. 3e shulen 24 not offre to the Lord ony beeste, whose priuy membris ben brokun, ethir brisid, ether kit, and takun awey, and outeri 3e shulen not do these thingis in 3oure lond. Of the hoon of an alien\(^e\) 3e shulen not 25 offre loues to 3oure God, and what ever other thing he wole 3yue, for alle thingis\(^b\) ben corrupt and defoulid; 3e shulen not resseyue tho. And the Lord spak to 26 Moyses, and seide, Whanne an oxe, scheep\(^a\) and goet\(^\) ben brou\(^\) forth\(^b\) of the modris wombe\(^c\), in\(^d\) seuen daies the schulen be vnder 'the tete of her modir'; so-thel in the eijte dai, and fro thennus forth, tho moun be offrid to the Lord, whether 28 thilke is a cow, whether 'thilke is a scheep; the schulen not be offrid in o dai with her

\(^a\) the comlynges beeheh. \(^b\) et E. \(^c\) eythe E.

\(^b\) Om. plures. \(^b\) of the II. pr. m. s. \(^b\) anentis i. \(^b\) that is. \(^b\) a scheep a. \(^b\) offre it 1ks. \(^b\) no 18. \(^b\) Om. 18. \(^b\) scar, that is a notable foulenesse dwellinge after the helinge of a wounde ccq. wounde or a scar 1. wounde or an arre, that is, a foulnesse after the helunge s. \(^b\) Om. 1. \(^b\) thilke i. \(^b\) vpon 18. \(^b\) a scheep 18. \(^b\) the tail 1ks. \(^b\) the lond of an alien ekmpw. an alien lond s. \(^b\) 3yue that is not con-\(^b\) cered 1. \(^b\) 3yue that is not c. to bilewe s. \(^b\) her thingis 18. \(^b\) a scheep 18. \(^b\) a goet 18. \(^b\) Om. 18. \(^c\) Om. FMW. \(^d\) Om. 18. \(^c\) her modir teet 18. \(^f\) Om. 18.
thing unto 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 mydel 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 30w into God; 1 the Lord.

CAP. XXIII.

1 And the Lord spak to Moyses, seiynge, 2 Speke to the sones of Yrael, and thow shalt seie to hem, Thes ben the cysenge dayes of the Lord, the whiche 3e shulen 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 cyseng daies of the Lord, the whiche 3e shulen halowe in 3oure tymes. 5 The first moneth, the fourtenth day of the moneth, at euen, is the pask of the Lord; and the fiftenth day of this moneth is the solempnyte of the therf looues of the Lord; seuen daies 3e shulen eete therf looues; the fyrst day shal be to 3ow moost solempne and holi; al seruyle werk 3e shulen not doo in it, but 3e shulen offer sacrifice in fier to the Lord seuen daies; the seuenthe forsoth dai shal be more solempne and holier, and no seruyle werk 3e shulen do in it. And the Lord spak 10 to Moyses, seiynge, Spek to the sones of Yrael, and thow 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 houndfullis of ceris, the first fruytis. If 3e offren to the Lord a sacri-29 fice for the doyng of thankyngis, that it may be plesaunt, 3e shulen ete in the same dai in which it is offrid; ony thing schal not leene in the morewtid of the tother dai; Y am the Lord. Kepe 3e myn 31 heestis, and do 3e tho; Y am the Lord. Defoule 3e not myn hooli name, that Y be 32 halewid in the myddis of the sones of Yrael; Y am the Lord, that halewe 3ou, and ledde 3ou out of the lond of Egipte, 33 that Y schulde be to 3ou in to God; Y am the Lord.

CAP. XXIII.

And the Lord spak to Moises and seide, 1 Speke thou to the sones of Israel, and thou schalt seye to hem, These ben the feris of the Lord, whiche 3e shulen clepe 4 hooli. Sixe daies 3e shulen do werk, the seuenthe dai schal be clepid hooli, for it is the reste of sabat; 3e schulen not do of werk ther ynnede; it is the sabat of the Lord in alle 3oure abitaciouns. These ben the hooli feris of the Lord, whiche 3e owen to halewe in her tymes. In the firste monethe, in the fourtenth dai of the monethe, at euentid, is pask of the Lord; and in the fiftenth dai of this monethe is the solempnyte of therf looues of the Lord; seuene daies 3e shulen eete therf looues; the fyrst dai schal be moost solempne and hooli to 3ou; 3e schulen not do any seruyle werk ther ynned, but 3e schulen ofre sacrifice in fier to the Lord seuene daies; sotheli the seuenthe dai schal be more solempne and hooliere, 'that is, 'than the formere daies gowyng bitwixe', and 3e schulen not do any seruyle werk ther ynnede. And the Lord spak to Moises 9 and seide, Speke thou to the sones of Israel, and thou schalt seye to hem, Whanne 3e han entrin in to the lond which 8 Y schal...
fruytis of your repying, to the preest; the which shal reize vp the litil birthen before the Lord, that it be acceptable for 20w, that othir day of the weke; and he shal halowe it; and in the same day that the hundfel is saryd, shal be slayn a lamb with outen wemme of o zear into 2brent sacrifice of the Lord; and the 2ofryngis of the licours shal be offred with it, two dymes of tryed flour spreyn with oyle, into the essence of the Lord, and moost swete smel, and ofryngis of wyn, the fourth part of hyn. Breed, and brokun corn, and potage zee shulen not ete of the corn, vnto the day that shal offeren of it to your God; euerylastynge heest it is in youre generacionis, and in youre dwellynge places. 2e shulen noumbre thanne fro that other day of the weke, in the which shal anned the hundfoul of first 12fruytis, seuen wekis fulle, vnto that othir day of fulfilynge of the seventh weke, that is, fifti daies; and so 2e shulen offre 2 a newe sacrifice to the Lord of alle zoure dwellynge places, two loues of the first fruytes, of the two dymes of tried flour, sourde, the which shal bake into the first fruytis to the Lord. And 2e shal offre with the loues seuen loombes vn-wemmed of o zear, and a calf of the drone, and two wethers, and thei shulen be in brent sacrifice, with her ofryngis of licours, into the moost swete smel to the Lord. And 2e shulen do a geit for synne, and two lambes of o zear, the oost of po- 29sible thingis. And whanne the preest aereth hem, with the loues of the fyrst fruytes, before the Lord, thei shulen falli into the vse of hyn. And 2e shulen clepe 2 this day moost solempne, and moost holi; al scryue werk 2e shulen not do in it; lawfyl euerylastynge it shal be in alle 3yue to 3ou, and han rope corn, 3e shulen bere hundfuls of eers of corn, the first fruytis of your ripe corn, to the preest; and the preest schal reize a bundel b bifor 11the Lord, that it be acceptable for 3ou, in the tother dai of sabat", that is, of a pasch; and the preest schal halewe that bundel; 11and" in the same dai, wher yune the handful is halewid, a lamb of o zear without wem schal be slayn in to brent sacrifice of the Lord; and fletynge ofryngis schulen be offrid ther with, twie tenthe partis of wheete 2flour spreyn togidere with oile, in to encense of the Lord, and swettist odour, and fletynge odour of wyn, the fourthe part of hyn. 3e shulen not ete 11a 3flour, nether a cake, nether podagi of the corn, 'til to the dai in which 3e shulen offre therof to your God; it is a co- maundement euerylastynge in zoure generacionis, and alle dwelling placiis. Therfor 3e shulen noumbre fro the thether dai of sabat", in which 3e offride hundfullis of firste fruytis, seuen falle" woukis, til 16to the thether day of fillynge of the senehthe wouk, that is, fifti daies; and so 3e shulen offre neve sacrifice to the Lord of alle 17zoure dwelling placiis, twi loues of the firste fruytis, of twi tenthe partis of flour, 'dit with soure dow", which 3e shulen baken in to the firste fruytis to the Lord. And 3e shulen offre with the twi loues seune lambrem of o zear with out wem, and o calf of the drone, and twy rammes, and these schulen be in brent sacri- dance, with 1er fletynge odynge, in to swettest odour to the Lord. 3e shulen make also a buk of geet 1a synne, and twy lambrem of o zear, sacrificis of pesible thingis 2. And whanne the preest hath 29reisid tho, with the 3loues of firste fruytys bifor the Lord, tho schulen fallie in to his 94 Om. E. 95 foot E. 96 the ofryngis breu. 97 the fulfilynge E. 98 3ou breu. 99 foot E pass.

dwellynge places, and joure generacionis.

22 And afterward, whanne 3e repeny the tilthe of joure loond, 3e shulen not kitte it vnto the ground, ne the leeuynge eeres 3e shulen gadere, but to pore men and pilgrymes 3e shulen leene hem; Y the Lord joure God. And the Lord spak to Moyses, seiyng, Spek to the sones of Yrael, The seuenthe moneth, the first day of the moneth, shal be to 30w an holi day memoryale, with sownyngye trompes, and it shal be clepyd holi; alle seruyle werkes 3e shulen not do in it, and 3e shulen offer brent sacrifice to the Lord. And the Lord spak to Moyses, seiyng, The tenthe dai of this seuenthe moneth, a day of purgyngye shal be moost sollempe, and it shal be clepyd holy; 3e shulen transeyl joure soules to God, and 3e shulen offer brent sacrifice to the Lord; al werk 3e shulen not doo in tymne of this day, for a day of hauynge mercy it is, that the Lord joure God haue mercy to 30w. Al soule that were not traeuilid this day, shal persythe fro his puple, and he that dooth eny thing of werk, Y shal do hym awey fro his puple; no thing therfore of werk 3e shal do in it; lawful euerlastynge shal be to 30w in alle generacionis and joure dwellynge; the dai of restynge it is. 3e shulen transeyl joure soules the nynthe day of the moneth; fro euyn to euyn 3e shulen halowe joure holi dayes. And the Lord spak to Moyses, seiyng, Spek to the sones of Yrael, Fro the fiftenth 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 clepyd moost sollempe and moost holy, alle seruyle werkese 3e shulen not do in 3611; and seuen dayes 3e shulen offer brent sacrifices to the Lord, the eij forsothe shulen be moost sollempe and moost holy; and 3e shulen offer brent sacrifice vss. And 3e shulen clepe this dai most sollempe, and moost hooli; 3e shulen not do ther yyne eny seruyle werk; it schal be a lawful thing euerlastynge in alle joure dwellynge, and generacionis. Fosrothe 22 aftir that 3e han rope the corn of joure loond, 3e shulen not kitte it 'til to the ground, nether 3e shulen gadere the eeres of corn abidyngye, but 3e shulen leene tho to pore men and pilgrymyns; Y am joure Lord God. And the Lord spak to Moises, and seide, Speke thou to the sones of Israel, In the seuenthe monethe, in the firste day of the monethe, schal be peSabat memorial to 30w, sownyngye with trumpis, and it schal be clepyd hooli; 3e shulen not do ony seruyle werk ther yyne, and 3e shulen offer brent sacrifice to the Lord. And the Lord spak to Moises, and seide, In the tenthe day of this seuenthe monethe, the day of clensyngis schal be moost sollempe, and it schal be clepyd hooli; and schulen turmente joure soulis to God, and 3e shulen offer brent sacrifice to the Lord; 3e shulen not do ony werk in the 28 tymne of this day, for it is the day of the clensyng, that joure Lord God be merciful to 30w. Ech 'man which is not tournementid in this day, schal perische fro his puple, and Y schal do away fro his puple that man that dooth eny thing of werk in that dai; therfor 3e shulen not do ony thing of werk in that dai; it schal be a lawful thing euerlastynge to 30w in alle joure generacionis and abitacionis; it is the sa-32 bat of restynge. 3e shulen turmente joure soulis fro the nynthe day of the monethe; fro euentid 'til to euentid 3e shulen halowe joure sabatis. And the Lord spak to Moises, and seide, Speke thou to the 34 sones of Israel, Fro the fifteth day of this seuenthe monethe schulen be them ferries of tabernaclis, in seuen dayes to the Lord; the firste dai schal be clepyd moost 35

repith BDEH. peuples BDEH. werke BDEH. eythe K.

solempe day 1s. ripe 1s. rep 1s. vnto s. to 36. corn eeres s. that abidin 1. the Lord 3. G. 1s. be the myndeful 1s. hooly day 1s. Om. 1s. thanne offer 1s. sacrifices K. and in it 1s. forboden werk 1s. Om. phrase s. lijf that 1. man that 1. thing forboden 1s. g for. boden werk s. dwellynge 1s. schulen ther yyne 1s. the euentid w. vnto 1s. to o. om. o. ferries or daies 1s. the tabernaclis 1s. the moost s.
to the Lord, it is forsothe of company, and of quelet; al seruyle werk ye shulen not doon in it. Thes ben the esynge days of the Lord, the whiche ye shulen clepe moost solempne and moost holy; and ye shulen ofre in hem oforyngis to the Lord, brent sacrifice, and sacrifice of likors, after the ryte of every daye, out take the holy days of the Lord, and youri sifiis, and the whiche ye shulen ofre of a vowe, othere the whiche wilfullich ye han sifen to the Lord. Thanne fro the fiftentehe day of the seuenthe moneth, whanne ye shulen gadere togider alle the fruytis of youri erthe, ye shulen halowe the esynge day of the Lord seyen days; in the first day and the ei5 day shal be holy day, that is, rest. And ye shulen take to 3ow the first day fruytis of the moost fayr tree, and the braunches of palmes, and braunches of a tree of thykkes burionyngis, and withyes of the rennynge water, and ye shulen glaede before the Lord youre God; and ye shulen halowe the solempne of hym seuen days, bi the 3eer; lawful euerylastynge it shal be in youri generacionis. 

The seuenthe moneth ye shulen halowe the feeste daies, and ye shulen dwelle seuen daies in shadewe places; eche that is of the lynage of Yrael,shal dwelle in tabernaculis, that youre aftercomers leernen, that in tabernaculis Y have made to dwelle the sones of Yrael, whanne Y ladde hem out of the loond of Egipte; Y the Lord youre God. And Moyses spak upon the solempnytees of the Lord to the sones of Yrael.

**CAP. XXIV.**

1 And the Lord spak to Moyses, seynge, 2 Comaund to the sones of Yrael, that thei bryngen to the cyle of olyues, moost solempne and moost holii, ye shulen not do ony seruyle werk ther ymne; and in seuen daies ye shulen ofre brent sacrifice to the Lord, and the ei3he dai schal be moost solempne and moost holii; and ye shulen ofre brent sacrifice to the Lord, for it is the day of company, and of gader-yng; ye shulen not do ony seruyle werk ther ymne. These ben the feries of the Lord, which ye shulen clepe moost solempne and moost holii; and in thos ye shulen ofre oforyngis to the Lord, brent sacrifice, and fletyng oforyngis, bi the custom of ech day, outakun the sabatth of the Lord, and youri sifiis, and whiche ye ofren bi avow, ether whiche ye saryen bi fre wille to the Lord. Therfore fro the fiftentehe day of the seuenthe monethe, whanne ye han gaderid alle the fruytis of youre lond, ye shulen halowe the feris of the Lord seuen daies; in the firste day and the ei5 schal se ben sabat, that is, reste. And ye shulen take to 30u in the firste day fruytis of the faireste tree, and braunchis of palm trees, and braunchis of a 'tree of thicke bowis', and salewis of the rennynge streem, and ye shulen be glad bifo youre Lord God; and ye shulen halowe his solempnyte seuen daies bi the 3eere; it schal be a lawfull thing euerylastynge in youre generacionis. In the seuenthe monethe ye shulen halowe feestis, and ye shulen dwelle in schadewynge placis seuen daies; ech man that is of the kyn of Israel, schal dwelle in tabernaculis, that youre aftercomers lerne, that Y mad the sones of Israel to dwelle in tabernaculis, whanne Y ledde hem out of the lond of Egipte; Y am youre Lord God. And Moises spak of the solempnytees of 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 ye bryngen to thee oyle of olyues, purestes.
pure, and bryȝt, to the lanternes to ben 3tende contynuëli with oute the vyce of 4witnessyng, in the tabernacle of the 5boond of pees; and Aaron shal sette hem 6fro euen vnto morwen before the Lord, 7thyr3 heriȝnyng and ryte perpetuel in foure 8generacionys; vpon the moost clene candi- 9stikk thei shulen be sett euernore in 10the siti of the Lord. Thow shalt take 11forsothe the tried floure, and thow shalt 12baund of it twelue looues, the whiche echon shal 13haua two dynies, of whom thou shalt sette 14syx anentis other six, vpon the moost 15clene bord before the Lord; and thow shalt 16putt on hem ense[n]e moost bryȝt, that the breed be into mynde of the of- 17frynge of the Lord; bi eche holi day thei 18shulen be chaungid before the Lord, takne 19of the sones of Yrael thyr3 euerlastyng 20boond of pees; and thei shulen be of Aa- 21ron and his sones, that thei eten hem in 22holy place, for holy of halowes it is, of 23the sacrifices of the Lord, thyr3 perpetuel 24riȝt. Loo! forsothe a sone goon out of a 25womman of Yrael, that beer of an Egyp- 26cyen man, amonghe the sones of Yrael, 27hath streuen in tentis with a man of 28Yrael, and whanne he hadde blasfemyd 29the name of the Lord, and hadde cursid 30to hym, is brouȝt forthe to Mynes; and 31the moder of hym was cepid Salumyth, 32the douȝter of Dabry, of the lynage of 33Dan; and thei puttiden hym in to pris- 34son, to the tyme that thei knewen what 35the Lord comauudide. The which spak 36to Mynes, seiȝnyng, Leed thow out the 37blasfeme out of the tentis, and putt alle 38that herden her hooned vpon his heed, 39and al the puple stone hym. And to the 40sones of Yrael thow shalt speke, The man 41that cursith to his God, shal bere his 42synne, and he that blasfemeth the name 43of the Lord, thyr3 deth die he; al the 44oile, and bryȝt, to the lanternes to be or- 45deyned contynuëli with oute the veil of wit- 46nessyng, in the tabernacle of boond of pees; 47and Aaron schal araye the lanternes fro 48euentid 'til to euentid bifor the Lord, bi 49religioun and custom euerlastyng in soure 50generacionys; tho schulen be set euere on a clemelesti 51candistike in the siti of the Lord. Also thou schalt take wheete 52flour, and thou schalt bake therof twelve looues, 53which schulen haua eche bi hem siff twei 54tenth the partis, of whiche thou schalt sette sexe 55on euere eithyr side, on a clenelesti 56boord bifor the Lord; and thou schalt sette clereste encense on tho looues, that the looues be in to mynde of offfrynge of the 57Lord; bi ech sabat tho schulen be chaungid bifor the Lord, and schulen be takun of the sones of Israel bi euerlastyng boond of pees; and tho schulen be Aarons 59and his sones, that thei ete tho in the hooi place, for it is hooi of the nornbre of hooi thingis, of the sacrifices of the Lord, bi euerlastyng lawe. Lo! forsothe the sone of a womman of Israel, whom schilde of a man Egipci, 62eade out amonghe the sones of Israel, and chidde in the castels with a man of Israel, and 65whanne he hadde blasfemyd the name of the Lord, and hadde cursid the Lord, he was brouȝt to Moises; forsothe his modir was cepid Salumyth, the douȝter of Dabry, of the lynage of Dan; and thei senten hym to prisson, til thei wisten what the Lord comauudide. And the Lord spak to Moises and seide, Lede out the blasfemere with oute 68the castels, and alle men that herden, 69sethe hem in his hooned on his heed, and al the puple stone hym. And thou schalt speke to the sones of Israel, A man that cursith his God, shal bere his synne, and he that blasfemeth the name of the Lord, diȝ bi deeth; al the multitude of the puple.

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h the moru BD. the morwe EH. the morwen P. BDEFH.

b Om. lks. 1 vnto the t. vnto s. k thei t. tho lanternes s. 1 vpon is. m ful clene i. a tried is. o the which t. p the whiche l. q ful clene i. 1 moost clere i. r vpon s. 1 thilke l. the o. u thei schulen is. 1 thei tho looues i. 2 Aaron s. x when l. y Om. s. 2 childde a pr.s. he chidde i. she childde s.

a tenis i. b Om. c. e sothely is. d puttiden w. e into cdigiklmnopqrstw. f tentis i. g herden him is. h shulen sette k. sette thei is. 1 vpon is.
multitude of the people with stonous shall throw hym down; whether he was cyte-
seyn or pilgrim that blasphemeth the name
17 of the Lord, thurz deth dye he. He that
smythith and sleeth a man, thurz deth die
18 he; that he Smytheth a beeste, yeeld he
another of the same kynde, that is, lijf
19 for lijf. He that wrongfully 3yuen a
wemme to eny of his cyteseyns, as he
20 hath doom, so be it do to hym: brusur for
brusur, eye for eye, tooth for tooth he
shal yeeld; what maner of wemme he
wrongfully 3yuen, sichon he be constreyn-
21 ed to suffre. He that Smytheth a beeste,
yeeld he another; he that Smytheth a man,
22 be he punyshid. Even doom be there
among 3ow, whether pilgrime or cyteseyn
symne, for I am the Lord 
23 And Moyses spak to the sones of Yrael,
and thei brou3ten hym frothe that blas-
phemede out of the tentis, and thei beren
hym down with stonous. And the sones
of Yrael diden, as the Lord commandide
to Moyses.

CAP. XXV.

1 And the Lord spak to Moyses in the
2 mount of Synay, seyynge, Speke to the
3 sones of Yrael, and thow shalt seye to
hem, Whanne ye weren in a goon into
4 the loond that I shal 3yne to 30w, 'halowe 3e
5 the holiday of the Lord; sixe 3eer thow
shalt sowe thi feelede, and sixe 3eer thou
shalt kytte thi yvn, and geder the fruytis
6 of it; the senethe forsothe 3eer of the
loond shal be the saboth of the restynge
7 of the Lord; feelede thow shalt not sowe,
yvn thou shall not kitte, thingis
that the erthe frely bryngith forth thow
shalt not reece, and grapes b of thy
fruytis and vnydage thow shalt not ge-
dere; the yeer forsothe it is of the rest-
8 ynge of the loond; but thei shulen be to
schal oppresse hym with stonous, whether
he that blasphemeth the name of the Lord
is a cyteseyn, whether a pilgrim, die he
9 bideeth. He that Smythith and sleeth a 17
man, die bideeth; he that Smythith a 18
beeste, yeldde oon in his stide, that is, lijf
for lijf a. If a man 3yne an weme a to ony 19
hise cyteseyns, as he did, so be it do
him; he schal restore brekyng for bre-
kynge, i3e for i3e, tooth for tooth; what man-
er wem he saf, he schal be compelleid to
suffre siche a weme. He that Smythith a
20 werk beeste, yeeldeth another; he that Smy-
theth a man, schal be punyshid. 
Euen 21
doom be among you, whether a pilgrim
ethir a cyteseyn symne, for Y am 3oure
Lord God. And Moyses spak to the sones 22
of Israel, and thei brou3ten forth out of
the castels hym that blasfemede, and oppre-
siden w with s stonous. And the sones
of Israel diden, as the Lord comaundide
23 to Moyses.

CAP. XXV.

And the Lord spak to Moises in the hil
1 of Synai, and seide, Speke thou to the
2 sones of Israel, and thou schalt seye to
hem, Whanne ye han entred in to the
3 lond which ye schal 3yne to 30w, 'the erthe 4
kepe the sabat b of the Lord; sixe 5 eed 3
thou schalt sowe thy feeld, and sixe thee 3
thou schalt kitte thi yvner, and thou schalt
gadere the fruytis ther of; for so the in b 4
senethe yeer schal be sabat of the erthe
of the restynge of the Lord; thou schalt 5
not sowe the feeld, and a thou schalt not
kitte the yvner, thou schalt not c repe the
thingis whiche the erthe bryngith forth
'bi fre wille, and d thou schalt not gadere
the grapis of the firste fruytis, as vnydage; 7
for it is the yeer of restynge of the lond;

\[\text{脚注:} \text{a} \text{b} \text{c} \text{d} \text{e} \text{f} \text{g} \text{h} \text{i} \text{j} \text{k} \text{l} \text{m} \text{n} \text{o} \text{p} \text{q} \text{r} \text{s} \text{t} \text{u} \text{v} \text{w} \text{x} \text{y} \text{z} \text{A} \text{B} \text{C} \text{D} \text{E} \text{F} \text{G} \text{H} \text{I} \text{J} \text{K} \text{L} \text{M} \text{N} \text{O} \text{P} \text{Q} \text{R} \text{S} \text{T} \text{U} \text{V} \text{W} \text{X} \text{Y} \text{Z} \text{1} \text{2} \text{3} \text{4} \text{5} \text{6} \text{7} \text{8} \text{9} \text{0} \]
XXV. 7—19.

10 in thee, and to thi seruauntis8, to thin handmadede9, and to thin hyryd man, and to the comlyng which7 grimagith anentis thee; to hous beestis and thi feeld beestes, alle thynge that is grownen shulen 3yue meete. And thow shalt nombre to thee seuen wekes of yeerys, that is, seuen sithes seuen, the whiche togidere maken nyn and fowrty 9 yeer; and thow shalt sowne with trompe the seventhe moneth, the tenth day of the moneth, in the tyme of doynge mercy, in al 3oure loond. And thow shalt halowe the fyfthieth yeer, and clepe it forfaynessse to alle the dwellers of thi loond; he is forsothe the iubileee; a man shal tunere a3en to his possessioun, and eche shal turne a3en to his before hadde meyne, for the iubileee it is, and the fytethe yeer. 3e shulen not sowe, ne reepe the free growynge thynge in the feeld, and the first fruytis of the vyndage 3e shulen not geder, for the halowyng of the iubileee; but anone offryd 3e shulen eete; the yeer of iubileee9 alle goo thei a3en to her possessiouns. Whanne thow shalt selle alle thinge to thi cyteseyn, other bigge of hym, ne peire thow thi brothir, but after the nombre of the yeeris of iubileee thou shalt bigge of hym, and after the nombre of fruytis he shal selle to thee. As myche as mo yeeris dwellen after the iubileee, so myche and the prijs shal creese, and as myche as lasse of tyme10 thow shalt nowmbr, so myche lasse and the biggynge lasse coste; the tyme forsothe of fruytis he shal selle to thee. Nyle 3e wrongfully trauayl 3oure men of o lynage, but echon drede his God; for thy Lord 3oure God. Do 3e myn heestis and domes, kepith and fulfille 3e hem, that 3e mowen dwelle in the loond with outen eny drede9, and the erthe brynge forth to 3ow his fruytis, the whiche 3e eten vnto fullfille

but tho6 schulen be to 3ou in to mete, to 6 thee, and to thi seruaunt, to6 thin handmaide, and to thin hirid man, and to the comlyng which9 is a pilgrym at9 thee; alle thynge that 'comen forth', schulen 7 3yue mete8 to thi werk3 beestis and smale3 beestis. Also thou shalt nombre to thee8 seene wonkis of yeeris, that is, seene sithes seuenene, whiche togidere maken nyn and fowrty yeer; and thou shalt sowne9 with a clarion in the seuenthe monethe, in the seuenthe dai of the monethe, in the tyme of propiciaciona8, 'that is, merci9, in al 3oure lond. And thou shalt halowe the 10 fiftieth yeer, and thou shalt clepe8 remission9 to alle the dwellers of thi lond; for thilke8 yeer is iubileef; a man schal9 tunere a3en to lys possessioun, and eche man schal go a3en9 to the firste maynsee, for it is in11 iubilee9, and the fiftieth yeer. 3e schulen not sowe, nether 3e schulen repe thingis1, that comen forth freli in the feeld, and 3e schulen not gadere the firste fruytis of vyndage, for the10 halowyng of iubileee; but12 anoone 3e schulen ete thingis takun away; in the yeer of iubileee alle men go a3en to13 her possessiouns. Whanne thou shalt sille14 ony thinge to thy cityesyn, ether schalt bie of hym, make thou not sory9 thy brothir, but bi the nombre of yeeris of iubile9 thou shalt bie of him, and bi the reken15 yng of fruytis he schal sille to thee. Bi as16 myche as mo yeeris dwellen after the iubileee, by so myche also the prijs schal encrees, and bi as myche as thou nornbre lustes of tyme, bi so myche and the byng schal cost lesse; for he schal sille to thee the time of fruytis. Nyle 3e turment men of17 3oure lynagis, but ech man drede his God; for 3ou am 3oure Lord God. Do 3e my co18 maundementis9, and kepe 3e my domes, and fille3 th to, that 3e mowen dwelle in his lond without ony drede, and that the 19 erthe brynge forth hise fruytis to 3ou,

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8 seruaunt EFH. 9 hondemadyn BDFH. 10 the iubileee BDFH. 11 the tyme BDFH. 12 ferde EFH.

8 the fruytis 18. 4 and to s. 5 the which 1. 7 that s. 8 anentis 1. 9 grown 9. 10 metis A. 11 house s.
12 feild s. 13 doynge mercy 18. 14 Om. 18. 15 clepe it 18. 16 forjuene ssu 3. 17 in that 18. 18 iubileee, that is, the iufenal yeer 18. 19 that schal k. 20 a3en in that yeer s. 21 his 18. 22 the iubileee 18. 23 tho things 18.
24 Om. 18. 25 in to s. 26 of s. 27 heuy 18. 28 the yeeris of iubileee 1. 29 the iubileee yeeris s. 30 heestis 18.

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Z Z
ynge, dreedynge the feersnes of no man. 20 And if 3e seyn, what shulen we eete the seuenthe 3eer, if we sowen not, ne ga-
dren oure fruytis? Y shal 3yne my bless-
ynge to 3ou the sixte 3eer, and it shal
make the fruytis of three 3eer; and 3e
shulen sowe the eijthe 3eer, and 3e shulen
eete oolde fruytis vnto the nynte 3eer;
to the tymne that newe be growen 3e shu-
e1en eete oolde. The loond forsothe shal
not be solde 'in to' with outen ende, for
inynne it is, and 3e comlingis and myn
therytylers ben; wherfor al the regioun
of 3oure possessioni vnDur condicioun of
23 a3enbiggyng shal be solde. If thi bro-
ther maad pore, selle his litili possessioun,
and he wol, the nygh kyn of hym may
23 a3enbigge that that he solde; if forso-
the he haue noon neibore, and he mowe fynde
27 the pryse a to a3enbigge, the fruytis shulen
be countid fro that tymne that he solde,
and that that is laft 3eeld he to the
bigger, and so he shal resseyue his pos-
sesseyloun. And if his hoond fynde not,
that he 3eeld the prijs, the bigger shal
hauue that he bowyte, vnto the iubilee 3eer;
in that forsothe 3eer a al biggyng shal
turne a3en to the lord, and to the rather
29 hauer. Who sellith his hows, with yyne
the walles of the cytce, he shal haue leue
of biggyngge a3en to the tymne that o 3eer
be fullilid; and if he bigge not a3en, and
the cercle of the 3eer were ouer caste, the
bigger shal wele it, and his aftercomers
into with outen ende, and it may not be
31 bou3t a3en, also in the iubilee. If for-
sote in a town that hauh no wallis were
the hows, thur3 riit of the feeelds it shal
be solde; if forsothe it were not a3enbou3t
in the iubilee, it shal turne a3en to his
23 lord. The hows b of the Leuytes, that ben
in the cytees, euermore mowen be a3en-
bou3t; if thi weren not a3enbou3t, in
the iubilee thei shulen turne a3en to the
whiche 3e shulen ete 'til to' fulnesse, and
drede a not the assaillyng of ony man. That 20
if 3e seien, what shulen we ete in the se-
uenthe 3eer, if we sowen not, nether ga-
deren oure fruytis? Y shal 3yne my bless-
yng to 3ou in the sixte 3eer, and it shal
make fruytis of three 3eer; and 3e shu-
en sowe in the eijthe 3eer, and 3e shulen
ete elde fruytis 'til to' the nynte 3eer; til
newe thingis come forth 3e shulen ete
the elde thingis. Also the lond schal not be
seed 'in to' with outen ende, for it is
myn, and 3e ben my comelyngis and te-
nauntis a; wherfor al the cuntre of 3oure
possessioni schal be solde vnDyr the con-
dicioun of a3enbiyng. If thi brother is 23
maad pore, and sillith a his litili possessioun,
and his ny3 kynesman wole, he may a3en-
bie that that he seele; sotheli if he hath 26
no ny3 kynesman, and he may fynde prijs
to a3enbie, the fruytis schulen be rekynyd 27
flo that tymne in which he seele b, and he
schal yelde 'that that is' residue d to
the biere, and he schal resseyue so his posses-
sioun e. That if his honde fynde f not, that 28
he yelde the prijs, the biere schal
hauve that that he bowytere, 'til to' the 3eer of
iubilee; for in that 3eer ech silyng schal
go a3en to the lord, and to b the firste wel-
dere. He that sillith his hows, with yyne 29
the wallis of a citeit, schal haue licence to
a3enbie til o 3eer be fullild k; if l he a3en-
bith not, and m the cercle a of the 3eer is
passid, the biere schal wele it, and his
eiris 'in to' with outen ende o, and it schal
now b be a3enbou3t, 3e, in the iubilee.
Forsothe a if the hows is in a town 'that 31
hath not wallis', it schal be seele bi the
lawe of feeeldis; sotheli if it is not a3en-
bou3t in the iubilee, it schal turne a3en to
'this lord'. The howsis of dekenes, that 32
ben in cieetes, moun cuer be a3enbou3t;
if tho ben not a3enbou3t, tho schulen 33
turne a3en in the iubilee 'to the lordis';

x 3e e. 2 soweth s. a gedereth bef. 22 vnto E. a peyse a. a a Om. bef. b houses d.

1 vnto 1s. to pa. w. n drede 3e. 1. dreedith s. y 3ou, seith the Lord, s. w the thridke k. 2 vnto 1s.
y til into elph sec. m 3ynn eerte thelierers is. a he sillith 1. b seelde 1. seelde his possessioni s.
e the v. d left elphs. f possessioni a3en 1s. f fyndith pheres. 3 vnto 1s. 4 Om. s. l he schal se.
k fullilid 1s. 1 and if w. m Om. c. 6 cous 1s. o cuer more is. 7 Om. d. 8 Sothely 1s. 7 not
wallid 1s. b the lord ther eff 1s. 1 Om. e. to the Lord s.
lorders; for the houses of cytees of Le-
uytes ben for the possessions among the
sones of Yrael; the suburbes forsothe of
hern thi shulen not selle, for euerlast-
ynge possessioun it is. If thi brother
were maad pore, and feble in hoond, and
thow resseyuest hym as a comlyng and a
pilgryn, and lyueth with thee, ne take
thow of hym vsury, ne more ouer than
thow hast 30oun; dreed thi God, that thi
brother move lyue anentis thee. Thi
money thou shalt not 3yue to him to
vsure, and of the fruytes ouer aboun-
daunce thou shulen not axe; Y the Lord
your God, that haue ladde 3ou out of the
loond of Egipte, that I. 3yue 3ow the loond
of Chanaan, and that Y were 3oure God.
If thur3 porenesse compellid, thi brother
selle hym siff to thee, thou shalt not op-
presse hym thurgh thraldom of seruauntis,
but as an hiryd man and a dweller he
shal be; vnto the iubilee 3eer he shal
worche anentis thee, and afterward he
shall goo out with his free children, and
turne a3en to the kyne, and to the posses-
sioun of his fadredes. Forsothe thei ben my
seruauntis, and Y haue ladde hem out of the
loond of Egipte; thei shulen not be
soll bi condiouins of thralles; ne ouer
trauеyle thou him bi thi power, but
4rede thou thi Lord. Thral and 'boond
wommane ben to 3ow of the naciouns that
ben in 3oure emyyoun, and of the com-
lynges that pilgrimagen anentis 3ow,
other of that of hern weren bore in 3oure
loond; thes 3e shulen haue seruauntis,
and thur3 riyt of erytage 3e shulen ouer-
leeuen hem to the after comers, and 3e
shulen welde hem with ouer end; 3oure
forsotho theibriens, the sones of Yrael, 3e
shulen not oppresse bi power. If anentis
3ow the hoond of the comlyng and of the
pilgryn wax greet, and thi brother be-
come pore, selle hym siff to hym, or to
for the 'howsis of the citees of dekenes'
ben for possessiouns among the sones of
Israel; forsothe the suburbaus of hem
schulen not be seeld, for it is euerlastynge
possessioun. If thi brother is maad pore,
and feble in power, and thou resseyuest
hym as a comlyng and pilgryn, and he
lyueth with thee, take thou not vsirius of
hym, nether more than thou hast 3one;
drede thou thi God, that thi brother mai
lyue anentis thee. Thou schalt not 3yue
to hym thi money to vsure, and thou
schalt not axe ouer aboundaunce, ether en-
cresse ouer of fruytis; Y am 3oure Lord
God, that ladde 3ou out of the loond of
Egipt, that Y schulde 3yue to 3ou the loond
of Cauaan, and that Y schulde be 3oure
God. If thi brother compellid bi pouert
sillith hym siff to thee, thou schalt not oppresse hym bi seurage of seruauntis, but
he schal be as an hirid man and tenaunt;
'til to the 3eer of iubilee he schal worche
at thee, and afterward he schal go out
with his fre children, and he schal turne
a3en to the kyne, and to 'the possessioun
of his fadris. For thei ben my ser-

rauntis, and Y lede hem out of the loond
of Egipt; thei shulen not be seeld bi the
condiouin of seruauntis; turmente thou
not hem bi thi power, but drede thou thi
Lord. A seruaunt and handmaide be to
3ou of naciouns that ben in 3oure cumpas,
and of comelyngis that ben pilgrynys at
3ou, ether thei that ben born of hem in
3oure loond; 3e schulen haue these ser-
uauntis, and bi riyt of erityage 3e schulen
'sende ouer to affir comers, and 3e schu-
len welde with ouer end; sothely oppre-
sse 3e not bi power 3oure theibriens, the
sones of Israel. If the hond of a comelyng
and of a pilgrim wxith strong at 3ou, and
thi brother is maad pore, and sillith hym
siff to hym, ether to ony of his kyne, he
may be a3enbou3t affir the silleryng; he

1 Om. A. 2 condyeoun BDEFI. 3 hoondmaydyu E pr. m. 4 forleue E pr. m.

a dekenes housis of citees is.  v sothely is.  w suburbays F.  x citees s.  y a pilgrim s.  z that that
thou lenyst, encrees of fruytis is.  a Om. F.  b a tenaunt t.  c vnto is. to o.  d anentis t.  e his is.
1 his fadris possessioun is.  g seruauntis, seith the Lord, s.  h and thei is.  i Om. A.  k other na-
ciouns is.  l the whiche t.  m anentis t.  n cumlyngis is.  o leue hem t. ouer leue hem s.  p to 3oure s.
q welde hem is.  r or s.  s that cumliuge s.  t that s.

Z Z 2
thine of the lyme of hym, after the sel-
ing he may be azenbounst; who so wole
of his britheren, bigge he hym; and the
fadres brother, and the fader brother5
sone, and the cosyn, and a the alye1. If
forsothe and he mowe, azenb nie hym
silt, noumbred oonli the 3eeris fro the
tyme of his silynye vnto the iubilee 3eer;
and the money with the which he was
soold, after the noumbre of 3eeris, and
thur3 resoun of an hirid man rekened. If
there were many 3eeris that leuuen vnto
the iubilee, and after that he shal zeelede
the prijs; if fewe, he shal leye resoun
with hym after the noumbre of 3eerces;
and he shal zeele to the bigger that
that is lack of the 3eeris, in the whiche
before he seruede, the medis with ymne
rekened1; he shal not traneil hym vio-
1entlich in thi siȝt. And if bi that he
may not be azenbounst2, the iubilee 3eer
he shal goon outhe with his free children;
myyn forsothe seruanntis ben the sones of
Yrael, the whiche Y haue ladde out of
the loond of Egipte; I the Lord youre
God.

CAP. XXVI.
1 3e shulen not make to you a mawm1t, and
grauen thing, ne titlis 3e shulen rere, ne
huge stoon 3e shulen putte in youre
erthe, that 3e honouren it; Y forsothe am
2 the Lord youre God. Kepe 3e myyn hal-
daihes, and inwardli drede 3e at my seyn-
tuare; Y a Lord. If 3e goon in myn
heestis, and my maundements kepen, and
doon hem, Y shal 3yue to 30w reynes in
4 her tymes, and the loond shal brynage
forth his burionyng, and with apples
5 the trees shulen be fulfillment; and the
threslynge of repyn mylthes shal take
the vyndage, and the vyndage shal occupie
the sowynge tyne, and 3e shulen ete
youre breed in plente in fulnes5, and with

that wole of his britheren, azenbie8 hym;
bothe 'the brother of fadir', and the sone
of 'the fadir' brother, and kynews5, and
aley. Ellis if also he shal maw, he shal
azenbie hym silt, while the yeeris ben ry-
kenid oneli fro the tyme of his silynyg 'til
in to the 3eer of iubylee2; 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 mo51
3eeris ben that dwellen 'til to5 the iubilee,
bi these 3eeris he shal zelde also the prijs;
if fewe 3eeris ben, he shal sette rikenyg92
with hym bi the noumbre of 3eeris3; and
he shal zeele to the biere that that is res-
idue of 3eeris, while tho 3eeris, bi whiche
he seruyde biforn, ben rikenyd for hiris;
he schal not turmente 'that Ebreu5 vio-
1ently in thi siȝt. That if he may not be azenbounst bi this5, he schal go out with
his free children in the '3eer of iubilee5;
for the sones of Israel ben myyn ser-
5naunntis, whiche Y ledde out of the loond of Egipt.

CAP. XXVI.
Y am youre Lord God; 3e schulen not
make to you an ydol, and a grauyn ymage,
nether 3e schulen reise5 titlis5, nether 3e
schulen sette a noble stoon in youre
lond, that 3e worshippe it; for Y am
3oure Lord God. Kepe 3e my sabatis, and
drede 3e at 3e seyntuarie; Y am the5 Lord.
If 3e gon5 in myn heestis, and kepen my
maundements5, and doon tho, Y schal 3yue to
30n reynes5 in her tymes, and the erthe schal
brynge forth his fruyt, and trees schulen
be filild with applis; the threslyng of
ripe cornes schal take vyndage5, and
vyndage5 schal occupie seed5, and 3e schulen ete
youre breed in fulnesse, and 3e schulen
dwell in youre lond without drede. Y 6

8 brotheres 5 sec. m.  b of.  a 1 alyen AF.  k rekenying A pr. w.  kk azenbounst A.  1 mawment A.
5 repynge A.  2 at the folle A pr. w.
5 his he 15.  v the br. of the fad. c. the br. of his fad. 1. his fadir brother s.  w his fadir 18.  x his
kynewman 18.  y his alye 18.  z vnto the iubilee 3eer is.  a vnto 18.  b the yeeris 15.  c left NVPS.
5 in 1.  .5 a strauenger s.  f an hoom born man A maw.  s this maner 18.  b 3eer of the iubilee 1. iubilee
3eer s.  i Om. ELMOPSW.  k the whiche 1.  l reise vp 18.  m titlis, that is, auteris for ydolatrye neEKGPNX.
titlis, that is, ydol auters s.  n Om. 18.  o biddingis 18.  p reyne s.  q the vyndage 1. vyndage or en
cresi s.  r the vyndage s.  s the seed tyne 18.
outen drede 3e shulen dwelle in 3yure 6lond. I shal 3yue pees in 3yure coostiis; 3e shulen sleepe, and there shal not be that shal afeere 30w; I shal take aweie yuel beestis, and swerd shal not thr3 
7 passe 3oure ternes. 3e shulen pursue 3oure enemies, and thei shulen falle before 
9 3ow; fyue of 3ow shal pursue an hundred aliens, and an9 hundred of 3ow ten 
thousyndes; 3oure enemies shulen falle 9 with swerd in 3oure s3t. Y shal beholde 
3ow, and make growe; 3e shulen ben multiplied, and I shal fastne my covenan 
10 with 3ow; 3e shulen ete the moost oold 
thingis of oold, and the newe vpon com 
ynge, the oold 3e shulen cast awhy 
11 and I shal sette my tabernacle in the 
myddil of 3ow, and my soule shal not cast 
12 3ow aweie; I shal goo amon 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 mysten goo vp y3t. But 
if 3e heren me not, ne doon 9 alle myn 
15 heestis, and if 3e spurre my lawes, and 
my domes despisen, that 3e doon 7 hem 
the whiche ben ordyned of me, and my 
16 covenan 3e fuli bryngen 4 to nou3t, I 
thanne this 5 thing 5 shal do to 3ow; Y 
shal visyte 3ow swiftly in nedynes, and 
in brennyng, that make fayl 9 3oure eyen, 
and waste 3oure lyues; in veyn 3e shulen 
sowe 3oure 4 seed, that of the enemies shal 
17 be deuowryd; I shal putte my face aens 
3ow, and 3e shulen seue before 3oure en 
emies, and 3e shulen be suget to hem that 
hatiden 3ow; 3e shulen flee, no man pur 
18 brynynge. If forsothe and so 3e obeishen 
not to me, I shal adde 3oure cecorrections 
19 seuen foold for 3oure synnes; and I shal 
altobreke the prijd of 3oure hardnes, and 
I shal 3yue heuene to 3ow aboue as of

schal 3yue pees in 9 3oure coostiis; 3e schulen 
lepe, and noon schal be that schal 
make 3ou af3rd; Y schal do awel yuel 
beestis fro 3ou, and a swerd schal not passe 
bi 3oure termes. 3e schulen pursue 3oure 
7 enemies, and thei schulen falle bifor 3ou; 
fuye of 3oure men schulen pursue an hun
8 drid aliens, and an hundrid of 3ou schu 
leu pursue ten thousande; 3oure enemies 
schulen falle bi swerd in 3oure s3t. Y 9 
schal biholde 3ou, and Y schal make 30w 4  
to encresse; 3e schulen be multiplied; 
and Y schal make stedfast my covenannt 
with 3ou; 3e schulen ete the eldest of elde 10 
thingis, and 3e schulen caste forth 11 elde 
thingis, whanne newe thingis schulen come 
above; Y schal sette my tabernacle in the 
11 myddis of 3ou, and my soule schal not 
caste 3ou awaye; Y schal goe amon 3ou, 12 
and Y schal be 3oure God, and 3e schulen 
be a puple to me. Y am 3oure Lord God, 13 
that ledde 3ou out of the lond of Egip 
cyans, that 3e schulen not serue hem, and 
which 7 haue broke the chaynes of 3oure 
nollis, that 3e schaude goe vpri3t. That if 14 
3e heren not me, neither doon alle myn 
heestis, and if 3e forsaken my lawis, and 15 
despisen my domes, that 3e doon not tho 
thingis that ben ordyned of me, and that 5 3e 
brenngen 5 my covenannt to auodyl 
5 nge, also 5 Y schal do 6 these thingis to 3ou; 16 
Y schal visyte 3ou swiftly in nedynesse 
and brennyng, which 4 schal turment 3oure i3en, 
and schal 6 waste 3oure lyues; in veyn 3e 
schulen sowe seed, that schal be denourid 
of enemies; Y schal sette my face 7 aens 17 
3ou, and 3e schulen falle bifor 3oure en 
emies, and 3e schulen be sugetis to hem 
that haten 3ou; 3e schulen fle, while no 
mans pursueth. But 7 if nether so 3e obeyen 18 
to me, Y schal adde 1 3oure chaistiynis 19 
seuenfold for 3oure synnes; and Y schal 
al tobreke the pride of 3oure hardnesse, 
and Y schal 3yue too 3ou heuene aboue as

0 ferde besh. f Om. be6frh. pp and a. 9 doth b6frh. t doon not d. 3e bryngen a. t thes b6frh.

1 to 18. 6 Om. places. 9 eldest thingis a. awaye the is. 4 soule, that is. wille ser6ylyng. soule or 
wille 11 by me. z Om. a. 9 brenge folly s. b nou3t 11. 3 Om. s. d do thanne s. e in bren 
nyng 18. 6 the which 1. s Om. z. 9 cheer 1. 4 brenge s. 1 pursueth 3ou s. k Om. k. 1 encresse 18. 3 chas 
tinge 1. s Om. s.
yrun, and the erthe brason; 3oure trauel schal be wastid in vegn, nether the erthe schal brynge forth fruyt, nether trees schulen 3yue applis. If 3e goon contrarie to me, nether wolyn here me, Y schal addere 3oure woundis til in to seuuenfold for 3oure synnes; Y schal sende out in to 3ou cruel 22 beastis of the feeld, that schulen waste 3ou and 3oure beestis, and schulen brynge alle thingis to fownesse, and 3oure weies schulen be forsakun. That if nether so 3e wolyn 23 resseuye doctrine, but goon contrarie to me, also Y schal go aduersarie aysens 3ou, and Y schal smyte 3ou euyn sithis for 3oure synnes; and Y schal brynge yn on 25 3ou the sword, vengere of my boond of pees‡; and whanne 3e fleen in to citeees, Y schal sende pestilence in the myddis of 3ou, and 3e schulen be bitakun‡ in the hondis of enemies, affir that Y hauene broke 26 the staf of 3oure breed, so that 30 wynmen in oon oon baken louues, and yelden hem at weijt‡; and 3e schulen eete, and not be fulfilid. If forsothe and bi thes thinges 3e heren not me, but goon aysens me, and I schal go aysens 30w in contrarey woodnes, and I schal vnderwyyn 30w with seuen ven- 29 nine of 3oure synnes, so that 3e eten the flesh of 3oure sones, and of 3oure doutres; and I schal destrye 3oure heyn3 thinges, and 3oure mawmetis I schal breke; 3e schulen falle amonge the fallynges of 3oure mawmetis, and my soule schal vlaate 30w, in so myche that 3oure cytees I schal brynge down in to wildernes, and the desertis I schal make 3oure seynuaries, ne more ouer Y schal resseyne the moost sweete 32 smel; and I schal scater 3oure lound, and 3oure enemies, whanne thi weren dwellers of it, shulen wondre vpon it; 30w for- of 3e yrun, and the erthe as§ bras; 3oure trauel schal be wastid in vegn, nether the erthe schal brynge forth fruyt, nether trees schulen 3yue applis. If 3e goon contrarie to me, nether wolyn here me, Y schal addere 3oure woundis til in to seuuenfold for 3oure synnes; Y schal sende out in to 3ou cruel 22 beastis of the feeld, that schulen waste 3ou and 3oure beestis, and schulen brynge alle thingis to fownesse, and 3oure weies schulen be forsakun. That if nether so 3e wolyn 23 resseuye doctrine, but goon contrarie to me, also Y schal go aduersarie aysens 3ou, and Y schal smyte 3ou euyn sithis for 3oure synnes; and Y schal brynge yn on 25 3ou the sword, vengere of my boond of pees‡; and whanne 3e fleen in to citeees, Y schal sende pestilence in the myddis of 3ou, and 3e schulen be bitakun‡ in the hondis of enemies, affir that Y hauene broke 26 the staf of 3oure breed, so that 30 wynmen baken louues in oon ouene, and 3elde tho louues at weijt; and 3e schulen eete, and 3e schulen not be fillid. But if 27 nethir bi these thingis 3e heren me, but goon aysens me, and Y schal go aysens 3ou in contrarie woodnesse, and Y schal chastisse 3ou bi seuenne veniaunces for 3oure synnes, so that 3e ete the fleisches of 29 3oure sones, and of 3oure douitics; Y schal destrie 3oure hige thingis, and Y schal breke 3oure symylacris; 3e schulen falle bitwixe the fallyngis of 3our ydols, and my soule schal hauene 3ou abhomynable, in 31 so myche that Y turne 3oure citees in to wildernes, and make 3oure seynuaries forsakun, nether Y schal resseuye more the swettest odour; and Y schal destrye 32 3oure lound, and 3oure enemies schulen be astonyed theronne, whanne thi schulen be inhabiteres therof; forsothe Y schal

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x from aysens e pr.m. outward e sec.m. ouerthwart e tcf. m. Y willith Bo, wolleth Bel. § to 3oure bdefh. a Om. ii. b into bdefh. c and aysens bdefh. d in vpon bdefh. e fleeysth bdefh. f Om. bdefh. g the bdefh. h goth bdefh. i veniencese bdefh. k douxtreyn bdefh. l soot e.

o Om. 18. f of plures. q encreece 18. t woundis other veniaunces bcowx. veniaunces is. a Om. o. f freli Y w. thee schulen i. these beestis schulen s. t doctryn other chastisynng bcowx. chastinge s. w Om. s. x Om. c. y the m. § takun gc. a staf, that is, susteynyng bcowx. staf or susteynyng s.

‡ that is, for the breekyn of my boond of pees bcowx.
scatere 30u in to folkis, e ther 4 hethen men, and Y schal drawe out of the schethe the sword aftr 3ou, and 3oure loond schal be forsakun, and 3oure citees schulen be cast down. Thanne 'hise sabatis\textsuperscript{a} schulen plesse\textsuperscript{34} the erthe, in alle the daies of his\textsuperscript{w} wildirnesse\textsuperscript{e}; whanne 3en in the loud of ene-35 myes, it\textsuperscript{x} schal 'kepe sabat\textsuperscript{y}, and\textsuperscript{z} schal\textsuperscript{a} reste in the sabatis\textsuperscript{b} of his wildirnesse\textsuperscript{e}, for\textsuperscript{d} it restide not in 3oure sabatis, whanne 3e dwellden theryme. And Y schal 3yue\textsuperscript{36} drede in 'the hertis of hem\textsuperscript{z}, whiche\textsuperscript{f} schulen abide of 3ou, in the cuntreis of enemyes; the sown of a leaf flynge schal make hem aferd, and so thei schulen fe\textsuperscript{e} it as a\textsuperscript{h} sword; thei schulen falle, while noon\textsuperscript{1} pursueth, and alle\textsuperscript{g} schulen falle\textsuperscript{37} on\textsuperscript{3} her britheren, as\textsuperscript{m} flynge bateils\textsuperscript{8}; no man of 3ou schal be hardi to with-stoonde to enemyes; 3e schulen perishe among the gentiles, and the enemyes loond schal waste 30w. But and if of hem eny leeuene stille, thei schulen wax stynke-yng in her wickidness\textsuperscript{g}, in the loud of her enemyes, and for the symne\textsuperscript{p} of her fadres and her owne thei schulen be tur-40 menitid, to the tyme that thei know-lechen her wickidnesses, and of her yuels thei recorden, in the which thei han trespassid a\textsuperscript{z}ens me, and han goo over-thwert to me. Therfor Y\textsuperscript{y} shal goo a\textsuperscript{z}ens hem, and I shal lede hem\textsuperscript{2} into the enemyes loond, to the tyme that the vncircumzid thyght of hem wax a\textsuperscript{a}shed; than thei schulen preie for her vnpwy\textsuperscript{42} nesses, and I shal recorde of my boond of pees, that I have couenauntide with Jacob, Ysaac, and Abraham; of the loond forsothe I shal haue mynde, that whanne it were forsakun of hem, it schal plese to lyyn sylf in his seuente tymes, suffrynge wildernes\textsuperscript{g} for hem; thei for-

\textsuperscript{m} ferde BDEF\textsuperscript{11}. \textsuperscript{n} drede D. \textsuperscript{0} wickidnesses BDEF\textsuperscript{11}. \textsuperscript{p} synns BDEF\textsuperscript{11}. \textsuperscript{q} and Y BDEF\textsuperscript{11}. \textsuperscript{r} Om. BDEF. \textsuperscript{s} wyldernes BDEF\textsuperscript{11}.

1 of w. or into s. \textsuperscript{u} her halie daies rs. my sabatis \textsuperscript{k} sec. m. \textsuperscript{v} her rs. \textsuperscript{w} wildirnesse, for the erthe schal rest, whanne God schal make it baronye rs. \textsuperscript{y} that loud s. \textsuperscript{z} halewe s. \textsuperscript{a} and it rs. \textsuperscript{b} Om. s. \textsuperscript{c} seuenthe tymes, that is, the sabat daies s. \textsuperscript{d} wildirnesse or baronyse s. \textsuperscript{e} for this the erthe s. \textsuperscript{f} her hertis rs. \textsuperscript{g} that rs. \textsuperscript{h} youre enemyes rs pr. m. lechenes beonayt. \textsuperscript{b} Om. 10 sec. m. s. \textsuperscript{i} no man o sup.ras. \textsuperscript{k} alle thei rs. \textsuperscript{l} upon rs. \textsuperscript{m} as men r. as alle men s. \textsuperscript{n} bateils for fere rs. \textsuperscript{o} relays s. \textsuperscript{p} dwellden 3it stille s. \textsuperscript{q} stynke s. \textsuperscript{r} synnes plures rs. \textsuperscript{u} to s. \textsuperscript{t} and thei r. and to thei s. \textsuperscript{u} han trespasside rs. \textsuperscript{v} her enemyes rs pr. m. \textsuperscript{w} to tyme rs. \textsuperscript{x} will rs. \textsuperscript{y} wickidnesse plures rs. \textsuperscript{z} that rs. \textsuperscript{a} with Abraham rs. \textsuperscript{b} the which r. \textsuperscript{c} hem as baronye rs. \textsuperscript{d} it schal rs. \textsuperscript{e} the restinge daies ther off, suffrynge deseertnesse rs.\textsuperscript{f} \textsuperscript{g} hem that rebelden a\textsuperscript{z}ens God s.
sothe shulen preye for her synnes, forthi
that thei han cast aweie my domes, and
my lawes despiseden; and neuertheles1
also whanne thei weren in the enemes,
loond, Y keste hem not aweie fulli, ne
so Y despisede, that thei weren consumed,
and that I shulde make my couenaunt
brouȝt to nouȝt with hem; Y forsothe am
the Lord God of hem. And I shal recorde
of my rather bound of pees, whanne
I ladde hem out of the loond of Egipte,
in the siȝt of gentils, that I were
the God of hem; Y the Lord God. Thes
ben the heestis, and domes, and lawes,
that the Lord ȝaf bitwixe hym sylf and bitwixe1
the sones of Yrael, in the mownt of Sy-
nay, bi the honde of Moyses.

CAP. XXVII.

1 And the Lord spak to Moyses, seynge,
2Spek to the sones of Yrael, and thow
shalte seie to hem, The man that doth
avowe, and bihotith to God his soule,
3vndir eymyng he shal ȝyue the prijs. And
if it were a maal, fro the twentiȝte ȝeer
vnto the sixtiȝte ȝeer, he shal ȝyue fifty
sicles of siluer, at the mesure of the seyn-
tuarme, if a womman, thrið; fro the
fifth forsothe ȝeer vnto the twentiȝte, a
maal shal ȝyue twenti cycles, the wom-
man ten; fro o moneth vnto the fiftiȝte
ȝeer, for the maal shal ȝyue fyue cy-
cles, and for the female three; of siȝti
wynter and more, a maal shal ȝyue fiftene
sicles, the womman ten. If he were a pore
man, and at the eymyng he shal not
mowe ȝeelde, he shal stonde before the
preest, and how myche he eymeth,2 and
seeth3 that he may ȝeelde, so myche he
shal ȝyue. A beeste forsothe that may be
offred to the Lord, if eny anowith, holi it
shal be, and it may not be chaungid, that
is, nether betere for yuel, ne the wors for
good; but if he shal4 chaungid, and that
that is chaungid and it for the which it
castiden away my domes, and despySED
my lawis; nethelês, ȝhe5, whanne thei6
weren in 'the lord of enemes7, Y castide7
not hem awey outirli, nether Y dispiside
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 8
schal haue mynde of my formere bound of
pees, whanne Y ledde hem out of the lon
of Egipte, in the siȝt of hethene men, that
Y schulde be her God; Y am the Lord
God. These ben the commandementis, and
domes, and lawis, whiche the Lord ȝaf
bitwixe hym sylf and bitwixe1 the sones of
Israel, in the hil of Syney, bi the honde of
Moises.

CAP. XXVII.

And the Lord spak to Moises and seide,1
Speke thou to the sones of Israel, and thou
schalt seye to hem, A man that makith
ayow, and bihetith his soule to God, schal\[m
ȝyue the prijs vndur value, ether preisy-
yng. If it is a maal, fro the twentiȝte ȝeer
'til to' the sixtiȝte ȝeer, he shal ȝyue
fifti sicles of siluer, at the mesure of seyn-
tuarie, if it is a womman, sche schal ȝyue
three sicles; forsothe fro the fiftiȝte ȝeer
'til to' the twentiȝte ȝeer, a male schal
ȝyue twenti cycles, a womman schal ȝyue
ten cycles; fro o moneth 'till to' the fiftiȝte
ȝeer, fyue ciclis schulen be yûnun for a
male, thre ciclis for a womman; a male7
of siȝti ȝeer and over schal ȝyue fiftene
 ciclis, a womman schal ȝyue ten cycles. If
it is a pore man, and may not ȝeilde the
value, he schal stonde bifo for the preest,
and as myche as the preest preisith, and seeth
that the pore man may ȝeilde, so myche he
schal ȝyue. Forsothe, if eny man anowith\[b
a beeste, that may be offrid to the Lord,
that schal be hooli, and schal not mowe be
chaungid, that is, nethir a betere for 'an
yuel, nether 'a worse for a good; and if

1 nethelês E. 2 the Gentiles BDEF. 3 eyme BDEF. 4 leye d. sey F. see3 H. 5 the good BDEF.
y Om. BDEF.

8 also 15. 1 her enemes lond 15. 2 throwe 15. 3 heestis 15. 4 Om. IKOS. 5 he schal 15. 6 Om. F.7 the value PV. 8 presying ther off 15. 9 man 15. 8 that anoweth fro 15. 10 vnto 15. 11 Om. sw. 12 the seynuarte 15. 13 vnto 15. 14 man 15. a 15. 15 vnto 15. 16 man 15. b Sothly 15. e it
schal 15. d a wors 1. e an yuel 15.
is chaungid shal be saeryd to the Lord.
11 The vnclene forsothe beeste that may not be offreid to slaȝtre, whose auowith, it shal be brouȝt\(^2\) before the preest, the which demynghe whether it be good or yuel, shal sette the prijs; and if he that ofrith wole not yuye, he shal adde aboue the eymyne the fiftie 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 soold; if forsothe he that auowith wole bigge it aȝen, he shal ȝyue the fiftie part of the eymyne aboue, and he shal haue the hows. And if the feelde of his possession he auowe, and halowe to the Lord, after the mesure of the seed shal be eymed the prijs; if with thritti bussheles of barly the feelde is sowun, for fifti siclis of siluer it shal be soold. And if anoon fro the yeer of the bigynnyng jubilee he auowe the feeld, as myche as it may be worth, so myche shal\(^a\) be eymed; if forsothe a\(^b\) litel of tym, the preest shal noumber the money after the noumber of yeeris that ben laft vnto the jubilee, and it shal be drawe atteie fro the prijs. And if he that auowide wole bigge the feeld aȝen, he shal adde the fiftie part of the eymed money, and he shal weelde it; if forsothe he wole not aȝenbigge, but to eny other were sold ouer hym that auowide, he may not aȝenbigge; for whanne the day of the jubilee cometh, it shal be halowid to the Lord, and the possession sacrid perteyneth\(^c\) to the ryzt of preestis.
12 If a feelde is bouȝt, and not\(^d\) of the possiessioun of the more men, were halowid\(^dd\) to the Lord, the preest shal noumbr the prijs, after the noumbr of yeeris vnto he\(^e\) chaungith it\(^f\), bothe that, that is chaungid, and that\(^g\), for which it is chaungid, schal be halewid to the Lord. Sothelie if\(^h\) ony man avowith an vnclene beeste, that may not be orffed to the Lord, it schal be brouȝt bifor the preest, and the preest\(^i\) schal deme whether it is good ether yuel, and schal\(^j\) sette the prijs; which prijs if he\(^k\) that ofrith\(^l\) wole\(^m\) ȝyue, he schal adde\(^n\) the fiftie part ouer the valu. If a man\(^o\) avowith his hows, and halewid it to the Lord, the preest schal biholde, 'whether it is\(^p\) good ether yuel, and bi the prijs, which\(^q\) is ordeyned of hym\(^r\), it schal be seld; so\(^s\) theli if he that avowide wole aȝen-bie it, he schal ȝyue the fiftie part of the valu aboue, and he schal haue the hows. That\(^t\) if he\(^u\) avowith the feeld of his possessioun, and halewid\(^v\) 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 seed for fifti siclys of siluer. If he auowith the feeld anoon for\(^w\) the yeer of\(^x\) the jubilee bigynnyngye,\(^y\) as myche as it may be worth, bi so myche it schal be presid\(^z\); but if it\(^{18}\) be after 'sum part of tym, the preest schal ryken\(^{19}\) the money bi\(^{20}\) the noumber of yeeris\(^{21}\) that ben residue\(^{22}\) til\(^{23}\) the jubilee, and it schal be withdrawun of\(^{24}\) the prijs. That if he that\(^{25}\) avowide wole aȝenbie the feeld, he schal adde the fuyethe part of the\(^{26}\) money presid\(^{27}\), and he schal welede it; but if he\(^{28}\) yyle\(^{29}\) aȝenbie\(^{30}\), but it is seeld to ony othar man, he\(^{31}\) that avowide schal 'no more' mowe aȝenbie it; for whanne the dai of jubilee\(^{32}\) cometh, it\(^{33}\) schal be halewid to the Lord, and the possession halewid perteyneth to the ryzt of preestis. If the feeld is bouȝt,\(^{34}\) and is not of the possession of grettare men\(^{35}\), and is\(^{36}\) halewid to the Lord, the 23

\(^{2}\) brent a. \(^{a}\) it shal \(BE\) \(DEF\). \(^{b}\) after a be sec. m. \(^{c}\) and perteyneth e. \(^{d}\) no ref. nor h. \(^{dd}\) halowid a.

\(^{3}\) a man 18. \(^{8}\) his vow 18. \(^{b}\) that thing 18. \(^{1}\) he schal 18. \(^{k}\) anowith s. \(^{1}\) wole not a sec. m. \(^{m}\) adde to 18. \(^{w}\) wher that hous 18. \(^{o}\) that 18. \(^{f}\) the preest 18. \(^{g}\) a man 18. \(^{r}\) halewid it s. \(^{b}\) fro 18s. \(^{1}\) of bigynnyng of 18. \(^{u}\) Om. b. \(^{v}\) Om. 18. \(^{w}\) presid ether set a [of by] valu bocknq. \(^{x}\) a litel 18. \(^{y}\) ryken ether derteynynge bckoq. \(^{f}\) nombrue 18. \(^{2}\) afir 18. \(^{z}\) the yeeris w. \(^{i}\) left 18. \(^{j}\) vnto 18. \(^{3}\) to o sec. m. \(^{k}\) fro 18. \(^{l}\) Om. w. \(^{4}\) that is presid i. \(^{n}\) wil not i. \(^{t}\) that is aȝenbie it 18. \(^{o}\) he thanne s. \(^{k}\) anowide it 18. \(^{u}\) neuer 18. \(^{m}\) that feeld s. \(^{n}\) men, that is, of nuencetries bckoqnx. men of nuencet y s.

\(^{0}\) it is 18.
the iubile, and he shal 3yye, the which 24 auowide it to the Lord; in the iubile be poorte it shall turne azen to the rather lord that solde it, and hadde into the 25 soort of his possessioun. Al eymynge shall be peysid with the cycle of the seyntuarie 26 rye; the sicle hath twenty halpens. The first getun that perteyneth to the Lord no man may halowe and vowe, whether ox or sheyp it were, of the Lord thei 27 ben. And if the beeste is vncleene, he that offreth shal azenbigg after his eymynge, and shal addie the fiftthe part of the prijs; if he wole not azenbigg, it shal be soold to another, how myche euerr it 28 were eymed. Al that to the Lord is sacrid, whether it were man, or beeste, or 3e feeldie, it shal not be soold, ne may be azenbout; what euere thing ones were sacrid, hol of halowes it shal be to the 29 Lord, and ech sacrid thing that is offryd of man, shal not be boun 3zen, but thyr 30 deeth die. Alle the dymes of the erthe, whether of the cornes, or of the apples of trees, ben of the Lord, and to hym 31 thei ben halowid; if eny man wole bigge 3zen his dymes, adde he the fiftthe part of 32 hem; of alle the dymes of sheyp, or of oxne, and of geyte, that vnundy the aere of the shepherdis goyn, what euere 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 chaungie, and that, that is chaungid, and that, for what it is chaungid, shal be halowid to the Lord, and shal not be 34 azenbout. Thes ben the heestis that the Lord commaundide to Moyes, and to the sones of Yrael, in the mount of Sy- 

LEVITICUS. XXVII. 24—34.

preest shal determyne the prijs bi the noumbre of 3eeris 'til tov the iubile, and he that avowide the feeld shal yue the prijs to the Lord; forsothe in the iubile 24 it shal turne azen to the formere lord that seelde it, and 'haue he' in to the eritage of his possessioun. 'Ech preisyng schal be peysid bi the sicle of seyntuarie; a sicle hath twenty halpens. No man may ha-26 lewe and avowe the firste gendird things that perteyneth to the Lord, whether it is oxne, whethere scheep, tho' ben the Lordis 32 part. That if the beeste is vncleene, he 27 that offride schal azenbie by his valu, and he schal addie the fyuete part of prijs; if he nyle azenbie, it schal be seelde to another man, ast myche euere as it is 'set at valu'. Al thing which is ha-schus lewde to the Lord, whether it is man, what 39 beeste, whether feeld, it schal not be seelde, nether it schal mowe be azenbout; 30 whaterer thing is halowid onys, it schal be hooli of the noumbre of hooli thingis to the Lord, and ech haloweyng which is 29 offrid of man, schal not be azenbout, but it schal die bi deeth. Alle the tithis of 39 erthe, whether of fuytis, whether of appil of trees, ben the Lordis part, and ben halowid to hym; sothely if eny man wole 31 azenbie hise tithis, he schal addie the fyuete part of tho; of alle tithis, of scheep, and of oxen, and of geet, that passen vnundy the 'yerde of scheepere', whaterer thing coneth to the tenthe part, it schal be halowid to the Lord; it schal 33 not be chosun, nether good, nether yuel; nethir it schal be chaungid for another; if ony man chaungith, bothe that, that is chaungid, and that, for which it is chaungid, schal be halowid to the Lord, and it schal
Here endith the book of Leuiticu, and now bigynneth the book of Numeri.  

not be azenbonyst. These ben the co-34 maundemertis* whiche the Lord comaund- 

Here endith the book of Leuitici, and here bigynneth the book of Numeri."
NUMBERS.

[Prologue on the book of Numbers.]

This book clepid Numeri, that is to seie, the book of Noumbræ, makith mencioun, how the Lord comaundide Moises and Aaron to noumbræ the sones of Israel bi her names writen, alle men that weren fro twenti yeer and abone, of stronge men and able to batel. Sithli the Lenytis weren not noumbræd 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, discomforted in al the peple, out taken Josue and Caleph, whiche a3enseiden the othere aspiers. And al the peple mournede and wepe, wherfore the Lord turnede hem a3en in to desert, and seide, that noon of tho that weren noumbræd scholdole come in the lond of Canaan, but Josue and Caleph; but walke aboute in wildernesse fourti yeer, and deie therinne; and after fourti yeer the sones of hem, that weren not noumbræd, scholden entre, and welde the lond. Also of alle dissencioouns that bifellen in the desert, and veniaunces of the peple, and how thei wunnnen al the londe bijende Jordan; and of the deeth of Aaron; and how the peple was noumbræd eftsone 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 prologue and here bigynneth the book of Numeri a.

NUMERI a.

CAP. I.

The Lord spak to Moyses in deseert of Synay, in the tabernacle of the boond of peese, the first day of the seconde moneth, that other yeer of the goyng of hem out of Egipte, seiyng, 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 of the b maal kynd, fro the twentithe yeer and aboue, of alle the stronge men of Yrael; and 3e shulen noumbræ hem bi her

Here bigynneth the boke of Numeri a.

CAP. I.

And the Lord spak to Moises in the deseert of Synay, in the tabernacle of the boond of pees, in the firste day of the seconde moneth, in the tother yeer of her goyng out of Egipte, and seide; Take 3e 2 'the summe of al the congregacioun of the sones of Israel, bi her kynredis, and howsis', and 'the names of alle bi hem silf, what euer thing is of male kynde fro the twentithe yeere and aboue, of alle the stronge men of Israel; and thou and Aa-

a From b. No initial rubric in adeh but only running title.  b Om. adefh.

a This Prologue is from m.  b Numeri b. Here bigynneth Numeri. l.vq. No initial rubric in cpfkm norstwxy.  c Om. plures.  d he seide is.  e noumbræ s.  f meynees is.  g alle her names eeh is.  h Om. is.  i and a pr. m.
4 companyes, thow and Aaron. And there shulen be with swy the prynces of the lynages, and of the housis, in her kynderedes, whos names ben thes; of Ruben, of Juda, Naason, the sone of Amynadab; of Symeon, the sone of Sury of Saddy; of Yrael, Henam. Of Ysachar, Nathanael, the sone of Snar; of Zabulon, Eliah, the sone of Elion; of the sones forsothe of Joseph, of Efraym, Elizama, the sone of Amyud; of Manasse, Gamaliel, the sone of Phadassieur; of Beniamyn, Abidan, the sone of Gedeon; of Dan, Aiezer, the sone of Amyud, Sadday; of Aser, Phegiel, the sone of Ochran; of Gad, Elizaphan, the sone of Duet; of Neptalym, Ayra, the sone of Henam. Thes the moost noble princes of the multitude, bi the lynages, and her kynderedes, and the heedes of the oost of Yrael, the whiche Moyses and Aaron token, with al the multitude of the comun. And thei gacreden togidere the first day of the secounde moneth, novamente hem bi kynredes, and housyss, and meynes, and heedes, and names of echon, fro the twentithd seer and aboue, as the Lord comaundide to Moyses; and thei ben noumbred in the desert of Synay. Of Ruben, the fyrest goten of Yrael, bi generaciouns, and meyneis, and his housyss, and the names of the heedes of echon, and al that is of maal kynde, fro twentith seer and aboue, of men goyynge forth to batel, sith and fourti thousynd and fyue hundrith. Of the sones of Symeon, bi his generaciouns, and meyneis, and housyss of his kynredes, ben noumbred bi names and heedes of echon, al that is of maal kynde, fro the twentith seer and aboue, of men goyynge to batel, nun and fyfti thousynd and thre hundrith. Of the sones of Gad, by generaciouns, and meyneis, and housyss of her kynredes, ben noumbred bi the names of echon, fro twentith seer and aboue, ron schulen noumbrem bi her compaines. And the princes of lynagesk and of housis, in her kynderedis, schulen be with you, of whiche mov princen these ben thes names; of Ruben, Elisur, the sone of Sedyur; of Symeon, Salamyel, the sone of Suris Sadday; of Juda, Naason, the sone of Amy-adab; of Ysacar, Nathanael, the sone of Snar; of Zabulon, Eliah, the sone of Elion; sothel bi the sones of Joseph, of Efraym, Elisama, the sone of Amyud; of Manasses, Gamaliel the sone of Phadassieur; of Benjamin, Abidan, the sone of Gedeon; of Dan, Aiezer, the sone of Amyadab; of Aser, Fegiel, the sone of Ochran; of Gad, Elisaphan, the sone of Duet; of Neptalym, Hayra, the sone of Henam. These were the noblest princes of the multitude, bi her lynages, and kynderedis, and the heedes, of the oost of Israel, whiche prynces were Moyses and Aaron token, with al the multitude of the comun puple. And thei ga-deriden in the firste dai of the seconde moneth, and telden hem bi kynderedis, and housis, and meyneis, and heedes, and names of allebi by hem silf, fro the twentith seer and aboue, as the Lord comaundide to Moyses. And of Ruben the firste gendridi of Israel were noumbred, in the desert of Synai, bi her generaciouns, and meyneis, and housis, and bi the names of alle heedis, al thing that is of male kynde, fro the twentith seer and aboue, of men goyynge forth to batel, sith and fourti thousynd and fyue hundrith. Of the sones of Symeon, bi her generaciouns, and meyneis, and housis of her kynderedis, weren noumbred, bi the names and heedis of alle, al that is of male kynde, fro the twentith seer and aboue, of men goyynge forth to batel, nun and fifty thousand and thre hundrith. Of the sones of Gad, by generaciouns, and meyneis, and housis of her kynderedis, weren noumbred, bi the names of alle, fro twentith seer and aboue, alle men.

k the lynagen 1. l the meyneis 2. m the whiche 3. n ful noble 4. o of s. p heedes men s. q the whiche i. r thei telden 5. s ech is. t Om. is. u bigoten i. v Om. is. w the heedis 6. xx. s. y ech oon is. z xx. s. a the twentith i.
Of the sons of Judah, by genea-
clysons, and meyneis, and howses of her kynredes, bi the names of echon, fro the
twentith 3eer and aboue, alle that mysten
goo forthe to batails, ben noumbred fouru
and seuenti thowsyndes and sixe hundrith.
Of the sons of Ysachar, bi kynredys, and
meyneis, and howses of her kynredes, bi the
names of echon, fro the twentith 3eer and
above, alle that shulden goo to batail,
ben noumbred fouru and fifti thousynd
and fouru hundrith. Of the sons of Za-
bulon, bi generaciouns, and meyneis, and
houses of her kynredes, ben noumbred bi
names of echon, fro the twentith 3eer and
above, alle that mysten goo forthe to ba-
tayl, seuen and fifti thousyndes and foure
hundrith. Of the sons of Joseph, of the
sones of Efyraym, bi generaciouns, and
meyneis, and howses of her kynredes, ben
noumbred bi the names of echon, fro the
twentith 3eer and above, alle that mysten
goo forth to batail, fourti thousynd and fyue
hundrith. Forsothe of the sones of Man-
asse, bi generaciouns, and meyneis, and
houses of her kynredes, ben noum-
bred by the names of echon, fro twenti
3eer and above, alle that mysten goo
forthe to batail, two and thretti thousynd
and two hundrith. Of the sones of Ben-
iamyn, bi generaciouns, and meyneis, and
houses of her kynredes, ben noum-
bred with the names of echon, fro the twen-
tith 3eer and above, alle that mysten goo
forthe to batail, fyue and thretti thows-
synd and foure hundrith. Of the sones of
Dan, bi generaciouns, and meyneis, and
houses of her kynredes, ben noum-
bred with the names of echon, fro twentith
3eer and above, alle that mysten goo
forthe to batail, two and sexti thousynd
and seuen hundrith. Of the sones of
Aser, bi generaciouns, and meyneis, and
that 3eden forth to batels\(^5\), fyue and fourti
thousand sixe hundrith and fifti. Of the
sones of Judah, bi generaciouns, and mey-
neis, and housis of her kynredis, by the
names of alle, fro 'the twentithe\(^5\) 3eer and
above, alle men that mijn go to batels,
weren noumbrid fouru and seuenti thou-
synd\(^4\) and sixe hundrith. Of the sones of Ysachar, bi generaciouns\(^6\), and meynees, and
houisis of her kynred, bi the names of
alle, fro 'the twentithe\(^5\) 3eer and above,
alle men that mijn go forth to batels,
weren noumbrid fouru and fifti thousande
and foure hundrith. Of the sones of Zabulon,\(^{30}\)
bi generaciouns, and meynees, and hou-
is of her kynredis, weren noumbrid, bi the
names of alle, fro 'the twentithe\(^1\) 3eer and
above, alle men that mijn go forth to
batels, seene and fifti thousynd and foure
hundrith. Of the sones of Joseph, of the
sones of Efyraym, bi generaciouns, and
meyneis, and houisis of her kynredis, weren
noumbrid, bi the names of alle, fro 'the
twentithe\(^1\) 3eer and above, alle men that
mijsten go forth to batels, fourtis thou-
synd and fyue hundrith. Forsothe of the
sones of Manasses, bi generaciouns\(^1\), and mey-
neis, and houisis of her kynredis, weren
noumbrid, bi the names\(^m\) of alle, fro the
twentithe\(^a\) 3eer and above, alle men that
mijsten go forth to batels, two and thretti
thousynd and two hundrith. Of the sones
of Beniamyn, bi generaciouns, and mey-
neis, and houisis of her kynredis, weren
noumbrid, bi the names\(^e\) of alle, fro twenti
3eer and above, alle men that mijn go
forth to batels, fyue and thretti thousande
and foure hundrith. Of the sones of Dan,\(^{33}\)
bi generaciouns, and meynees, and hou-
is of her kynredis, weren noumbrid, bi the
names of alle, fro 'the twentithe\(^a\) 3ere and
above, alle men that mijn go forth to
batels, two and sixti thousynde and se-
uen hundrith. Of the sones of Aser, bi
generaciouns, and meynees, and houisis of

\(\footnote{\text{\(f\)} Om. \text{\textsc{abepid.}} \quad \text{\(g\)} \text{twenty \textsc{bfh}}. \quad \text{\(h\)} \text{twenty \textsc{bfh.} the twentith \(e\)}}\)
housis of her kynredis, ben noumbrd bi the names of echon, fro the twentith 3eer and aboue, that mytyn goo forth to batail, fourth thousynde and a thousynde and fyue hundrith. Of the sones of Nep-talyym, bi generaciouns, and meyneis, and houses, and her kynredes, ben noumbrd with the names of echon, fro the twentith 3eer and aboue, alle that mytyn goo to batail, thre and fifti thousynde and foure hundrith. Thes ben whom noumbrd Moyses and Aaron, and the twelve princes of Yrael, ech bi the houses of her kynredes. And there were alle togidere of the sones of Yrael, bi howses, and her meyneis, fro twenti 3eer and aboue, alle that mytyn go forth to batail, six hundrith thre thousynds of men, fyue hundrith and fifti. Leuytes forsothe in the lynage of her meyneis ben not noumbrid with hem.

CAP. II.

And the Lord spak to Moyses, seiynge, 'Nyle thou noumbrd the lynage of Leuy, nether sette thou the summe of hem with the sones of Israel; but thou schalt ordyne hem upon the tabernacle of witnessynge, alle the vessels of it, and what euer thing to the seremonyes perteyneth. Thei shulen bere the tabernacle, and alle the vsable thinges of it, and thei shulen be in the seruyce, and bi enymroun of the taberna-
cle thei shulen sette her1 tenetes. 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 of other lynages comen there nei3, shal be slayn. And the sones of Yrael shulen sett down tenetes, ech bi the compaynes, felowships, and her oostis; forsothe the Leuytes bi enymroun of the tabernacle shulen fiche tentes, lest here there be maad her kynredis, weren noumbrid, bi the names of alle, fro 'the twentith' 3eer and aboue, alle men that mytyn go forth to batels, fourth thousynde and a thousynde and fyue hundrith. Of the sones of Nep-talyym, bi generaciouns, and meyneis, and housis of her kynredis, weren noumbrid, bi the names of alle, fro 'the twentith' 3eer and aboue, alle men that mytyn go forth to batels, thre and fifti thousynde and foure hundrith. These men it ben, whiche Moises and Aaron and the twelve princes of Israel noumbriden, alle bi the housis of her kynredis. And alle men of the sones of Israel bi her housis, and meyneis, fro the twentith 3eer and aboue, that mytyn go forth to batels, weren togidere sixe hundrith thousynde and thre foure thousynde of men, fyue hundred and fifti. Sotheli the dekenes in the lynage of her meyneis weren not noumbrid with hem.

CAP. II.

And the Lord spak to Moises, and seide, 'Nyle thou noumbrd the lynage of Leuy, nether sette thou the summe of hem with the sones of Israel; but thou schalt ordyne hem upon the tabernacle of witnessynge, and on alle the vessels therof, and what euer thing perteyneth to cerymonyes ether sacrifices. Thei schulen bere the tabernacle, and alle purtenaunce therof, and thei schulen be in servye, and schulen sett tenitis bi the5 cumpas of the tabernacle. Whanne men schal go, the dekenes schulen do down the tabernacle; whanne the tentis schulen be sette, thei schulen 'reise the tabernacle'. Who euer of strauengeris nei3, lie schal be slayn. Sotheli the sones of Israel schulen sette tentis, ech man bi cumpenyes, and gaderyngis, and his oost; forsothe the dekenes schulen sett tenitis bi the5 cumpas of the tabernacle,
indignaciously upon the multitude of the sons of Yrael; and thei shulen watche in the waardes of the tabernacle of wytdneas-ynge. Thanne the sons of Yrael diden after alle thingis that the Lord hadde com-autide to Moyses. And the Lord spak to Moyses and Aaron, seiynge, Eche bi companyes, toknes, and baners, and howses of her kynredes, shulen sette the tentis of the sons of Yrael, bi emyroun of the tabernacle of the bouod of pees. At the eest Judas shal picce tenis, bi companyes of his oost; and Nason, the sone of Amynadab, shalt be prynce of his sones; and al the sowme of fiystynge men of his lynage, foure and seventi thousynd and six hundred. Besides hym setten tentes, of the lynage of Ysachar, whos prynce was Nathanael, the sone of Suar; and al the noumbr of his fiyteris, foure and fifti thousynd and foure hundred. In the lynage of Zabulon, prynce was Eliab, the sone of Elon; al the oost of fiystynge men of his lynage, seuen and fifti thousynd and foure hundred. Al that in the tentis of Juda ben noumbred, weren an hundryth six and elitiii thousyndis and foure hundredth; and bi her companyes first thei shulen go out. In the tentes of the sons of Ruben, at the southe plage, shalt be prynce, Elisur, the sone of Sedeur; and al the oost of his fiyteris, that ben noumbred, six and foure thousynd and fyue hundred. Besides hym setten tentes, of the lynage of Symeon, whos prynce was Salamyel, the sone of Sury Sadday; and al the oost of his fiyteris, that ben noumbred, nyn and fifti thousynd and thire hundredth. In the lynage of Gad, prince was Eliasaph, the sone of Duel; and al the oost of his fiyteris, that ben noumbred, fyue and fourth thousand six hundred and fifti. Alle that ben noumbred in the tentes of Ruben, an hundredth indignantoun, vpon the multitude of the sons of Yrael; and thei shulen watche in the waardes of the tabernacle of wytdneas-ynge. Thanne the sons of Yrael diden after alle thingis that the Lord hadde com-autide to Moyses. And the Lord spak to Moyses and Aaron, seiynge, Eche bi companyes, toknes, and baners, and howses of her kynredes, shulen sette the tentis of the sons of Yrael, bi emyroun of the tabernacle of the bouod of pees. At the eest Judas shal picce tenis, bi companyes of his oost; and Nason, the sone of Amynadab, shalt be prynce of his sones; and al the sowme of fiystynge men of his lynage, foure and seventi thousynd and six hundred. Besides hym setten tentes, of the lynage of Ysachar, whos prynce was Nathanael, the sone of Suar; and al the noumbr of his fiyteris, foure and fifti thousynd and foure hundred. In the lynage of Zabulon, prynce was Eliab, the sone of Elon; al the oost of fiystynge men of his lynage, seuen and fifti thousynd and foure hundred. Al that in the tentis of Juda ben noumbred, weren an hundryth six and elitiii thousyndis and foure hundredth; and bi her companyes first thei shulen go out. In the tentes of the sons of Ruben, at the southe plage, shalt be prynce, Elisur, the sone of Sedeur; and al the oost of his fiyteris, that ben noumbred, six and foure thousynd and fyue hundred. Besides hym setten tentes, of the lynage of Symeon, whos prynce was Salamyel, the sone of Sury Sadday; and al the oost of his fiyteris, that ben noumbred, nyn and fifti thousynd and thire hundredth. In the lynage of Gad, prince was Eliasaph, the sone of Duel; and al the oost of his fiyteris, that ben noumbred, fyue and fourth thousand six hundred and fifti. Alle that ben noumbred in the tentes of Ruben, an hundredth indignantoun, vpon the multitude of the sons of Yrael; and thei shulen watche in the waardes of the tabernacle of wytdneas-ynge. Thanne the sons of Yrael diden after alle thingis that the Lord hadde com-autide to Moyses. And the Lord spak to Moyses and Aaron, seiynge, Eche bi companyes, toknes, and baners, and howses of her kynredes, shulen sette the tentis of the sons of Yrael, bi emyroun of the tabernacle of the bouod of pees. At the eest Judas shal picce tenis, bi companyes of his oost; and Nason, the sone of Amynadab, shalt be prynce of his sones; and al the sowme of fiystynge men of his lynage, foure and seventi thousynd and six hundred. Besides hym setten tentes, of the lynage of Ysachar, whos prynce was Nathanael, the sone of Suar; and al the noumbr of his fiyteris, foure and fifti thousynd and foure hundred. In the lynage of Zabulon, prynce was Eliab, the sone of Elon; al the oost of fiystynge men of his lynage, seuen and fifti thousynd and foure hundredth. Al that in the tentis of Juda ben noumbred, weren an hundryth six and elitiii thousyndis and foure hundredth; and bi her companyes first thei shulen go out. In the tentes of the sons of Ruben, at the southe plage, shalt be prynce, Elisur, the sone of Sedeur; and al the oost of his fiyteris, that ben noumbred, six and foure thousynd and fyue hundred. Besides hym setten tentes, of the lynage of Symeon, whos prynce was Salamyel, the sone of Sury Sadday; and al the oost of his fiyteris, that ben noumbred, nyn and fifti thousynd and thire hundredth. In the lynage of Gad, prince was Eliasaph, the sone of Duel; and al the oost of his fiyteris, that ben noumbred, fyue and fourth thousand six hundred and fifti. Alle that ben noumbred in the tentes of Ruben, an hundredth

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* ftynge bedefh. P* the companyes. q thousands. E. 7 and six E.

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*x the dekens. is. y waardis. z tabernacis of witnessinges s. a after that. is. b her is. c and signes fielde. and bi her toknes is. d Om. is. e bi her baneris. f meynees is. g Om. is. h noumbr is. i Om. s. k Om. j in places. m tenisis. castel l. n thousynde and is. o sixe and eitii thousands. enx. eitii and sixe thousynde. lixxvi plures. * Om. is. q tentis. t Om. s. w the sone is. 1 and sixe a pr. m. is.
And the tabernacle of witnessynge shal
be arered bi offices of Leuytes, and the
companyes of hem; whan maner wyse it
shal be areryd, and so it shal sett
down; eche bi places and her ordes shu-
len goo forthe.

The west place shulen
be the tentis of the sones of Effraym,
whos prince was Elizama, the sone of
Abiazar, and al the oost of his fysters,
that ben noubmred, fourti thousynd and
fyue hundreth. And with hem the lynage
of the sones of Manasse, whos prynce
was Gamaliel, the sone of Phadassur; al
the oost of his fysters, that ben noubmred,
two and thretti thousynd and two hun-
drith. In the lynage of the sones of Ben-
iamyn prynce was Abidan, the sone of
Gedeon; and al the oost of his fisters, that
ben noubmred, fyue and thretti thousynd
and fouri hundreth. And alle that ben
noubmred in the tenetes of Effraym, an
hundryd eijt thowsyndis and an hundrid,
bhi companyes; the thrid thei shulen
 goo forthe. At the north part settiden	
tentes the sones of Dan, whos prince was
Abiazar, the sone of Amysadday; al the
oost of his fysters, that ben noubmred, two
and fourti thowsyndes and seuen hun-
dryd. Bisisdes hym fitchiden tenoris
of the lynage of Aser, whos prynce was
Phygel, the sone of Othran; and al the oost
of his fysters, that ben noubmred, fouri
thowsyndis and a thousynd and fyue hund-
drith. Of the lynage of the sones of Nept-
alym prince was Ahyra, the sone of He-
nan; and al the oost of his fysters, thre
and fifti thousynd and fouri hundryd.

Alle that ben noubmred in the tenentes of
Dan, weren an hundred seuen and fifti
thowsyndes and six hundred; alther last
thei shulden go forth. This noumbe of

brid in the castles of Ruben, an hundrid
thowsynde fifty thouynde and a thou-
synde fourf hundrid and fifty; thei shu-
len go forth in the seconude place bi her
cumpenyes. Sotheli the tabernacle of wit-
nessy shal be reisid bi the offices of
dekenes, and bi the cumpenyes of hem; as
schal be reisid, so and it schal be
takyn down; alle schulen go forth bi her
places and ordris. The castel of the sones of
Effraym shulen be at the west coost,
of which the prince was Elisama, the
sone of Anyud; and al the oost of his fisters,
that weren noubmred, fourti thousynd and
fyue hundreth. And with hem was the lynage of the sones of Manasses,
of which the prince was Gamaliel, the
sone of Phadassur; al the oost of hise fysters,
that weren noubmred, two and thretti
thousande and two hundrid. In the lynage of the sones of Beniamyn the prince was Abidan, the sone of Gedeon; and al the oost of his fisters, that weren noubmred, fyue and thretti thousynd and fouri hundreth. And alle that ben noubmred in the tenentes of Effraym, an hundryd eijt thowsyndis and an hundrid, bhi companyes; the thrid thei shulen goo forthe. At the north part settiden tentes the sones of Dan, whos prince was Abiazar, the sone of Amysadday; al the oost of his fysters, that ben noubmred, two and fourti thowsyndes and seuen hundryd. Bisisdes hym fitchiden tenori of the lynage of Aser, whos prynce was Phygel, the sone of Othran; and al the oost of his fysters, that ben noubmred, fouri thowsyndis and a thousynd and fyue hundrid. Of the lynage of the sones of Neptalym the prince was Ahyra, the sone of He nan; and al the oost of his fysters, thre and fifti thousynd and fouri hundryd. Alle that ben noubmred in the castels of Dan

thousandy e. t Om. ABF. u partee e. v settynge A.
the sons of Yrael, bi howsis of her kynredes, and companyes of the dyuydid oost, six hundred thre thowsyndes fyue hundred and fifti. Leuytes forsothe ben not noumbred among the sons of Yrael; so forsothe comauandide God to Moyses. And the sons of Yrael diden after alle things that the Lord comauandide; thei settiden tentes bi her companyes, and goon forthe bi meyneis, and howses of her fadres.

CAP. III.

1 Thes ben the generacions of Aaron and of Moyses, in the day that the Lord spak to Moyses, in the mount of Synay. And thei names of the sons of Aaron; the first goten of hym Nadab; afterward, Abyu, and Eliazar, and Ythamar; thei the sons of the names of Aaron, preestis, that ben anoynt, and of whom the houndes fulfyllid and sacrid ben, that thei vse preesthood. Nadab and Abyu dieden, whanne thei offeriden alien fier in the sijt of the Lord, in desert of Synay, with outen free children; and Eliazar and Ythamar vseiden preesthood before Aaron her fader. And the Lord spak to Moyses, seyynge, Sett the lynage of Leuy, and mak stonde in the sijt of Aaron?, the preest, that thei mynystryn to him; and waken, and wytten aboute al thing that to the herynyge pertynyeth of the multituide, before the tabernacle of witnessnyge; and that thei kepen the vessels of the tabernacle, seruyngge in the seruyce of hym. And thow shal fyue bi fifti Leuytes to Aaron, and to the sons of hym, to the whiche thei ben take of the sons of Yrael. Aaron forsothe and his sons weren an hundrid thousynde seueny and fifti thousynde and sixe hundred; thei schulen go forth the laste. This is the noumbr of the sons of Israel, bi the housis of her kynredis, and bi cumpynees of the oost departid, six hundred thousynde thre hundred fyue hundred and fifti. Sotheli the dekenes weren not noumbr brid among the sons of Israel; for God comauandide so to Moyses. And the sons of Israel diden bi alle thingis whiche the Lord comauandide; thei settiden tentes bi her cumpynees, and fified forth bi the meynees, and housis of her fadris.

CAP. III.

These ben the generacions of Aaron and of Moyses, in the dai in which the Lord spake to Moises, in the hil of Synay. And these ben the names of 'the sons of Aaron'; his first gendrid, Nadab; afterward, Abyu, and Eliazar, and Ythamar; these ben the names of 'Aarons sones', preestis, that weren anoyntid, and whos hondis weren filild and halewid, that thei schulen ber set in preesthood. Nadab and Abyu, whanne thei offeriden alien fier in the sijt of the Lord, in the desert of Synay, weren deed without free children; and Eleazar and Ythamar weren set in preesthood bifor Aaron hir fadir. And the Lord spak to Moises, and seide, 'Presente thou the lynage of Leuy, and make to stonde in the sijt of Aaron, preest', that thei mynystryn to hym; and wake, and that thei kepe what ever thing pertynyeth to the religiuon of multituide, bifor the tabernacle of witnessyng; and that thei kepe the vessels of the tabernacle, and serue in the seruyce therof. And thow schalt fyue bi fre fifti the Leuytis to Aaron and his sonnes, to whiche thei ben souun of the sons of Israel. Sotheli thou

\* that is, the sons of the lynage of Leuy.

\( w \) sett e. * sett to BDEH. \( y \) Om. E sec. m. * seruynges e. \( z \) fityt BDEH.

\( y \) and seuen mis. \( z \) late lyne is. \( a \) and thre plures. \( b \) foure w. \( c \) Om. is. \( d \) aftir that is. \( e \) thei fified is. \( f \) Aarons sonus is. \( g \) bigetun son was i. \( h \) gendrid was i. \( i \) aftir him he gendrid s. \( k \) the sons of Aaron is. \( l \) fulfyllid with blessyngis i. \( m \) sacrid is. \( n \) vse is. \( o \) Lordis sijt s. \( p \) hil n pr.m. \( q \) vseiden is. \( r \) seyynge s. \( s \) presente thou. other departhe from other BCKNXN. \( t \) make it is. \( u \) the preest is. \( v \) wake in the tabernacle waardis is. \( w \) Om. is. \( x \) the multituide sw. \( y \) of it i. \( z \) to his i. \( a \) whom i.
and thy shal ordayne upon the heriynge of preesthod; of another kyurere that goth to mynstre, he shal die. And the Lord spak to Moses, seiyng, 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 Leuytes, myn is forsothe al the firste geten; 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 Lord. And the Lord spak to Moses, in the desert of Synay, seiyng, Nounbre the sones of Leuy, bi the howses of her faders, and meyneis, eche maal from a moneth and aboue. And Moyses nounbraged, as the Lord comaundide. And there ben founden the sones of Leuy, bi her names, Gerson, and Caath, and Merary; the sones of Gerson, Lebyn, and Semye; the sones of Caath, Amram, and Jessaar, and Ebron, and Osiel; the sones of Merary, Mooly, and Musy. Of Gerson weren twey meyneis, Lebyntica, and Sementica; of the whiche is noumbried a puple of maal kynde, fro o moneth and aboue, se-nen thowsyndes and fyne hundred. Thes after the tabernacle shulen settetentis at the west, vndur the prince Eliaasaph, the sone of Jael. And thei shulen hauencch in the tabernacle of the boond of pees, thilke tabernacle, and his couertour, the tente that is drawen before the zates of the roof of witnessynge of boond of pees; and the coryntys 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 arter perteyneth, the coordes of the tabernacle, and alle 27 vsable thinges of it. The kyurere of Caath shal hauene the puples Amramytas, Jessa-rytas, and Ebronytis, and Esielites; thes ben the meyneis of Caatices, noumbried bi schalt ordayne Aaron and his sones on the religioun of preesthod; a estrangere, that neijeth for to mynstre, schal die. And the Lord spak to Moyses, 'and seide, Y haue take the Leuytis of the sones of Israel for ech firste gentrid thing that openeth the wombe in the sones of Israel; and the Leuytis Schulen be myyne, for ech firste gentrid thing is myyn; sithen Y smoot the firste gentrid in the loond of Egipte, Y halewid me to what euere thing is borun first in Israel; fro man 'til to best thei ben myne; Y am the Lord. And the Lord spak to Moises in the desert of Synay, and seide, Nounbre thou the sones of Leuy bi 'the housis of her fadris', and bi meyneis, ech male fro o moneth and aboue. Moises nounbridade, as the Lord comaundide. And the sones of Leuy weren foundun, bi her names, Gerson, and Caath, and Merary; the sones of Gerson weren Caath weren Amram, and Jessaar, Hebrion, and Osiel; and the sones of Merari weren Mooly, and Musi. Of Gerson weren twey meyneis, of Lebyn, and of Semei; of the whiche the puple of male was noumbried, fro o moneth and aboue, se-nen thouysyndes and fyue hundred. These schulen settetentis aftir the taber-nacle at the west, vndur the prince Elia-21 saph, the sone of Jael. And thei schulen hauene hepyngis in the tabernacle of boond of pees, the tabernacle it silf, and the hilyng therof, the tente which is drawun bifor the zatis of the hilyng of the witnessynge of boond of pees, and the coryntys of the gret stree, also the tente which is hangid in the entryng of the gret stree of the tabernacle, and what euere thing perteyneth to the custom of the ander, the cordis of the tabernacle, and al the purtenance therof. The kyurere of Caath shal haue the puplis of Am-

b upon 1s. e estrangere of another lynage 1s. d serve in the tabernacle 1s. e seiyng 1s. f dekenis 1s. g for 1. b bigemun 1. l among 1. k dekenes 1. i goten 1. m with the tyne 1s. n gentrid thing 1s. o have halewid 1s. p vnto 1s. to o sec. m. q Om. s. r her fadris housis 1s. s her meyneis 1s. t noumbride hem 1s. v Om. l. v Om. plures. w And of 1s. x hilyng 1s. y west part 1s. z the kepyngis 1s. a therof thei shulen kepe 1s. b tenteis 1s. c that 1s. d Om. s. e the bound 1s. f entree 1s. g that 1s. h entree 1s. i Om. s. k rus 1s. l Om. c. m purtenancess c. n hau in waard s.
her names, of al maal kynde, fro a moneth and aboue, eijt thousandes and six hundredth. And thei shulen haue bisy warden of the seynytarie, and thei shulen sette tenettes at the south plage; and the prince of hem shal be Elyzaphan, the sonne of Oziel. And thei shulen kepe the ark, and the table, and the candelstik, the auters, and the vessels of the seynytarie in which it is mynystryd, and the veyl, and al siche maner purtenaunce. The prince forsothe of the princes of Leuytes, Eleazar, the sonne of Aaron, preest; and he shal be vpon the wakers of the warde of the seynytarie. And forsothe of Merarye shal be puples, Moolites, and Musites, numbrid bi her names, of al maal kynde fro o moneth and aboue, six thousandes and two hundredth; the prync of hem Suryel, the sonne of Abiahiel; in the north plage thei shulen sette tenettes. There shulen be vnder the warde of hem the tables of the tabernacle, and the beryng staues, and the pilers, and the feet of hem, and alle thinges that to suche maner heriynge pertycen, and the pilers of the porche bi enyroun, with her feet, and the stakis, with the coordis. Thei shulen sette tenettes before the tabernacle of the boond of pees, that is, at the east plage, Moyalys, and Aaron with his sones, hauynge warde of the seynytarye, in the mydil of the sonnes of Yrael; who so alien euer alien come ther to, shal die. Alle the Leuytes, the whiche numbriden Moises and Aaron, after the heest of the Lord, bi her meyness, in maal kynde, fro o moneth and aboue, weren two and twenti thousandes. And the Lord seith to Moyses, Noumoure the firste geten of maal kynde of the sonnes of Israel, fro o moneth and aboue; and thou shalt haue the sowm of ram, and of Jessaar, and of Ebron, and of Oziel; these ben the meynes of Caathitis, numbrid bi her names, alle of male kynde, fro o monethe and aboue, eijt thousande and sixe hundrid. Thei schulen haue kepynge of the seynytarie, and schulen sette tenettes at the south coast; and the prince of hem schal be Elisaphan, the sonne of Oziel. And thei schulen kepe the arke, and the boord, and the candilistike, the auters, and vessels of the seynytarie in which it is mynystryd, and the veyl, and al siche purtenaunce. Sotheil the prince of princis of Leuytis schal be Eleazar, the sonne of Aaron, preest; and he schal be ou the keperis of the kepynge of the seynytarie. And sotheli of Merarye schulen be the puples of Mooli, and of Musi, numbrid bi her names, alle of male kynde fro o monethe and aboue, sixe thousandes and two hundridth; the prince of hem schal be Suriel, the sonne of Abiahiel; thei schulen sette tenettes in the north coast. And vnclud the kepynge of hem schulen be the tablis of the tabernacle, and the barris, and the pilers, and the founde-ments of tho, and alle thingis that pertyren to sich ourynge, and alle pilers of the greet streete bi cumpas, with her foundementis, and the stakis with coordis. Forsothe Moyses and Aaron with his sonnes schulen sette tenettes biforn the tabernacle of the boond of pees, that is, at the east coast, and schulen haue the kepynge of the seynytarie, in the mydil of the sonnes of Israel; what euer alien neijith, he schal die. Alle the Leuytis, whiche Moises and Aaron numbriden, bi comunandemt of the Lord, bi her meyness, in male kynde, fro o monethe and aboue, were two and twenti thousandes. And the Lord seith to Moises, Noumoure thou the firste gen-

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4 o E. 4d Oriel A. e the preest E pr. m. f in Moolites d. g footes E. h a maner bdefh.

1 peteyen A. i whose befih. k or k.

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0 Om. w. f thees 15. q the kepynge c. bisy waardis 15. kepynge w. r in P. s thei schulen 15. t her tenettes 15. u coost thereof s. v her pricis 15. w table 15. x the vesselis 15. y the whiche 15. z servntis 15.

zz sic manere. a Om. 16. b preestis A pr. m. 1. c the preest 1. d vpon 15. e Om. 16x. f the 15. g her prince 15. h her tenesis 15. i her kepynge 15. k beringe staues 15. l her foundemtis 15. m Om. 15.

n Om. w. 0 entreis 15. p basis 1. q her coordis 15. r her tenesis 15. s thei schulen 15. t cheif kepynge s. u Om. 15. v neijith ther lo 1. w heest 1. heest s. x xij s. y yxak s.
41 hem; and thou shalt take Lenitis to me for all the first gotyn of the sones of Israel; I am the Lord; and the beestis of hem for all the first gotyn of the sones 42 of Israel. And Moises tolde, as the Lord commaundide, the first gotyn of the sones 43 of Israel; and there weren maalis bi her names, fro o moneth and aboue, two and twenty thousandis two hundred and seuenti and thre. And the Lord spak to 45 Moises, seynege, Tak Leuytes for the first gotyn of the sones of Israel, and the beestis of Leuytes for the beestis of hem, and Leuytes shulen be myvn; I am the 46 Lord. In the prijs forsothe of two hundredis seuenti and thre, that passen the noymber of Leuytes, of the fyrst gotyn of the sones 47 of Yrael, thow shalt take fyue sicles bi ech heedes, at the mesure of the seyntuarie; a cicle hath twenty halfpens; and thow 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 azenbouysten of the Leuytes, for the first 50 gotyn of the sones of Yrael, of a thousand thre hundred and fyue and fyue and sixti sicles, after the weigt of the seyntuarie; and he 3yue it to Aaron and his sones, after the word that the Lord commaundide to hym.

CAP. IV.

1 And the Lord spak to Moyses and Aaron, and seynege, Take the sowm of the sones of Caath, fro the myyddil of Leuytes, bi 3 houses, and her meynes, fro the thryttii 3eer and aboue vnto the fifti'm 3eer, of alle 41 drid children of male kynde of the sones of Israel, fro o moneth and aboue; and thow shalt hau the summ of hem; and thow shalt take Leuytes to me for alle 41 the firste gendrids of the sones of Israel; Y am the Lord; and thou shalt take 'the beestis of hem' for all the firste gendrids of the sones of Israel. And as the 42 Lord commaundide, Moises noumbride the firste gendrids children of the sones of Israel; and the males weren bi her names, 43 fro o moneth and aboue, two and twenty thousandis two hundred and seuenti and thre. And the Lord spak to Moises, and 44 seide, Take thou Leuytis for the firste 45 gendrid children of the sones of Israel, and the 46 beestis of Leuytis for the beestis of hem, and the Leuytis shulen be myve; Y am the Lord. Forsothe in the prijs of 46 two hundredis seuenti and thre, that passen the noymber of 'Leuytis, of the firste gendrid children of the sones of Israel, thou 47 shalt take fyue ciclis bi ech heed, at the mesure of seyntuarie; a sicle hath xx. halfpens; and thou shalt 3yue the 48 money to Aaron and to his sones, the prijs of hem that ben aboue. Therfor Moises 49 took the money of hem that weren aboue, and whiche thei hadden azenboysten of the 50 Leuytis, for the firste gendrids of the sones of Israel, a thousand thre hundred sixti and fyue of sicles, bi the weigt of seyntuarie; and he 3af that money to Aaron and to his sones, bi the word which the Lord commaundide to hym.

CAP. IV.

And the Lord spak to Moises and Aaron, and seide, Take thou the summ of the sones of Caath, fro the myyddis of Leuytis, bi her housis and meynees, fro the threttithe 3eer and aboue 'til to the
that goon in, that thei stonden and my-
nystren in the tabernacle of the boond of
pees. This is the heriynge of the sones
of Caanth; the tabernacle of the boond of
pees, and the holi of halowis shulen go
yn Aaron and his sones, whanne the
tenti ben to be mowe; and thei shulen
sette downe the veile that longith before
the 3atis, and thei shulen wrap with ynne
it the ark of witnessynge; and thei shu-
len eftsones couer it with the couerynge
of iacynctyne skynnys, and thei shulen
streache aboue a mantel al iacyntyne,
and thei shulen lede in the berynge
staues. The table forsothe of proposicioun
thei shulen wrappe with ynne the iacy-
ntyne mantil, and thei shulen putte with
it the encenseris, and golde morters, litil
cuppes, and the erych chalices to the sacri-
fices of licours to ben heelde; lonues euer-
more shulen be in it. And thei shulen
streache there aboue the reed mantil, the
which eft thei shulen couer with the
couerynge of iacyntyne skynnys, and thei
shulen lede ym the berynge staues. And
thei shulen take the iacyntyne mantil, with
the which thei shulen couer the candelstik,
with the lanterns, and her
tonges, and snyters, and with alle the
vessels of oyle, the whiche ben necessary
to the lanterns to be maad redi; and
vpon alle thei shulen putte the couerynge
of iacyntyn skynnys, and thei shulen
lede ym her berynge staues. Also and
the golde anuer thei shulen wrappe with
ynne the iacyntyn clothing; and thei shulen
streache out there aboue the couer-
ynge of iacyntyn skynnys, and thei shu-
len lede yn the berynge staues. Alle the
vessels, with the whiche it is mynystryl
in the seyntuary, thei shulen wrappe with
fiftithe 3eer, of alle that entren, that thei
stone and mynystre in the tabernacle of
boond of pees. This is the religion of
the sones of Caanth; Aaron and his sones
schulen entren in to the tabernacle of
boond of pees, and in to the hooli of
holi thingis, whanne the tentis schulen be
mowe; and thei schulen do doun the veil
that hangith before the 3atis, and thei schu-
len wlappe in it the arke of witnessynge;
and thei schulen hile st in a veil of
'skynnys of iacynt', and thei schulen
streache forth aboue a mentil al of iacy-
nt, and thei schulen putte in barris
'on the schuldris of the bereris'. Also
thei schulen wlappe the boord of proposi-
cion in a mentil of iacynt, and thei schu-
len putte therwithe encersis, and morteris
of gold, litil cuppis, and grete cuppis to
fletyng sacrifis 'to be sched'; lonues schu-
len euere be in the boord. And thei schu-
len streche forth aboue a reed mentil,
which thei schulen hile st with an hilyng
of 'skynnys of iacynt', and thei schulen
putte yn barris. Thei schulen take also
a mentil of iacynt with which thei schulen
hile the candilstike, with his lanternes,
and tongis, and snytes, and alle the 'ves-
sels of oylcm that ben nedeful to the lan-
ternes to be ordeyned; and on alle thingis to
thei schulen putte an hilyng of 'skynnys
of iacynt', and thei schulen putte in barris. Also and thei schulen wlappe the golde
anuer in a clooth of iacynt; and thei
schulen streche forth aboue an hilyng of
'skynnys of iacynt', and thei schulen putte
in barris'. Thei schulen wlappe in a mentil of iacynt alle the vessels in whiche
it is mynystrid in the seyntuary, and
thei schulen streche forth aboue an hilyng
of 'skynnys of iacynt', and thei schu-

a the boond 18.  b the BDFF.  c Om.  A.  d the BDEF.  q letters A.
innethe iacyntyn mantel, and strechthere aboue a couer toure of iacyntynskynnes, and theishulen ledeyn the berynge suastes. But theautheishulenclenescasen, and theishulen
wrappe with a purprung cloathing. Andtheishulenputt with it aile thevessels, thewhiche theisven in theseruyece of it, thatis, the resseuyable thinges offiers, fleshokis, and 'hokys of tresethre', andhokes, and fyrepannes; alle thevessels oftheautheishulencover togidyderwith acourcerye of iacyntynskynnes, and theishulenledeyn the berynge
stautes. And whannn Aaron and his sons
han inwrappid the seyntryalle, and aile the
vessels of it, in the meynge of tentes, thanneishulengoonynthe* sones of Caath, thattheiberen with ynnere wrap-
pid, and that theitouchen not thevessels
of the seyntry, lest theidienn. Thes ben thecharges of the sones of Caath, in the
tabernacle of the* boondof peas, vpon
whom shalbe Eliazar, the son of Aaron
preest*; to whos cure it perteynyh oyle
to the lanterns to bea mandredi, and the
encenc of composicioun, and the sacrificethat euermore is offred, and what euer thing to theherlynge 'of the tabernacel* perteynyh, and ofalle thevessels that ben in the
seyntuary. And the Lordspak to Moyses
and Aaron, seyyng, Wole 3e not lesecethe puple of Caath fro the myddel of Le-
uytess; but this doth to hem, that theilyuen, and dinenot, if theitouchen the bollingthings of halowes. Aaron and hissoneshulengoonyn, and theishulendis-
pose thewerkis of echon, and theishulen
duyde what eny owthin to bere. Other thur;
no curiouste seen that ben that in the
seyntuary, before that thei ben inwrapp-
len putteb yn barris*. But also thei schul-
en clenuse the auter* fro aischeb*, and thei
schulen wlappe it in a clooth of purpur.
And thei schulen putte with it alel vessels*
which thei vseen in the seruyce therof,
that is, ressettis* of firis*, tongisb*, and
fleschokis, hokis*, and censeris*, ether*
pannys of coolis; thei schulen hile alle
thevessels of the auter togider in a veil of'
skynnes of iacynt*m, and thei schulen
putte** in barris*. And whannn Aaron and
hise soneshulan wlappid the seyntruarie, and
alle vessels* therof, in the myoung* of
tentis*, thanne the sones of Caath schulenc'
entre, that thei bere the thingis wlappid*,
and touche* not the* vessels of the seyn-
truarie, lest theidienn. Thes ben the bir-
thuns* of the sones of Caath, in the tab-
ernacle of 'boond* of peas, on* whiche Elea-
zar, the son of Aaron, preest*, schal be; to
whois cure 'the oile* perteynyh to ordyne
lanternes*, and the encense which* is maad
bi craft, and the sacrificewhich* is offrid
euere*, and the oile of anoystynge, and
what euere thing perteynyh to the ournyg
of the tabernacle, and of alle vessels* that
ben in the* seyntruarie. And the Lord
spak to Moises and to Aaron, and seide,
Nyle 3e leese* the puple of Caath fro the
myddis of Lenytis*; but do 3e this thing* to
hem, that thei lyue, and die not, if thei
touche the hooll of hooll thingis. Aaron
and his sones schulen entre, and thei
schulen dispose the werkis of alle men*,
and thei schulen departhe* what who* ow-
ith tot* bere. Othere men se not* bi ouyn*20
curiousetho thingis that ben in the seyn-
truarie, bifore that ho* ben wlappid*; ellistheischulen die. And the Lordspak to21
Moises, and seide, Take thou the summe*22
also of the sones of Gerson, bi her hounis,
and meynees, and kynredis; noombre thon*3

* brandyrys E pr. m. * Om. bde.
And the Lord spak to Moyses, saying, Take also the sown of the sons of Gerson, bi howses, and myneis, and his kynredes; fro thretti yeer and above and vnto the yeers of fifti, noumbr alle that goon yn, and seruen in the tabernacle of the boond of pees. This is the office of the sones of Gersonytis, that thei bere the curteyns of the tabernacle, and the roof of the boond of pees, that other couertour, and vpon alle the iacynctyn couerynge, and the tente that hongith in the entre of the tabernacle of the boond of pees; the cortyns of the porche, and the veil in the entre that is before the tabernacle. Alle thingis that perteyen to the auter, litil coorde, and the vessels of seruycy, co-maundyng Aaron and his sones, the sones of Gerson shulen bere; and ech shall knowe to what charge thei owen to be takyn. This is the heriynge of the meyneis of Gersonytys, in the tabernacle of the boond of pees; and thei shulen be vndir the hoond of Ythamar, the sone of Aaron, preest. The sones forsothe of Merarye, bi meyneis and howses of her fadris, thou shalt nombre, fro thretti yeer and above vnto the yeers of fifti, alle that goon into the office of his seruyce, and heriynge of the boond of pees of witnessyng. Theis ben the charges of hem; thei shulen bere the tablis of the tabernacle, and his berynge stauys, the pilers, and the feet of hem; and the pilers of the porche bi enyronn, with her feet, and stakys, and her coorde; alle vessels and purtenaunce at nombre thei shulen take, and so thei shulen bere. This is the office of the meyne of Merarye, and the seruyce in the tabernacle of the boond of pees; and thei shulen be vndir the hoond of Ythamar, the sone of Aaron, fro thretti yeer and above 'til to fifti yeer alle that etren and mynystren in the tabernacle of boond of pees. This is the office of the sones of Gersonytis, that thei bere the curteyns of the tabernacle, and the roof of the boond of pees, an other hilyng, and a yevel of iacynt aboue alle thingis, and the tente which hangith in the entrance of the tabernacle of the boond of pees; and the curteyns of the boond of pees, and the iacynctyns of the hong of the porche, that is. This is the office of the sones of Gersonytis, in the tabernacle of the boond of pees; and thei shulen be vndur the hoond of Ythamar, the sone of Aaron, preest. Also thon schalt nombre the sones of Merarye, bi the meynees and hounses of her fadris, fro thretti yeer and above 'til to fifti yeer, alle that etren to the office of her servuce, and to the ourynge of the boond of pees of witnessyng. These ben the chargis of hem; thei shulen bere the tablis of the tabernacle, and the barris thereof, the pilers and her foundenntis; also the pilers of the grete streete bi cum. The pilers and her foundenntis, and her stakys, and coordis; thei shulen take alle instrumentis and purtenaunce and nombre, and so thei shulen bere. This is the office of the meyne of Merarye, and the seruyce in the tabernacle of boond of pees; and thei shulen be vndur the hoond of Ythamar, the sone of Aaron, preest. Therfor Moises and Aaron and the princes of the synagoge nombred the sones of Canth, bi the kynredis and housis of her fadris, fro thretti yeer and above 'til to fifti yeer.
The page contains a passage from the Old Testament, specifically from Numbers 26. The text discusses the distribution of the firstborn to the tribes of Israel and the assignment of the tabernacle service to the Levites. The passage is a detailed description of how the men of Israel were counted, and the distribution of the tabernacle service to the Levites. The text is written in Middle English and includes explanations and notes on the translation and understanding of the original Hebrew text.
CAP. V.

1 And the Lord spak to Moyses, seynge, 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 femaale casteth out of the tentis, lest thei defoulen hem, whanne thei dwellen with 4 sow. And the sones of Yrael dyden so, and thei casteden hem out of the 5 tentes, as the Lord hadde spokun to Moyses. 

CAP. V.

1 And the Lord spak to Moises, seyne, 2 Comaund thou to the sones of Israel, that thei caste out of the castels their leprous man, and that fletith out seed, and is defouled of a deed body; caste 3e out of the castels, as wel a male as a female, lest thei defoulen tho, whanne thei dwellen with you. And the sones of Israel diden so; and thei castiden hem out of the castels, as the Lord spak to Moises. And the Lord spak to Moises, and seide, Speke thou to the sones of Israel, Whanne a man ethir a woman han do of alle synnes that ben wont to falle to men, and bi negligence over passid the maundement of the Lord, and han trespassid, thei shulen knowe the synne, and thei shulen yeide that heed, and the fittthe part there abone, to hym in whom thei synned. If forsothe there were not that shulde resseyue, thei shulen yeue to the Lord, and it shal be of the preest, out take the wether that is offryd for the 9 purgynte, that the oost be pleasan. Alle forsothe the first frouytis that offfren the sones of Yrael, to the preest perteynen; and what thing in the seuyntarye is offfred of eche, and is taken to the hones 11 of the preest, shal be of hym. And the Lord spak to Moyses, seynge, Speke to the sones of Yrael, and thow shalt seye 12 to hem, A man, whos wifj erryth, and, 13 the housbonde despyisynge, slepe with anther man, and that the housbonde may not knowe of, but the anowtrye is hidde, and with witnes may not be vnurnom, 14 for she is not founden in the hordom; if the spiyrty of gelsonyse stire the man ayns his wifj, the which outhre is polut, or with fals suspicioun is coueitid, he shal ede hire to the preest, and he shal offfre for bir an offfrynge, the tenthe part

A thing that is offerid, this is suth of the first frouytis, not of other sacrifises. Lire here. coxl. 1 and is yowne to the hondi of the preest, in Eberus it is, which a mene haelewe, and 3af to the hondi of the preest. Lire here. coxl.

Om. de. athat j. Pierre bdefh. b wyntenes bdefh.

# Notes

1 tentis is. f floweth is. a the seed is. b and that is. f vpon is. d tentis is. b puttiden is. 3a tentis is. g hath s. b do ony is. 3 the synnes is. k heest of the Lord i. Lordis heest s. b heed, that is, dite bregaint. heed or dert is. w ther is is. a that thei i. that of ben thei s. g yuye it is. f that is of Lords k marg. that is. g chief is. a that is. 3a prestis hondis is. a Om. ioryst sec. m. w. a mauntes wif s. w hir is. a the gelsonis c. gelsonyste is. 3 the which i. 3a scho is is. a housbonde is.
of a buschel of barly melowe; and he schal not heeleth vpoun it oyle, ne putte\textsuperscript{r} essence, for the sacrifice of geleruse it is, and offrynge enserychynge auowtrye.  

Therfor the preest shal offre it, and sette before the Lord; and he schal take the\textsuperscript{8} holy watre in a britil vessel, and a littil of the erthe of the pament of the tabernacle he shall putt into it. And whanne the womman stondith\textsuperscript{1} in the 6ijt of the Lord, she shall discouere her heed, and putt vpoun hir\textsuperscript{a} hondis the sacrifice of recordyng, and offryng of gelowste. He forsothe schal holde the most bittir watrirs, in the whiche with cursid cursyng he cast togidir. And he shal swere to her, and seie, If another man hath not slept with thee, and if thow art not point\textsuperscript{t}, forsanked the bedde of the housbond, thos moost bittre watrirs shulen not anoye thee, into the whiche curside things I hane gederyd togydere; if forsothe thow hast bowide a wie fro thin housbond, and art pol\textsuperscript{t}, and hast leyn with another man, to thes cursingis thow shalt vnndurilce; the Lord ywyue thee into cursyng, and ensample of alle in his puple; mak he thin hippe to stynke, and thi swellynge wombe be al to brostun\textsuperscript{w}; goon in thee cursyd watrirs into thi wombe, and swel-lynge thi wombe stynke thin hippe. And the womman shal answere, Amen! amen!  

And the preest shal wryte in a libel thes cursid thingis, and he schal do hem out with the moest bittir watrirs, into the whiche cursid things he didie togidiris, and he schal yuye hir to drynke. The which whanne she hath dronkun vp\textsuperscript{x}, the preest schal take of hir hoold the sacrifice of gelowste, and he schal arete it vp before the Lord, and he shal putt vpoun the auter; so oonli, that before he hir 'the\textsuperscript{b} tenthe part of\textsuperscript{c} a mesure clepid\textsuperscript{d} satum\textsuperscript{e} of barli meele; he schal not schede\textsuperscript{f} oyle then onnes\textsuperscript{g}, nethir he schal putte en-\textsuperscript{e} cense\textsuperscript{h}, for it is the sacrifice of geleruse\textsuperscript{i}, and an offryng enqueryngye auowtrye. Therfor the preest schal offre hir\textsuperscript{k}, and schal sette\textsuperscript{m} before the Lord; and he schal tolyke\textsuperscript{w} watre in 'a vessel of erth\textsuperscript{m}', and he schal putte in\textsuperscript{p} to it\textsuperscript{q} a littil of\textsuperscript{r} the\textsuperscript{t} erthe of the pament of the tabernacle. And whanne the womman stondith in the 18 sijt of the Lord, he\textsuperscript{e} schal diskyuer\textsuperscript{c} hir heed, and he schal putte 'on the hondis of hir\textsuperscript{u} the sacrifice of remembryng, and the offryng of geleruse. Sotheli he schal holde moost\textsuperscript{v} bittir watrirs, in whiche he gader-\textsuperscript{w} ide\textsuperscript{w} togidere cursis with cursyng. And he schal conioive hir\textsuperscript{x}, and schal\textsuperscript{y} seie, If an alien man\textsuperscript{z} slepte not with thee, and if thou art not defoulid in the\textsuperscript{e} forsakyng the bed of the\textsuperscript{b} hosebonde, these bisterres\textsuperscript{c} watrirs shulen not anoye thee, in to whiche Y hane gaderid togidere cursis; ellis if thou bowistd awei fro thin hosebonde, and art defoulid, and hast leyn with another man, thou schalt be suget to these curs\textsuperscript{21} yngys; the Lord ywyue thee in to cursyng, and in to ensample of alle men in his puple; 'the\textsuperscript{L} Lord\textsuperscript{d}' make thin hipe to wexe rotun, and thi wombe swelle, and be\textsuperscript{c} brokun; cursid\textsuperscript{i} watrirs entre in to\textsuperscript{p} thi\textsuperscript{q} wombe, and while the\textsuperscript{h} wombe swelth, thin hipe wexe rotun. And the womman schal answere, Amen! amen! And the 23 preest schal write thes\textsuperscript{1} cursis in a litil book, and he schal do away tho cursis with bisterres\textsuperscript{k} watrirs, in to whiche\textsuperscript{l} he gaderide cursis, and he schal yuye to hir\textsuperscript{24} to\textsuperscript{w} drynke. And whanne sche hath drunke tho\textsuperscript{o} watrirs, the preest schal take of hir\textsuperscript{25} hond the sacrifice of geleruse\textsuperscript{o}, and he schal reise\textsuperscript{p} it bifor the Lord, and he schal

\textsuperscript{b} and the c. 'e Om. s. \textsuperscript{d} that is clepid is. 'f satum, that conteyneth a buschel and halfe. 'g vponne is. 'h encesse therio is. 'i gelousie is.  

\textsuperscript{1} he schal is. \textsuperscript{2} sette this it. \textsuperscript{3} sette hire ks. \textsuperscript{4} hall A. \textsuperscript{5} an erthien vessel is. \textsuperscript{6} Om. i. \textsuperscript{7} that L. \textsuperscript{8} Om. is. \textsuperscript{9} Om. cussx. \textsuperscript{10} the preest is. \textsuperscript{11} vnkeuere is. \textsuperscript{12} vpon hir hondis is. \textsuperscript{13} the moost is. \textsuperscript{14} hath gaderid is. \textsuperscript{15} Om. i. \textsuperscript{16} Om. s. \textsuperscript{17} man, other than their housbonde s. \textsuperscript{18} Om. 13. \textsuperscript{19} thin is. \textsuperscript{20} lyttir is. \textsuperscript{21} he schal is. \textsuperscript{22} he schul is. \textsuperscript{23} these cursis is. \textsuperscript{24} thi is. \textsuperscript{25} Om. 1. \textsuperscript{26} the ful bittir 1. the bisterres is.  

\textsuperscript{1} the whiche is. \textsuperscript{2} the watrirs to is. \textsuperscript{3} thilke is. \textsuperscript{4} gelousie is. \textsuperscript{5} arece is.  

3 c 2
take an handful of sacrifice of it that is offerd, and tynde vpon the auter, and so wyne drynke to the womman the moost 27 bitter watres. The whiche whanne she drinkith, if she is poluit, and, despisid the man, she is gilt of anowtrie, the watres of cursynge shulen passe thur; hir, and the womb blow with yyne, the hippe shal styynke, and the womman shal be into cursynge, and into ensample to al the puple. And if she were not poluit, she shal be harmles, and make free children. This is the lawe of gelowsnes, if the womman bowe down fro hir man, and were poluit, and the housbouond, thur3 spiryt of gelowses stired, brynge hir in the siyt of the Lord, and the preest do to hir after alle thinges that ben writun, the housbouond shal be with outen blame, and she shal resseyue hir wickidnes.

CAP. VI.

1 And the Lord spak to Moyses, seyngye, 2 Speke to the sones of Yrael, and thow shalt sey to hem, A man or womman, whanne he doth auowe, that thei ben hawlowid, and thei wolyn hym self saere to the Lord, fro wyne, and fro al that may make dronckun, thei shulen absteyne; eisel of wyne, and of any othir maad drynke, and what thing of grape is out pressid, thei shulen not drynke; new grapes and dried thei shulen not eete, alle the daies in the which of auowe to the Lord thei ben sacryd; what thing may be of wyne, of grape dried vnto the popyn, thei shulen not eete. Al the tyne of his seyngyc a rasour shal not passe vpon his heed, vnto the fullid day in the which he is sacred to. he shal be holy, putte on the auter; so onel that he take before an handful of sacrifice of that that is offrid, and brenne on the auter, and so wyne drynke to the womman the moste bittere watris. And whanne sche hath 27 drunke the watris, if sche is defouild, and is gilt of anowtrie, for the hosebonde is dispisid, the watris of cursynge shulen passe thur; hir, and while the wombe is bolnyd, the hipe schal weye rotun, and the womman schal be in to cursynge and in to ensample to al the puple. That if sche is not poluit, sche schal be harmles, and schal bryngye forth fre children. This is the lawe of gelousie, if a womman bowith awei fro hir hosebonde, and is defouild, and the hosebonde is stirid with the spirit of gelousye, and bryngith hir in to the siyt of the Lord, and the preest doith to hir bi alle thingis that ben writun, the hosebonde schal be with out synne, and sche schal resseyue hir wickidenes.

CAP. VI.

And the Lord spak to Moyses and seide, 1 Speke thou to the sones of Israel, and thou shalt sey to hem, Whanne a man ethere a womman makith auow, that thei be halewید, and thei wolyn halewe hem siff to the Lord, thei schulen absteyne fro wyne 3 and fro al thing that may make dronckun; thei schulen not drynke vynegris of wyne, and of any other drynkyng, and what ever thing is pressid out of the grape; thei schulen not ete freisch grapis and dried, alle days in the which thei ben hawlowid bi a vow to the Lord; thei schulen not ete what ever thing may be of the vyner, fro grape dried 'til to the draft. In al the tyne of his departying a rasour schal not passe on his heed, 'til to the day fillid in which he is halewید to the
sacrifices. Hergrowynge the heer of his heed. Alte tyme of his sacrynge he shal not goo yn vpon the deed, ne vpon faders forsothe, and moders, and bretheren, and sistren careyn he shal be defoulid, for the sacrynge of his God is vpon his heed; ech day of his seuerynge shal be holy to the 9 Lord. If forsothe any man were sodeynlyliche deed before hym, the heed of his consecracioun shal be polut, the which anoon he shal slauve in the same day of his purgacioun, and eftsones the seuenthe day; in the sixtith forsothe day he shal offre two turturs, or two culer briddles, to the preest, in the enetre of the boond of pees of witnessynge. And the preest shal do oon for the synne, and anothir in to brent sacrifice; and he shal preye for hym, for he hath synned vpon the deed, and he shal halowe the heed of hym in that day. And he shal sacre to the Lord the daies of his seuerynge, offryngge a lombe of o 3eer for the synne, so nether later that the rather daies ben maad as for noxt, for polut is the halowyng of hym. This is the lawe of consecracioun. Whanne the daies which of auow he dened hen fulfullid, he shal breeynge hym to the dore of the tabernacle of the boond of pees, and he shal of fer his offryngge to the Lord, a lombe of o 3eer with outhen wemmke, into brent sacrificce, and a sheep of o 3eer with outhen wemmke, for synne, and a weithir with outhen wemmke, a pisible oost; a leewe forsothe of theerf loues, that ben spreynct with oyle, and thyme cakyx with out sourdow3, anoynt with oyle, and of echon the sacrifices of licours; the whiche the preest shal ofer before the Lord, and he shal doo as wel for synne as into brent sacrificcess. A weithir forsothe he shal ofre a pisible oost to the Lord, offryngge togidere a lepee Lord; he shal be hooli while heer of his heed 'schal wexe'. In al the tyne of his halewying he schal not entre on4 a deed bodi, and so theli he schal not he defoulid on5 the deed bodi of fadir6 and of moder7, of brother and of sister, for the halewying of his God is on1 his heed; ech dai of his departyng schal he hooli to the Lord. But if ony man is deed sudeynly9 before hym, the heed of his halewying schal be defoulid, which1 he schal schane anoon in the same dai of his clensyng, and eft in the seuenthe dai; forsothe in the eijte dai he schal ofre twee turturs, either twei 'briddis of a culuer10, to the preest, in the entryng of the boond of pees of witnessynge. And the preest schal make11 oon for synne, and the tothir in to brent sacrificce; and the preest schal preie for hym, for he synned on12 a deed bodi, and he schal halewe his heed in that dai. And he schal halewe to the Lord the daies of his departyng, and he schal ofre a lombe of o 3eer for synne, so netheles that the formere daies be maad voide, for his halewying is defoulid. This is the lawe of consecracioun. Whanne the daies schulen be fullid, which he determynede by a vow, the preest schal bryynge hym to the dore of the tabernacle of boond of pees, and schal ofre his offryngge to the Lord, a lombe of o 3eer with out wen, in to brent sacrificce, and a schep of o 3eer with outen wen, for synne, and a ram with out wen, a pisible sacrificce; also a panyere14 of theerf15 loues, that ben spreynct togidere with oile, and cacis sodum in wattr, and aftir anoyntid16 with oile, with out sourdow, and fietyng sacrificces of alle17 bi hem silf; whiche18 the preest schal ofre bifor the Lord, and schal2 make3 as wel for synne as in to brent sacrificce. Sotbely he schal ofre the 17 ram a pisible sacrificce to the Lord, and he

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1. brotherys v. 2. sosterys v. 3. polutid abefi. 4. Om. v. 5. sacrifce abefi.
6. that is, he shal not con 7. to hea that ben deed by sone. 8. that is, broder is.
9. vpon the synne. 10. vpon 11. his fadir is. 12. his synne. 13. halowyng 14. fullipid. 15. demyde to fullye. 16. he 17. a make or offre s. 18. he and pures. 19. wesynge the i. 20. his modir is. 21. i vpon. 22. k departyng or anonyg is. 23. the whiche i. 24. culuer briddis is. 25. Om. L.
26. make or offre s. 27. vpon is. 28. dai, that is, schal dispose to ille the von. 29. that is, dispose him to fullilie his auowe s.
30. his synne. 31. halowyng is. 32. fullipid. 33. demiye to fullye. 34. he schal is. 35. baskett is. 36. anoyntid pures. 37. alle these s. 38. he schal is. 39. make or offre these s.
of thirf loones, and sacrifyces\textsuperscript{n} of licours, 18 that of maner ben owed. Thanne the Nazare shal be shaued at the dore of the\textsuperscript{a} tabernacle of the bound of pees, fro the heere of his consecracioun; and he shal take his heeres, and putte vpon the fijr, that is vndurput to the sacrific of pellible things; and a shulde sothen\textsuperscript{b} of the wether, and a caake of bread with outen sowrdow\textsuperscript{c}, oon of the leee, and o thimne thirf caake, and he shal take in the howdes 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 hlowid thinges shal be of the preest, as the litil brest that is commandid to be seuered, and the hippe. Aftir thes thingis 21 the Nazare may drynke wiyn. This is the lawe of the Nazare, whanne he auowith his offr Ing to the Lord, the tyme of his consecracioun, out taak thes thingis the whiche the hoond fyndeth. Aftir that that he hath\textsuperscript{d} auowid in thouht, so he shal 22 do, to the perfectioun of his holynes. And 23 the Lord spak to Moyses, selynge, Spek to Aaron and his sones, So 3e shulen blesse to the sones of Yrael, and 3e shul 24 le se 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 commaunte his chere to thee, and shal 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\textsuperscript{e} the whiche Moyses fullfille the tabernacle, and areryde it, and anoynitide and hallowede with alle his vessels, the auter schal offre togidere\textsuperscript{b} a panyere\textsuperscript{c} of thirf loones and fletyng sacrific, that ben due bi custom. Thanne the Nazare\textsuperscript{d} schal be 18 schauun fro the heer of his consecracioun\textsuperscript{f}, bifor the dore of the tabernacle of bound of pees; and the preest schal take hise heeris, and schal\textsuperscript{f} putte on\textsuperscript{g} the fier, which is put vndur the sacrific of pellible things. And  he schal take the schuldur sodun of 19 the ram, and 0 'cake of bread with out sowrdow\textsuperscript{b} fro the panyere, and 0 thirf caak first sodun in watir and aftirward fried in oile, and he schal bitake\textsuperscript{i} in\textsuperscript{m} the hondis of the\textsuperscript{a} Nazare, aftir that his heed is schauun. And the preest schal reise\textsuperscript{o} 20 in the 'sijt of the Lord\textsuperscript{p} the\textsuperscript{q} thingis takun eft of hym. And the\textsuperscript{e} thingis halewid schulen be the preestis part, as the brest which\textsuperscript{b} is commandid to be departid, and the hippe. Aftir these thingis the Nasarey may drynke wyn. This is the lawe of the 21 Nazarei, whanne he hath avowyd his offr Ing to the Lord in the tyme of his consecracioun\textsuperscript{i}, outakun these thingis whiche his bônd fyndith\textsuperscript{†}. By this that he avowide in soule\textsuperscript{e}, so\textsuperscript{r} he schal do, to\textsuperscript{r} the perfectioun of his halewyng. And the Lord\textsuperscript{q} spak to Moyses and seide, Speke thou to\textsuperscript{q} Aaron and to hise sones, Thus 3e shulen 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\textsuperscript{p} thee, and haue mercy on\textsuperscript{x} thee; the Lord\textsuperscript{a} turne his cheer to thee, and yue pees to thee. Thei\textsuperscript{b} schulen clepe inwardly my\textsuperscript{y} name on\textsuperscript{z} the sones of Israel, and Y schal blesse hem.

\textsuperscript{n} sacrifice \textsuperscript{bf}. \textsuperscript{o} Om. \textsuperscript{e}. \textsuperscript{p} soddun D. sooden H. sodyn E. soothen F. \textsuperscript{q} Om. BDEFH. \textsuperscript{r} Om. BDEFH.

\textsuperscript{b} therwith is. \textsuperscript{c} basketts. \textsuperscript{d} Nazarei, that is, halwed XP. Naz. or he that is halwed a. \textsuperscript{e} halewyng is. \textsuperscript{f} he schal is. \textsuperscript{g} hem vpon is. \textsuperscript{h} therfe cake. \textsuperscript{i} basket s. \textsuperscript{k} a s. \textsuperscript{l} bitake hem is. \textsuperscript{m} into is. \textsuperscript{n} Om. L. \textsuperscript{a} areee hem is. \textsuperscript{p} Lords sijt s. \textsuperscript{q} tho is. \textsuperscript{r} thilke i. tho s. \textsuperscript{s} the which i. \textsuperscript{t} halewyng is. \textsuperscript{u} soule or in will is. \textsuperscript{v} Om. S. \textsuperscript{w} Om. S. \textsuperscript{x} vpon is. \textsuperscript{y} Preestis is. \textsuperscript{z} vpon is. \textsuperscript{a} And a. \textsuperscript{b} cendide i. fulfillede or cendide is. \textsuperscript{c} areeide is. \textsuperscript{d} anoynitide it is. \textsuperscript{e} halewid it is. \textsuperscript{f} the vessels ther of\textsuperscript{i} the vessels or instrumentis thereof is. \textsuperscript{g} and the is. \textsuperscript{h} he halewide in s.
also, and his vessels. And the prynces of Yrael, and the heedes of the meyneis that waren bi eche lynages, the maystres of hem that weren nombred, offerden siffts before the Lord, six waynes couered, with twelue oxen; o wayne offreden two dukes, and oon ox eche. Thei offerden thilk thingis in the sijt of the tabernacle. And the Lord seide to Moyses, Tak of hem, that thei myysten serve in the servyce of the tabernacle, and tak thow thilk thingis to the Leuytis, after the ordre of her servyce. And so whanne Moyses hadde take the waynes, and the oxen, he took hem 7 to the Leuytes. Two waynes and foure oxen he yaf to the sones of Gerson, after that thei hadden nede. Foure other waynes and eijst oxen he yaf to the sones of Merary, after the office and her heriynge, vndir the hoondis of Ythamar, the sone of Aaron, pruest. To the sones forsothe of Caath he yaf not carrys and oxen, for in the seyntuare thei seruen, and birthens thei beren with her propre shulders. Thanne the dukes offreden, in the dedicacion of the auter, in the day the which it is anoynthyd, her offrynge to the Lord, before the auter. And the Lord seide to Moyses, Alle dukis bi eche daies offeren thei siffts, into the dedicacion of the auter. The first day offrede his offrynge Nason, the sone of Amynadab, of the lynage of Juda; and there weren in it a silueren eisel vessel, peyse of an hundred and threti sicles, a silureren fole, hauynge senenti sicles aftir the peyse of the seyntuare, eithir ful of tryed floure spreynyt with oyle, into sacrifice; a litil morter, of ten siclis of gold, ful of encense; an oxe of the drone, and a wethir, and a loomb of o 3eer, into brennt sacrifis; and a goot, for synne; and in the sacrifises of pesible thingis, the vessels therof. And the princes of Israel, and the heedis of meyneis that weren bi alle lynagis, the souereyns of hem that weren nombred, offeriden siffts bifor the Lord, sise waynes hyzilid with twelue oxun; twei duykis offeriden o wayn, and eche offriden oon oxne. And thei offeriden the waynes in the sijt of the tabernacle. Forsothe the Lord seide to Moyses, Take thou of hem, that thei serve in the service of the tabernacle, and biteke thon thore to dekenes bi the orde of her service. And so whanne Moyses hadde take the waynes, and the oxen, he bitook tho to the dekenes. He yaf twei waynes and foure oxen to the sones of Gerson, bi that that thei hadden nedeful. He yaf four other waynes and eijst oxen to the sones of Merari, bi her offices and religioun, vnder the hond of Ythamar, the sone of Aaron, pruest. Forsothe he yaf not waynes and oxen to the sones of Caath, for thei seruen in the seyntuare, and beren chargis with her owne schuldris. Therfor the dukis offeriden, in the halewyng of the auter, in the dai in which it was anoynthyd, her offrynge to the Lord, before the auter. And the Lord seide to Moyses, Alle dukis bi hemzylf offrere siffts, bi alle daies bi hem sylf, in the halewyng of the auter. Nann son, the sone of Amynadab, of the lynage of Juda, offeride his offrynge in the firste day; and a silueren vessel to prynec en sense and siche thingis, in the weyzt of an hundrid and threti siclis, a viol of siluere, hauynge senenti siclis bi the weyzt of the seyntuare, weren ther yneke, euer eithir ful of flour spreynyt togidere with oile, in to sacrifis; a morter, of ten bol- dun siclis, ful of encence. He offride an golde eisel. oone of the drone, and a ram, and a lomb of o 3eer, in to brennt sacrifis; and a buk of geet, for synne. And he offride in the 17

* Om. bdephi. ¹ offfices e. ² honde bdephi. ³ anoynb bdephi. ⁴ duke a. ⁵ sacrifce bdephi.

¹ cheef men r. heedis men s. ₂ her souereyns is. ³ Om. c. m thilke t. ⁴ bifore is. ⁵ Sothelie is. ⁶ thee theis is. ⁷ thei is. ⁸ thee thingis is. ⁹ the dekenes eis. ¹⁰ hem N. ¹¹ aftir is. ¹² Om. is. ¹³ neede is. ¹⁴ office c. ¹⁵ the pruest t. ¹⁶ the chargis is. ¹⁷ in to k. ¹⁸ the dukis e. ¹⁹ offre thei is. ¹⁰ thee weren in that offrynge is. ² seluer t. ³ eysel vessel s. ⁴ for eisel t. ⁵ j. s. ⁶ welynge is. ⁷ thee weren is. Om. k arc. m. ⁸ the sacrifice is. ⁹ geet buk t is.
two oxen, fyue wetheres, fyue getz, lombes of o 3eer fyue. This is the offrynge 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, peysyng ne a hundred and thretti sicles, a silueren hole, 
20 hauynege seuenti sicles aftir the weigt of the seyntuary, eithir ful of tried flour 
21 spreynt with oyle, into sacrifice; a litil 
22 golden mortar, hauynege ten sicles, ful of 
23 encense; an oxe of the droue, and a we- 
24 thir, and a loomb of o 3eer, into brent 
25 sacrifice; and a goot, for synne; and in 
26 sacrifice of pesible things, two oxen, and 
27 wethris fyue, getz fyue, lombes of o 3eer 
28 fyue. This was the offrynge of Nathanael, 
29 the sone of Suar. In the thridde day the 
30 prince of the sones of Zabalun, Elyab, 
31 the sone b of Elon, offride a silueren eisel 
32 vessel, peysyng an hundryd and thretti 
33 sicles, a silueren fyle, hauynege seuenti 
34 sicles at the peye of the seyntuary, eithir ful 
35 of tried flour spreynt with oyle, into 
36 sacrificey; a litil golden mortar, peysyng 
37 ten sicles, ful of encense; an oxe of the 
38 droue, and a wethir, and a loomb of o 
39 3eer, into brent sacrifice; and a geit, for 
40 synne; and in the sacrifice of pesible 
41 things, two oxen, wethris fyue, getz fyue, 
42 lombes of o 3eer fyue. This is the 
43 offrynge of Helia, the sone of Helon. 
44 The thirt day the princes of the sones of 
45 Ruben, Helisur, the sone of Sedeur, off- 
46 red a silueren eisel vessel, peysyng an 
47 hundryd and thretti cyclys, a silueren 
48 fyle, hauynege seuenti siclis at the weigt 
49 of the seyntuary, eithir ful of tried flour 
50 spreynt with oyle, into sacrifice; a golden 
51 mortar, peysyng ten sicles, ful of en-
52 cense; an oxe of the droue, and a wether, 
53 and a loomb of o 3eer, into brent sacri-
54 sacrifice of pesible thingis, tweyne oxun, 
55 fyue rammys, fyue 'buckis of geet', fyue 
56 lambren of o 3eer. This is the offrynge 
57 of Naason, the sone of Amynadab. In the 18 
58 secounde dai Nathanael, the sone of Suar, 
59 duyk of the lynage of Isachar, offeride a 19 
60 silueren vessel, to preue encense and 
61 siche thingis, peysyng an hundryd and 
62 thretti siclis, a silueren viole, hauynege 
63 seuenti cyclis bi the weigt of seyntuary, 
64 euer eithir ful of flour spreynt togidere 
65 with oyle, in to sacrifice; a goldun morter, 
66 hauynege ten siclis, ful of encense; an oxe 
67 of the droue, and a ram, and a lomb of o 
68 3eer, in to brent sacrifice; and a 'buc of geet', 
69 for synne. And in the sacrifice of pesible 
70 thingis he offride tweyne oxun, and 
71 fyue rammes, fyue 'buckis of geet', fyue 
72 lambren of o 3eer. This was the offryng 
73 of Nathanael the sone of Suar. In the 24 
74 thridde dai Eliab, the sone of Elon, prince 
75 of the sones of Zabalun, offeride a siluerne vessel to preue encense and siche thingis, 
76 peysyng an hundryd and thretti siclis, a silueren viole, hauynege seuenti siclis at the 
77 weigt of seyntuary, euer eithir ful of flour spreynt togidere with oyle, in to sacri-
78 fake; a goldun morter, peysyng ten siclis, 
79 ful of encense; an oxe of the droue, and a 27 
80 ram, and a lomb of o 3eer, in to brent sacri-
81 fake; and a 'buc of geet, for synne. And 
82 in sacrifice of pesible thingis he offride 
83 tweyne oxun, fyue rammes, fyue 'buckis of geet', fyue lambren of o 3eer. This is the 
84 offryng of Eliab, the sone of Helon. In the 30 
85 the fourthe dai Helisur, the sone of Se-
86 deur, the prince of the sones of Ruben, 
87 offeride a silueren vessel to preue encense 
88 and siche thingis, peysyng an hundryd 
89 and thretti siclis, a silueren viole, hauynege 
90 seuenti cyclis at the weigt of seyntuary, 
91 euer eithir ful of flour spreynt togidere 
92 with oyle, in to sacrifice; a goldun morter 
93 yotys E.  z sones A.  a Om. bdfh.  b Om. bdfh.
oostis of pisible things, oxen two, wethers fyue, geit\(^{c}\) fyue, loombes of o \(\text{zer}\) fyue. This was the ooffrynge of Elisyr, the sone of Sedeur. The fiftthe day the pryncel the sones of Symeoon\(^{e}\), Salanyel, sone of Suryssadday, offerde a silueren eyssel vessel, pseysynge an hurndrid and thrithi sicles, a silueren fyole, hauynge seuenti sicles at the weijt of the seyntuntarye, either ful of tried flour spreynnt with oyle, in to sacrifitce; a golden mortar, pseysynge ten sicles, ful of encense; an oxe of the droue, and a wethir, and a loomb of o \(\text{zer}\) fyue. This was the ooffrynge of Salamyhel, sone\(^{d}\) of Suryssadday. The sixte day the prince of the sones of Gad, Helizaphat, the sone of Duel, offerde a silueren eysel vessel, pseysynge an hurndrid and thrithi sicles, a silueren fyole, hauynge seuenti sicles at the weijt of the seyntuntarye, either ful of tried flour spreynnt with oyle, in to sacrifitce; a golden mortar, pseysynge ten sicles, ful of encense; an oxe of the droue, and a wethir, and a loomb of o \(\text{zer}\) fyue, into brennt sacrifitce; and \(\text{'o geit}\(^{f}\), for synne.

And into oostis of pisible things, oxen two, wethers fyue, geit\(^{f}\) fyue, loombes of o \(\text{zer}\) fyue. This was the ooffrynge of Elizaphat, sone\(^{g}\) of Duel. The seuenthe day the pryncel the sones of Effraym, Effyzama, the sone of Amyud, offerde a silueren eysel vessel, pseysynge an hurndrid and thrithi sicles, a silueren fyole, hauynge seuenti sicles at the weijt of the seyntuntarye, either ful of tried flour spreynnt with oyle, into sacrifitce; a golden mortar, pseysynge ten sicles, ful of encense; an oxe of the droue, and a wethir, and a loomb of o \(\text{zer}\) fyue, into brennt sacrifitce; and a geit, for synne. And into peisyynge ten sicles, ful of encense; an oxe of the droue, and a ram, and a loomb of o \(\text{zer}\) in to brennt sacrifitce, and a \('\text{buc}\of geit\(^{g}\), for synne. And in to sacrifitce of pisible thinges he offeride twye oxun, fyue rammes, fyue \('\text{buc}\of geit\(^{h}\), fyue lambr\(^{w}\) of o \(\text{zer}\). This was the ooffrynge of Elisyr, the sone of Sedeur. In the fiftthe day the dai Salamyhel, the sone of Suryssaddai, the prince of the sones of Symeoon, offerde a silueren vessel\(^{\text{iv}}\) to preue encense\(^{i}\) and siche thingis\(^{j}\), pseysynge an\(^{k}\) hurndrid and thrithi sicles, a silueren viol, hauynge seuenti sicles at the weijt of seyntuntarye, euer eithir eit ful of flour\(^{l}\) spreynnt togidere with oile, in to sacrifitce; a golden mortar, peisyynge ten sicles, ful of encense; an oxe of the droue, and a ram, and a loomb of o \(\text{zer}\), in to brennt sacrifitce; and a \('\text{buc}\of geit\(^{m}\), for synne. And in to sacrifitce of pisible thinges he offeride twye oxun, fyue rammes, fyue \('\text{buc}\of geit\(^{n}\), fyue lambr\(^{o}\) of o \(\text{zer}\). This was the ooffrynge of Salamyhel, the sone of Suryssaddai. In the sixte day Elisaphat, the sone of Duel, the prince of the sones of Gad, offerde a silueren vessel\(^{p}\) to preue encense and siche thingis\(^{q}\), pseysynge an\(^{r}\) hurndrid and thrithi sicles, a silueren viol, hauynge seuenti sicles at the weijt of seyntuntarye, euer eithir ful of flour\(^{s}\) spreynnt togidere with oile in to sacrifitce; a golden mortar, peisyynge ten sicles, ful of encense; an oxe of the droue, and a ram, and a loomb of o \(\text{zer}\), in to brennt sacrifitce; and a \('\text{buc}\of geit\(^{t}\), for synne. And in to sacrifitce of pisible thinges he offeride twye oxun, fyue rammes, fyue \('\text{buc}\of geit\(^{u}\), fyue lambr\(^{v}\) of o \(\text{zer}\). This was the ooffrynge of Elisaphat, the sone of Duel. In the seuenthe dai Elisama, the sone of Amyud, the prince of the sones of Effraym, offerde a silueren vessel\(^{w}\) to preue encense and siche thingis, pseysynge an\(^{x}\) hurndrid and thrithi sicles, a

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\(^{e}\) gootes e. \(^{f}\) Syne of a man. sec. \(^{g}\) the sone e pr. m. \(^{h}\) a goot e. \(^{i}\) a gey v. oo geyt u. \(^{j}\) gootes e. 

\(^{k}\) the sone e pr. m. 

\(^{l}\) buk o. geet buk is. \(^{m}\) geet bukis is. \(^{n}\) lornbis is. \(^{o}\) silver exp. \(^{p}\) Om. is. \(^{q}\) j. s. \(^{r}\) salier elp. 

\(^{a}\) the seyntuarye is. \(^{b}\) tried flour is. \(^{c}\) Om. is. \(^{d}\) geet buk is. \(^{e}\) geet bukis is. \(^{f}\) silver elp. 

\(^{g}\) eisel vessel is. \(^{h}\) Om. is. \(^{i}\) j. s. \(^{k}\) silier elp. \(^{l}\) the seyntuarye is. \(^{m}\) tried flour is. \(^{n}\) geet buk is. 

\(^{o}\) sacrifices bex sec. m. \(^{p}\) geet bukis is. \(^{q}\) silver elp. \(^{r}\) eisel vessel is. \(^{s}\) Om. is. \(^{t}\) j. s.
sone of pesible thingis, oxen two, weathers fyue, geeft fyue, loombes of o 3eer fyue. This was the offrynge of Elizama, 54 sone of Amyud. The eijtith day the prynge of the sones of Manasse, Gamaliel, 55 the sone of Phadassur, offerde a siluereyn eysel vessel, peysyngne an hundred and thretti sides, a siluereyn fyol, hauynege seuenti sicles at the weijt of the seyntyardrye, eithir ful of tried flour spreynyt with 56 oyle, into sacrifice; a gouldun morter, peisyngne ten siclis, ful of encense; an oxe of the droue, 57 and a ram, and a lomb of o 3eer. This was the ofrynge of Gamaliel, sone of Phadassur. The ynthyne the prynge 58 of the sones of Beniamyn, Abidan, the sone of Gideon, offerde a siluereyn eysel vessel, peysyngne an hundred and thretti sides, a siluereyn fyol, hauynege seuenti sicles at the weijt of the seynuntarye, eithir ful of tried flour spreynyt with oyle, into sacrifice; a gouldun morter, peisyngne ten 59 siclis, ful of encense; an oxe of the droue, and a wether, and a lomb of o 3eer, into brenyt sacrifice; and 60 a goot, for synne. And into oostis of pesible thingis, oxen two, wethers fyue, geeft fyue, loombes of o 3eer fyue. This was the ofrynge of Abidan, sone of Gideon. The tenthe day the prynge of the sones of Dan, Abiezer, the sone of Amyssaday, 61 offerde a siluereyn eysel vessel, peysyngne an hundred and thretti sides, a siluereyn fyol, hauynege seuenti sicles at the weijt of the seynuntarye, eithir ful of tried flour spreynyt with oyle, into sacrifice; a gouldun morter, peisyngne ten siclis, ful of encense; an oxe of the droue, and a wether, and a lomb of o 3eer, into brenyt sacrifice; and a goot, for synne. And into oostis of siluern viol, hauynege seuenti siclis at the weijt of the seynuntary, eithir ful of flour spreynyt todigere with oyle, in to sacrifice; a gouldun morter, peisyngne ten siclis, ful of encense; an oxe of the droue, and a ram, and a lomb of o 3eer, in to brenyt sacrifice; and a buckis of geet, for synne. And in to sacrifis of pesible thingis he offerde twyne oxyn, fyue rammes, fyue buckys of geet, fyue lambren of o 3eer. This was the ofrynge of Abidan, the sone of Gideon. In the tenthe day Abiezer, the sone of Amy-
pesible thinges, oxen two, wethers fyue, 
greet f fyue, loombes of o yeer fyue. This 
was the offrynge of Abiezer, sone\textsuperscript{a} of 
Amysadday. The enleueth\textsuperscript{v} day the 
prince\textsuperscript{v} of the sones of Aser, Phegiel, the 
sone of Ocran, offride a silueren eisel 
vessel, peysynge an hundryd and thretti 
sicles, a silueren fiol, hauynge seuenti 
sicles at the weighe of the seynntuarie, either\textsuperscript{w} 
ful of tried flour spreynyt with oyle, into 
sacrifice; a golden mortar, peysynge ten 
sicles, ful of encense; an oxe of the drouе, 
and a wether, and a loomb of o yeer, into 
brent sacrifice; and a goat, for synne. 
And into oostes of pesible thinges, oxen 
two, wethers fyue, greet\textsuperscript{xx} fyue, loombes of 
o yeer fyue. This was the offrynge of 
Phegiel, the sone of Ocran. The twelfth 
day the pryncy of the sones of Neptalym, 
Ahira, the sone of Henan, offerde a silu-
eren eisel vessel, peysingh an hundryd 
and thretti sicles, a silueren fiol, hauynge 
seuenti sicles at the weighe of the seynnt-
uarie, eithyr ful of tried flour spreynyt with 
oyle, into sacrifice; a golden mortar, peisyn-
ge ten sicles, ful of encense; an oxe of the 
drome, and a wether, and a loomb of 
o yeer, into brent sacrifice; and a goat, 
for synne. And into oostes of pesible 
thingis, oxen two, wethers fyue, greet\textsuperscript{xx} 
fuye, loombes of o yeer fyue. This was the 
offrynge of Ahira, sone\textsuperscript{v} of Henan. 
Thes ofrynge\textsuperscript{z} in the dedicacioni 
of the utter ben offrid of the prynces of Israel, 
in the day the which it is sacred; silu-
eren eisel vessels\textsuperscript{a} twelue, silueren fios 
twelue, golden morters twelue; so that an 
hundred and thretti sicles of siluer hade 
o oon eisel vessel, and seuenti sicles o fiol, 
that is, in commune of alle vessels of siluer\textsuperscript{a}, 
sicles two thousand foure hundred, by 
sicye of the seynntuarie; golden morters 
twelue, ful of encense, ten sicles peysinge 
saddai, the prince of the sones of Dan, 
offride a silueren\textsuperscript{a} vessel\textsuperscript{y} to preue encense\textsuperscript{z} 
and siche thingis\textsuperscript{z}, peysingh an hundri-
d and thretti siclis, a silueren\textsuperscript{b} viol, hauynge 
seuenti siclis at the weighe of seynntuarie\textsuperscript{z}, 
euer ethyr ful of flour spreynyt to gidere 
with oile in to sacrifice; a golden morter,\textsuperscript{a} 
peysynge ten siclis, ful of encense; an oxe\textsuperscript{a} 
of the drouе, and a ram, and a loomb of 
o yeer, in to brent sacrifice; and a "buc of 79 
greet\textsuperscript{z}, for synne. And in to sacrifices of 79 
pesible thingis he offride tweyne oxun, 
fuye rammes, fyue "buciks of greet, fyue 
lambren of o yeer. This was the offrynge 
of Abiezer, the sone of Amysaddai. In 79 
the enleuente dai Phegiel, the sone of 
Ocran, the prince of the sones of Aser, of-79 
fride a silueren\textsuperscript{a} vessel\textsuperscript{y} to preue encense 
and siche thingis\textsuperscript{z}, peysingh an\textsuperscript{a} hundri-
d and thretti siclis, a silueren\textsuperscript{b} viol, hauynge 
seuenti siclis at the\textsuperscript{z} weighe of seynntuarie\textsuperscript{z}, 
euer ethyr ful of flour spreynyt to gidere 
with oile, in to sacrifice; a golden morter,\textsuperscript{a} 
peysynge ten siclis, ful of encense; an oxe\textsuperscript{a} 
of the drouе, and a ram, and a loomb of 
o yeer, in to brent sacrifice; and a "buc of 79 
greet\textsuperscript{z}, for synne. And in to sacrifices\textsuperscript{z} 79 
pesible thingis he offride tweyne oxun, 
fuye rammes, fyue "buciks of greet, fyue 
lambren of o yeer. This was the offrynge 
of Phegiel, the sone of Ocran. In the 79 
twelueth dai Ahira, the sone of Enan, 
the prince of the sones of Neptalym, of-79 
fride a silueren\textsuperscript{a} vessel\textsuperscript{y} to preue encense 
and siche thingis\textsuperscript{z}, peysingh an\textsuperscript{a} hundri-
d and thretti siclis, a silueren\textsuperscript{b} viol, hauynge 
seuenti siclis at the\textsuperscript{z} weighe of seynntuarie\textsuperscript{z}, 
euer ethyr ful of flour spreynyt to gidere 
with oile, in to sacrifice; a golden morter,\textsuperscript{a} 
peysynge ten siclis, ful of encense; an oxe\textsuperscript{a} 
of the drouе, and a ram, and a loomb of 
o yeer, in to brent sacrifice; and a "buc of 79 
greet\textsuperscript{z}, for synne. And in to sacrifices\textsuperscript{z} 79 

1 gootys e.  u the sone Ε pr. m.  v ellethe EDF.  vv princes A.  w and either DFII.  x gootys e.  \textsuperscript{xx} gootys e.  y the sone Ε pr. m.  z thinges ADDH.  a vessel D.  b silueren A.  

\textsuperscript{a} siluer ELP.  y eisel vessel IS.  Ω Om. IS.  \textsuperscript{b} and a Ε pr. m. os.  b siluer ELP.  c the seynntuarie IS. 
\textsuperscript{d} greet bucke IS.  e greet buckis IS.  f siluer ELP.  g eisel vessel IS.  h Om. IS.  \textsuperscript{i} j s.  k siluer ELP.  
\textsuperscript{l} Om. IS.  m the seynntuarie IS.  \textsuperscript{n} Om. IS.  o greet buk IS.  p sacrifice ohw.  q greet buckis IS.  r siluer ELP.  
s eisel vessel IS.  t Om. IS.  v j s.  w siluer ELP.  w Om. IS.  \textsuperscript{a} the seynntuarie IS.  \textsuperscript{a} greet bucke IS.  
\textsuperscript{a} sacrifice p.  

3 D 2
bi weist of the seyntuaries, that is, togider, sicles of gold an hundred and twenti; 87 oxen of the drhoue into brenstre sacrifice twelue, wethers twelue, loombes of o 3eer twelue, and the sacrifice of licours of hem, twelue geet\textsuperscript{d} for synne; the oostis of pesible thingis, oxen foure and twenti, wethers sexti, geet\textsuperscript{d} sexti, loombes of o 3eer sexti. Thes thingis ben offrid in the dedicioun of the auter, whanne it is 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 spekynge to hym fro the propiciatorye, that was vpone the arke of witnesseynge, bitwix the two cherubyn, and fro whens he spak to hym.

**CAP. VIII.**

1 And the Lord spak to Moyses, seiyng,
2 Speke to Aaron, and thou shalt seie to hym, Whanne thou settist the seuen lanterns, the candelstike be arered in the sowth part; this thanne comaund, that the lanterns a\textsuperscript{g}en the north 'forn a\textsuperscript{g}ens

pesible thingis he offride twyne oxun, fyue rammes, fyue 'buckis of geet\textsuperscript{h}, fyue lambren of o 3eer. This was the offryng of Haira, the sone of Henan. These thingis\textsuperscript{i} weren offrid of the sones of Israel, in the halewyng of the auter, in the dai in which it was halewid; siluerne\textsuperscript{b} vessels\textsuperscript{c} \textit{to preue, encence and sicke thingis}\textsuperscript{d} twelue, siluerne\textsuperscript{e} viols twelue, goldun morteris twelue; so\textsuperscript{b} that o vessel\textsuperscript{e} \textit{to preue encence and sicke thingis} hadde\textsuperscript{b} an\textsuperscript{i} hundred and thretti sicle\textsuperscript{f} of siluer\textsuperscript{g}, and o\textsuperscript{d} viol hadde\textsuperscript{m} seventi sicle, that is, in comyn, two thowsynde and foure hundred sici\textsuperscript{h}is of alle the 'vessels of siluer\textsuperscript{h}', bi the\textsuperscript{b} weyte of seyntuaries\textsuperscript{p}; goldun morteris twelue, ful of encence, peisyngye ten sici\textsuperscript{i} bi the\textsuperscript{e} weyte of seyntuaries,\textsuperscript{r} that is to gidere an\textsuperscript{n} hundred and twenti sicle\textsuperscript{h} of gold; oxun of the drhoue in 87 to brenstre sacrifice twelue, twelue rammes, twelue\textsuperscript{h} lambren of o 3eer, and the\textsuperscript{h} fletynge sacryfices 'of tho', twelue 'buckis of geet\textsuperscript{w}' for synne; the sacrifices of pesibile thingis, foure and twenti oxun, sexty rammes, sexti 'buckis of geet\textsuperscript{x}, sixti lambren of o 3eer. These thingis weren offrid in the\textsuperscript{k} halewyng of the auter, whanne it was anoyntid. And whanne Moyses\textsuperscript{b} entride in to the tabernacle of boond\textsuperscript{d} of pees, \textit{to a\textsuperscript{e} counsel} of Goddis answeryng place\textsuperscript{b}, he herde the vois of God spekyng to hym fro 'the propiciatorie, which' was on\textsuperscript{a} the arke of witnesseynge, bitwixe twee\textsuperscript{c} cherubyns, fro\textsuperscript{f} whennus also\textsuperscript{g} God spak to Moises.

**CAP. VIII.**

1 And the Lord spak to Moises, and seide, 1 Speke thou to Aaron, and thou schalt seie to hym, Whanne thou hast sett seuen\textsuperscript{b} lanternes, the candelstike be\textsuperscript{e} reisid\textsuperscript{k} in the south part; therfor comaund\textsuperscript{l} thou this, that the lanternes biholde euene a\textsuperscript{g}ens
biholden to the table of the looues of proposiou, azen that part that the candil-
stik biholdith, thei owen to listen. And Aaron dyde, and putte yn lanternes vpon the candelstyk, as the Lord commaundide to Moyses. This forsothe was the makynge of the candelstik; of betun out golde, as wel the myddil stok as al the things that of either side of the 3erdes were born out; after the enseample that the Lord shewide to Moyses, so he wrouyte the candelstik. And the Lord spak to Moyses, seiyng, Tak the Leuytes fro the myddil of the sones of Yrael; and thou shalt purifie hem aftir this rjyt. Be thei spreynyt with water of purgyngye, and shau thei alle the heeris of her flesh. And whanne thei han wasshun her clothes, and weren clensid, take thei an oxe of the droue, and his sacrifice of licours, tried flour spreynyt with oyle; and anothyr oxe of the droue thou shalt take for synne; and thou shalt sette to the Leuytes before the tabernacle of the boond of pees,clepid togidere al the multitude of the sones of Yrael. And whanne the Leuytes weren before the Lord, the sones of Israel shulen putte her hoondes vpon hem; and Aaron shal offre the Leuytes, a gift in the sijt of the Lord and the sones of Yrael, that thei seruen in the seruice of hym. And the Leuytes shulen putte her hoondes vpon the heedis of the oxen, of the whiche oon thou shalt doo for synne, and another into brent sacrifice of the Lord, that thou preye for hem. And thou shalt sette the Leuytes in the sijt of Aaron, and of his sones, and thou shalt sacre hem offred to the Lord; and seuer fro the myddil of the sones of Yrael, that thei be myryn. And afterward goo thei in the tabernacle of the boond of pees, that thei seruen to me; and so thou shalt the north to the boord of looues of settyng forth, tho schulen schyue azenus that part which the candelstike biholdith. And Aaron dide, and puttide lanternes on the candelstike, as the Lord commaundide to Moises. Sotheli this was the makynge of the candelstike; it was of gold betun out with hameris, as wel the myddil stok as alle thingis that camen forth of euer eithir side of the 3erdis; bi the sample whych the Lord schewide to Moises, so he wrouyte the candelstike. And the Lord spak to Moises, and seide, Take thou Leuytis fro the myddis of the sones of Israel; and thou schalt clense hem bi this custom. Be thei spreynyt with water of cleisyng, 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, and the flet-yng sacrifice thereof, flour spreynyt togidere with oyle; forsothe thou shalt take another oxe of the droue for synne; and thou shalt present the Leuytis bifo the tabernacle of boond of pees, whanne al the multitude of the sones of Israel is clepid togidere. And whanne the Leuytis ben bifo the Lord, the sones of Israel schulen sette her hondis on hem; and Aaron schal offre the Leuytis in the sijt of the Lord, al jyfite of the sones of Israel, that thei serue in the seruice of hym. Also the Leuytis schulen sette her hondis on the heedis of the oxun, of whiche oxun thou shalt make oon for synne, and the other in to brent sacrifice of the Lord, that thou preye for hem. And thou shalt or deyne the Leuytis in the sijt of Aaron, and of his sones, and thou shalt sacre hem offrid to the Lord; and thou shalt departe hem fro the myddis of the sones of Israel, that thei be myyne. And afteward entre thei in to the tabernacle of

\[ \text{m fore is. } \text{n table is. } \text{o the looues is. } \text{p proposicioun K. } \text{other setting forth K (marg.) } \text{q the lanternes s. } \text{r that is. } \text{s biholdith to is. } \text{t dide so is. } \text{u he puttide is. } \text{v the lanternes is. } \text{w vpon is. } \text{x the thingis is. } \text{y on s. } \text{z enseample is. } \text{a that God is. } \text{b the dekenis t. dekenis s. } \text{c the drooues is. } \text{d dekenis t. } \text{e the boord is. } \text{f dikens is. } \text{g ben presentid s. } \text{h vpon is. } \text{i offre or presente s. } \text{k dekenis t. } \text{l as a s. } \text{m Om. s. } \text{n vpon is. } \text{o make or ordeyne s. } \text{p dekenis t.} \]
puryfye and sacre hem, into the offrynyge of the Lord, for thur3 3ift thei ben yeue to me of the sones of Yrael. For the first gotten that openu the wombe in Yrael Y haue takun hem; myyn forsothe ben al the fyrste gotten of the sones of Yrael, as wel of men as of becastis, fro the day that I smoot al the fyrste gotten in the loonde of Egipte, I haue halowed hem to me. And Y haue take the Leuytes for al the firste gotten of the sones of Yrael; and Y haue take hem bi 3ifte to Aaron and his sones, fro the myddil of the puple, that thei seruen to me for Yrael, in the tabernacle of the boond of pees, and preien for hem, lest there be in the puple veniannce, if thei weren hardi to ne3i to the seyn-

tuare. And Moyses and Aaron diden, and al the multytyde of the sones of Yrael, vpon the Leuytes, that the Lord comaundide to Moyses. And thei ben purifi, and thei wasscheden her clothes; and Aaron arerede hem in the si3t of the Lord, and preiede for hem, that puryfye thei weenden into her offices, into the tabernacle of the boond of pees, before Aar- on and his sones, as the Lord comaundide to Moyses, of the Leuytes so it is doom. And the Lord spak to Moyses, seiyng, This is the lawe of the Leuytes; fro twenty yeer and aboue thei shulen weende in, that thei mynystrin in the tabernacle of the boond of pees; and whanne the fyftithye yeer of age thei han fulfillid, thei shulen ceese to serue. And thei shulen be the seruauntes of her brthren in the tabernacle of the boond of pees, that thei kepen things that weren comaundid to hem; tho forsothe werkis doo thei not; so thow shalt dispose the Leuytes in her wardis.
CAP. IX.

The Lord spake to Moyses, in desert of Synay, the seconde yeer after that they went out of the land of Egypt, do the first moneth, seyynge, The sones of Yrael doo thei paske in his tyme, the fourtenth day of this moneth, at euyn, after the seyrmone and the justifying of it. And Moyses comandide to the sones of Israel, that thei shulden doo paske; the whiche diden in his tyme, the fourtenth day of the moneth, at euyn, in the mount of Synay; after alle thingis that the Lord comandide to Moyses, diden the sones of Yrael. And loo! summe vnclene vpon the soule of man, that mysten not doo paske in that day, gosynge to Moyses and Aaron, seiden to hem, Vnclene we ben vpon the soule of a man; whi be we bigilid, that we mowen not offre the offrynge to the Lord in his tyme, amonage the sones of Yrael? To whom answerd Moyses, Stonede 3e, that I counsell, what the Lord comandideth of you. And the Lord spake to Moyses, seyynge, Speke to the sones of Yrael, A man that were vnclene vpon a soule, other in the fer weye, in the folk of your kynde, doo he paske to the Lord the seconde monethe, the fourtenth day of the moneth, at euyn; with therf looses and wijlde lustyses he shal ete it. Thei shulen not leene of it ey thing vnto the morwe, and boon of it thei shulen not breke; al the ript of phase thei shulen kepe. And if ey 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 tyme; his syne he shal bere. A pilgrime forsothe and a comlyngge, if there were anentis 30w, do he paske to the

CAP. IX.

And the Lord spake to Moyses, in the des-ernt of Synay, in the secounde yeer after that1 they 3eden out of the lord of Egypt, in the firste moneth, and seide, The sones of Israel make2 pask in his tyme, in3 the fourtenth day of this moneth, at the4 euuentid, bi alle the cerymoneys and justifying therof. And Moyses comandide to the sones of Israel, that thei shulden make pask; whiche4 maden5 in his tyme, in in the fourtenth daie of the monethe, at euuentid, in the hil of Synai; bi alle thingis whiche6 the Lord comandide to Moyses, the sones of Israel diden. Lo! forsothe7 summen8 vnclene on9 the soule of man, that mysten not make pask in that daie, neijdien to Moises and Aaron, and seiden7 to hem, We ben vnclene 'on the soule of man? whi ben we defraudid, that we mowen not offre an offrynge to the Lord in his tyme, among the sones of Israel? To8 whiche9 Moises answered, Stonde 3e, that Y take counsell, what the Lord comandideth of you. And the Lord spake to Moises, and seide, Speke thou to the sones of Israel, A10 man of your folk which is vnclene 'on the4 soule, ether10 in the weye fer11, make he pask to the Lord in the secounde monethe, in the fourtenth daie of the monethe, at euuentid; with therf looses and letisus of the feeld he schal ete it. Thei schulen not leene any thing therof till12 the morewtid, and thei schulen not breke a boon therof; thei schulen kepe al the custom of pask. Forsothe if any man is bothe13 clene, and is13 not in the weye, and netheles maden1 not pask, thilke man schal be distried fro hise puples, for he offeride not sacrifice to the Lord in his tyme; he schal bere his syne. Also if a pilgrym and comelyng14 is anentis14 at the houre of pask, make he pask to the Lord, bi the cery-

1 Om. BDFH. m comandide BDFH.

1 Om. BDFH. m make thei 2 that is, in is. B Om. plures. F of that solemnitye is. E the whiche 1. 3 maden it 1. maden paske 4 that is. B Om. L. 5 summe 14ght. V in C. pr. m. vp is. 6 not for vnclenesse 7 to Aaron 1. 8 vpon manus soule 15. 9 bigilid 1. a the whiche 1. 10 aside, or abideth 1. that is 11 vpon a 1. 12 ethir is 15. f till to KQRTX. B Om. plures. H he is 16. i he made 16. k tyme sett or counenable 1. a comelyng BDFH.
Lord, after the ceremones and justifiyngis of it; the same heest shal be anentis 30u, as wel of the comlyng as of the 17 with yyne born. Therfor the day in the which the tabernacle is aerid, couerde it a clowd; fro euen forsothe vpon the tent 16 was as liknes of fier vnto the morwe. So it was doon contynul, bi the day couerde it a clowd, and bi the nyzt as liknes of 17 fier. And whanne the clowd was takun awey, that kepeth the tabernacle, thanne wenten forthe the sones of Yrael, and in the place where stood the clowd, there thei settten tentes. At the maundement of the Lord thei wenten forthe, and at the maundement of hym thei picchiden 18 the tabernacle. At the daies in the whiche stood the clowd vpon the tabernacle, thei dwelten in the same place. And if it felle that myche tyme it dwelte vpon it, the sones of Yrael veren 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 areredent 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 yede awey, thei scaterden the 22 tentes. Whether twayne 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 awey, thei meuden 23 the tentes. Bi the word of the Lord thei piisten tentes, and bi the word of hym thei wenten forthe; and thei were in the bisy waardes of the Lord, after the heest of hym, bi the hoon of Moyses.

mony and justifiyngis 18 therof; the same comauandement 19 schal be anentis 30u, as wel to a comlyng as to a man borun in the loond. Therfore in the dai in which the tabernacle was reisid, a clowde hilide it; sothely as the liones 20 of fier was on 21 the tente 22 fro euentid 23 til 24 the morewtid. Thus it was doon continuell, a clowde hilide it 25 bi dai, and as the licesse of fier bi nyzt. And whanne the clowde that hilide the 17 tabernacle was takun awei, thanne the sones of Israel yeden forth, and in the place where the clowde stood, there thei setiden tentes. At the comauandement 26 of the Lord thei yeden forth, and at his comauandement 27 thei setiden the tabernacle. In alle daies 28 in whiche the clowde stood on 29 the tabernacle, thei dwelliden in the same place. And if it bifelde that it 29 dwellide in 30 myche tyme on 31 the tabernacle, the sones of Israel veren in the watchis of the Lord, and thei yeden not forth, in hou many euer daies the clowde 20 was on 32 the tabernacle. At the comauandement b 33 of the Lord thei reisiden tentis, and at his comauandement 34 thei didden 35 doun. If the clowde was 34 fro euentid 35 til to 23 the morewtid, and anoon in the morewtid hadde left, thei yeden forth; and if aftir a dai and nyzt 36 th it 37 hadde go awey, thei scateriden, ether didden doun 38, tentis. Whether in two 39 monethis, ether p 40 in o 41 monethe, ether in lengere tyme, the clowde 3 hadde be on 3 the tabernacle, the sones of Israel dwelliden in the same place, and yeden not forth; but 42 anoon as it 37 hadde go awey, thei mowened tentis. Bi the word of the Lord thei setiden 23 tentis; and bi his word thei wenten forth; and thei were in the watchis of the Lord, bi his comauandement v, bi the hond 4 of Moyses.

n Om. bdefh. o fytschten bdefh.

17 the justifiyingis 18 heest is. o licesse o. P vpon 18. B Om. d. t tente, that is, tabernacle de. tente, ether tab. aks. s the euentid is. t vnto 18. til to elp. tt Om. 2p. u the tabernacle 18. v heeste 18. w heeste 18. x the daies 18. y vpon 18. z Om. s. a vpon 18. b heeste 18. c the tente is. d heeste 18. e didden hem a pr. m. 18. f was standing vpon the tabernacle s. g the euentid 18. h vnto 18. i left or gon thennus 18. k a nyzt 18. l the clowde i. m Om. l. n the tente is. o the tewe m. p whether w, is i. r vpon 18. s and pleses. t the clowde 18. u the tente 18. v her tente 18. w heeste 18. x hond or ordynanunce 18.
CAP. X.

1. The Lord spak to Moyses, seyng, 2. Mak to thee two beten out silueren trumpes, with the whiche thou mayst clepe togidere the multitude, whanne the tentis ben to be meued. And whanne thou sownest with thi trumpes, at al the folk shal be gederid `to thee\(^{3}\) at the dore of the tabernacle of the boond of pees. If onys thou sownest, shulen come to thee the princes and the heedis of the multitude of Israel; if forsothe lenger and stowndmeel trompynge sowne, the firste, that ben at the eest plage, shulen meue the tentis.

6. In the seconde forsothe sowynge and even 3ollynge of the trompe, shulen rere the tentys that dwellen at the sowth; and aftir this maner that other shulen doo, 3ollynge the trompes into weendynge forthe. Whanne forsothe the puple is to gederynyg togidire, shal be symple criyng of trompes, and not stowndmeel thei shulen zolle. The sones of Aaron preest\(^{3}\) shulen sowne with the trompes, and this shal be lawfull everlastynge in 3oure generacions. If 3e goon out to batayle fro 3oure loond ayzens the enemies that stryuen ayzens 30w, 3e shulen crye with 3ollynge trompes, and it shal be recordynge of 30w before the Lord 3oure God, that 3e ben delyuerid fro the hondes of 3oure enemies. And if eny tyme 3e shulen haue meetshipp, and feeste daies, and kalenders, 3e shulen synge with trompes vpon the brent sacrificys and the\(^{6}\) pesible sleyyn sacrificys, that thei ben to 30w into recordynge of 3oure God; Y the Lord 3oure God. The seconde zeer, the seconde moneth, the twintithe day of the moneth, the clowd reder\(^{3}\) vp fro the tabernacle of the boond of pees. And the sones of Irael ben goon forthe bi her

CAP. X.

And the Lord spak to Moises, and seide, 1. Make to thee twoi silueren\(^{3}\) trumpis betun\(^{2}\) out with hammeris, bi\(^{3}\) whiche thou maist clepe togidere the multitude, whanne the tentis shulen be moued. And whanne thow s shal sowne\(^{4}\) with trumpis, al the cum- peny shal be gederid to thee at the dore of the tabernacle of the boond of pees. If\(^{5}\) thou s sowne\(^{6}\) onys\(^{7}\), the princes and the heedis\(^{4}\) of the multitude of Israel shulen come to thee; but if a lengere\(^{6}\) and\(^{8}\) departid trumpyng\(^{b}\) shal sowne\(^{i}\), thei that ben at the eest coost shulen moe tentis\(^{k}\) first. Forsothe in the se-counde sowne and lijk\(^{1}\) noise of the trumpe thei that dwellen at the south; shulen reise tentis\(^{n}\); and bi this maner othere men shulen doo, whanne the trumpe shulen sowne in to goynge forth. Forsothe\(^{j}\) whanne the puple shal be gederid to gidere, symple\(^{6}\) crye of trumpe schal be, and tho\(^{x}\) shulen not sowne departyngli\(^{i}\). The s sones of Aaron preest\(^{e}\) shulen sowne\(^{3}\) with trumpis, and this shal be a lawful thing everlastynge in 3oure generacions. If 3e go shulen go out of 3oure lond to batel ayzens enemies\(^{d}\) that fryten ayzens 3ou, 3e shulen crye\(^{o}\) with trumpe sownyng\(^{e}\), and the bithenkyng of 3ou schal be bi for 3oure Lord God, that 3e be delyuered fro the hondis of 3oure enemies. If eny tyme 3e shulen haue a feeste, and halidayes, and kalendis\(^{i}\), 3e shulen synge in trumpe on\(^{w}\) brent sacrificys and pesible sacrificys, that tho be to 3ou in to remembyrng of 3oure God; Y am 3oure Lord God. In the se-counde aerre, in the seconde monethe, in the twintithe dai of the monethe, the cloude was reisid fro the tabernacle of boond of pees. And the sones of Irael 3eden forth bi her campenyes fro desect\(^{x}\).
companyes, fro the desert of Synay; and the clowd restide in the wildernes 13 of Pharan. And the first meneden tentes, after the heest of the Lord doon in the 14 hoon of Moyses, the sones of Juda bi her companyes, 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 Sur. In the lynage of Zabulon prince was Heliaab, 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 companyes in her ordre, whos prince was 19 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 Gadwas prynce 21 Helisaphat, the sone of Duel. And wenten forthe the Caathithes, berynge the seyntuarie; as longe the tabernacle was bore, to the tyme that thei camen to the re- 22 rynge place. And the sones of Effraym meuened tentis, by her companyes, in 23 of Amyud. In the lynage forsothe of the sones of Manasse prynce was Gamaliel, 24 the sone of Phadassur. And 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 26 Ezzer, 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 Neptalym prince was Ahiroa, the sone of Henan. 28 These ben the tentes and the govyngis forthe of the sones of Yrael, bi her companyes, whanne thei wenten out. And Moyses seide to Heliaab, the sone of Raguel Madianyte, his cosyn, We goon forthe to the place that the Lord is to 3yyng to vs; com with vs, that we of Synay; and the cloude restide in the wildernes of Faran. And the sones of 13 Juda bi her cumpanyes, of whiche the prince was Naason, the sone of Amynadab, moneden first tentis, bi the Lordis 14 comandement, in the hond of Moyses. In the lynage of the sones of Ysacar the prince was Nathanael, the sone of Sur. In the lynage of Sabulon the 16 prince was Heliaab, the sone of Helon. And the tabernacle was takun' down, which 17 the sones of Gerson and of Merary baren, and 'yden out. And the sones of Ruben 18 yden forth bi her cumpanyes 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 Surysadday. Sotheli in 20 the lynage of Gad the prince was Helisaphath, the sone of Duel. And the sones 21 of Caath yden forth, and baren the seyntuarie; so longe the tabernacle was borun, till thei camen to the place of reisyng. 22 Also the sones of Effraym, bi her cumpanyes, moneden tentis, in whos oost the prince was Elisama, the sone of Amyud. Forsothe in the lynage of the 23 sones of Manasses the prince was Gamaeliel, the sone of Phadussur. And in the 24 lynage of Beniamyn the dük was Abidan, the sone of Gedeon. The sones of Dan, 25 bi her cumpanyes, yden forth the laste of alle tentis, in whos oost the prince was Aizer, the sone of Amysaddai. Sotheli in the lynage of the sones of Aser the prince was Phegiel, the sone of Ochran. And in the lynage of the sones of Neptaly the prince was Haira, the sone of Henan. These ben the castels, and the 28 goinges forth of the sones of Israel, bi her cumpanyes, whanne thei yden out. And 29 Moyses seide to Heliaab, the sone of Raguel, of Madian, his alie 'ethir fadir of his wijf', We goon forth to the place which we Lord schal 3yue to vs; come

* Om. DfH.  † Om. a.

7 her tentis 18.  2 heest 18.  a maad or ordeyned s.  b bi 18.  c doon KS.  d that 18.  e thei yden forth 19.  f thei baren 18.  g restenge s.  h her tentis 18.  i the tentis 18.  k tentis 18.  l goyng a.

In Ebrue it is thus; and thei restide the tabernacle til to the conyng of lem.

In Ebrue it is thus; the baner of the oost of Dan cam, and gaderothe to alle castale eithe castis.
doon good to thee, for the Lord good thingis hath bihoot to Israel. To whom he anwerde, I schal not goo with thee, but I schal turne azen into my loond, in the which Y am bore. And he, Wole thow not, he seith, vs forsaenk; thow forsothe hast knowe in what places bi deseert we oen to sette tentis, and thow shalt be oure leder; and whanne thow comyst with vs, what thing best were of the richessis that the Lord is to yruynge to vs, we shulen yuyue to thee. Thanne thei wenten forth fro the mount of the Lord, weie of thre daieis; and the arke of the boond of pees of the Lord wente before hem, bi three daieis, puruelynghe the place of the tentis. And the cloud of the Lord was vpon hem bi the day, whanne thei shulden goon. And whanne the arke shulde be arered, Moyses seide, Aryse, Lord, and be scateryd thin enemies, and fleschis thei fro thi face that haten thee; whanne forsothe it was sette down, he seide, Torn azen, Lord, to the multitude of the oost of Yrael.

CAP. XI.

1 Ther amonge the puple, as of men sorwynghe for the trauel azen the Lord; the whiche whanne he hadde herde, he was wrooth; and the fier of the Lord, tend into hem, deowrude the latter part of the tentis. And whanne the puple hadde cryede to Moyses, Moyses preiede to the Lord, and the fier is sowpyd vp. And he eliped the name of that place Tendynge, forthi that the fier of the Lord was tende azen hem. The comoun forsothe of eithir kynde that hadde steyd vp with hem, bret with desir of flesh, sitiynge and wepynghe, ioynde to hem togerther the sones of Yrael, and seith, Who shal yuyue to vs to eete flesh? We recorden of the fisches thou with vs, that we do wel to thee, for the Lord bihijte goode thingis to Israel. To whom he anwerde, Y shal not goo with thee, but Y shal turne azen in to my lond, in which Y was borun. And Moises seide, Nyle thon forsake vs, for thou knowist in whiche places we oen to sette tentis, and thou schalt be oure ledere; and whanne thou schalt come with vs, what euer thing schal be the best of the richessis whiche the Lord schal yuyue to vs, we schulen yuyue to thee. And there33 for thei yeden forth fro the hil of the Lord the weie of thre daieis; and the arke of boond of pees of the Lord yede bifor hem, bi thre daieis, and puruye the place of tentis. And the cloud of the Lord was on hem bi day, whanne thei yeden. And whanne the arke was reisid, Moises seide, Ryse thou, Lord, and thin enemies be scaterid, and thei that haten thee, fle fro thi face; forsothe whanne the arke was put down, he seide, Lord, turne azen to the multitude of the oost of Israel.

CAP. XI.

Yn the meene tyne the grutchynge of the puple, as of men sorwynghe for traul, roos azen the Lord. And whanne Moises hadde herd this thing, he was wrooth; and the fier of the Lord was knydelid on hem, and deowrude the laste part of the tentis. And whanne the puple hadde cried to Moises, Moyses preiede to the Lord, and the fier was quenchid. And he eliped the name of that place Brennyng, for the fier of the Lord was knydelid azen hem. And the comyn puple of malis and femalis, that hadde stied with hem, bret with desire of fisches, and sat, and wepte with the sones of Israel ioyned togerther to hem, and seide, Who schal yuyue to vs fisches to etc? We thenke on the

\[ \text{nered BBEIIH.} \quad \text{Om. A.} \]

\[ \text{or constant: laste melis. s. marg.} \]

\[ \text{This word of fisches is not in Ebreu, neither in bokis amened, for thei desirid fisches and fisches and other thingis; as it is said with yune.} \]

\[ \text{Lrre here. co ax.} \]

\[ \text{om. irqxt. x. s. that is. t the boond n. u om. k. v the thre is. w her tentis is.} \]

\[ \text{vp. 1. vpon or over s. y yeden forth t. z sett is. b Moyses. b om. 1. c fier or wrath s.} \]

\[ \text{d vpon is. e if deowrude is. f her is. s Moises is. h men and wymmen is. i stied vp is. k the} \]

\[ \text{desire c. l fisches is. m thei satten is. n with s. o om. 10s.} \]

\[ \text{p fishes is. q vpon is.} \]

\[ 3 E 2 \]
that we eten in Egipte gladly; into mynde come to vs the goordis, and the pepyonis, and the lecke, and the vniowns, and the garlekes; oure soule is drye; noon othir thing byholden our eye but man-7na. Manna the feres was as the seed of cori-7 aundre, of the colour of bdelli. And the puple wenten abowt, gederyngge it, and breke in a gryndston, or powned in a morter, seethinge in a pot, and makynge of it litil thinne kakis of sanour, as of oylid breed. And whanne the dew descended the nyxt vpon the tentes, descendide togerid and manna. Thanne Moyses herde the puple wepyng bi meynes, and echo bi the dores of his tent; and the woodnes of the Lord was ful wrooth, but and to Moyses it was seen a thing vsufrable. 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 puple vpon me? whether Y haue conceived 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 flesh that Y hyue to so myche a multitude? Thei wpepen before me, seiyng, 3if to vs flesh, that we eten; Y may not alone susteyne al this puple, for it is greuens to me. If othir weies it is seen to thee, Y preye that thou see me, and Y fynde grace in thin eyen, that with so myche yuel that Y be not tourmentide. And the Lord seide to Moyses, Geder to me seueni men of the aldren of Yrael, the whiche thou hast knowen, that thei ben oole of the puple, fischis which we eten in Egipt freli; goordis, and molouns, and lekis, and oynions, and garlekis come in to mynde to vs; oure soule is drie; oure iyen by-6 holden noon other thing no butt manna. Forsothe manna was as the seed of cori-7 aundre, of the colour of bdellyum, which is whijt and bright as cristal. And the puple zede aboute, and gaderide it, and brak with a queerne stoon, ether pownede in a morter, and sethede in a pot; and made thereof little cakis of the sanour, as of breed maad with oile. And whanne dew cam doun in the niht on the tentis, also manna cam doun togidere. Therfor Moises herde the puple wepyng bi meynes, and alle bi hem stil bi the doris of her tentis; and the woodnes of the Lord was wrooth greetil, but also the thing was seyn vsufrable to Moises. And he seide to the Lord, Whi hast thou tourmentid thi seruaunt? whi fynde Y not grace bifor thee? and whi hast thou put on me the burthen of al this puple? who thir Y conseuyede al this multitude, ethir gendride it, that thou seie to me, Bere thou hem in thi bosum as a nurise is wont to bere a litil yong child, and bere thou in to the lond for which thou hast swore to the faders of hem. wherof bi vpon me, and seyn, 3yue thou fleschis to vs that we ete; I may not alone siffre al this puple, for it is greuens to me. If in other maner it seemeth to thee, Y biseche that thou sle me, and that Y fynde grace in thin izen, that Y be not punyschid bi so grette yuelis. And the Lord seide to Moises, Gadere thou to me seueni men.
and maystris; and thow shalt lede hem to the dore of the tabernacle of the boond of pees, and thow shalt make there to 17 stoonde with thee, that Y descend, and speake to thee; and Y shall take awey of thi spiryte, and 3yue to hem, that thei susteynen with thee the birtren of the 18 puple, and not thou alone be greued. To the puple forsothe thow shalt seye, Be 3e halowid, to morwe 3e shulen eete flesh; Y forsothe hauke herde 30w to seye, Who shal 3yue to vs metis of flesh? wel it was to vs in Egit; that the Lord yuwe to 19 30w flesh, and eete not o day, ne two, 3e fyue, or tenne, 3e twenti forsothe, 20 but vs the moneth of days, to the tyme that it come out bi 3oure noose thrillis, and be turnydyd into fomyenge; forthi that 3e han putte abak the Lord, the which is in the myddil of 30w, and han wepte before hym, seiynge, Whi weant we out 21 of Egipt? And Moyses seith to the Lord, Six hundred thousandes of foot men ben of this puple, and thou seyst, Y shal 3yue to hem etynge of flesh an hool moneth. Whether a multitude of oxen and of sheep shal be slayn, that it may suffice to mete, or alle the fisshes of the see shulen be gedryd in oon, that thei 22 fulfyllen hem? To whom answere the Lord, Whether the hoon of the Lord be vnmyyet? now now thou shalt se, whether 24 my word in dede be fulfillus. Thanne Moyses came, and tooldie 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 cloud, and spak to hym, takynge of the spiryt that was in Moyses, and 3yuyng to the seuenti men; and whanne the spiryte hadde restid in hem, thei profecyden, ne more of the1 elde men of Israel, whiche2 thou knowist, that thei ben the elde3 men4 and maistris of the puple; and thou shalt lede hem to the dore of the tabernacle of boond of pees, and thou shalt mak5 to stonde there with thee, that Y come doun, and 17 speke to8 thee; and Y shal take awey of thi spirity, and Y shal 3yue to hem, that thei susteynen with thee the birtren of the 18 puple, and not thou alone be greuyd. And thou shalt seie to the puple, Be 3e halowid; to morwe 3e shulen ete fleischis; for Y herde 3ou seie, Whi shal 3yue tox vs7 the2 metis ofb fleischis? it was wel to vs in Egit; that the Lord yuwe 'fleischis to 3on4, and3 that3 3e ets 305 o dai, ethir 3tweyne, ethir fyue, ethir ten, sothei nether twenti6, but 'til to7 a monethe of daies, til itk go out bi 3oure nosethiris, and turne in to wlatyng; forl 3e han put awei the Lord, whichm is in the myddis of 3ou, and 3e wepten bifor hym, anda seiden, Whi jeden we out of Egipt? And Moises seide21 to the Lord, Six hundred thousande of foot men ben of this puple, and thou seyst, Y shal 3yue to8 hem 'mete of9 fleischis an hool monethe. Whether the multitude22 of scheep and of oxun shal1 be slayn, that it may suffice to mete, ethir4 alle the fisichis of the see schulen be gaderid to gider, that the file hem? To whom the23 Lord answeride, Whether the hond of the Lord is vnmy3iti? ri3 now thou shalt se, wher5 my word schal be fillid6 in werk. Therfor Moises cam, and tellde7 to7 the24 puple the wordis of the Lord; and he gaderide seuenti men7 of the eldere8 of Is-rael, whiche9 he made stonde aboute the tabernacle. And the Lord cam doun bi25 a cloud, and spak to Moises, and took9 a waye of the spirit that was in Moises, and 3af10 to9 the seuenti men; and whanne

1 Om. e. f or e. 2 Om. s. b thyrlys e. 4 that n.
the spirit hadde restid in hem, thei profesieden, and ceaseid not afterward. For sothe twei men dwelliden stille in the tentis, of whiche men oon was cepid Hel-dad, and the tothir Medad, on where the spirit restide; for also thei weren discryued, and thei wenten not out to the tabernacle. And whanne thei prophecieden in the tentis, renned a child, and toolde to Moyses, seynge, Hel-dad and Medad prophecien in the tentis. Anoon Josue, the sone of Nun, the ser-uant of Moyses, and chosun of many, seith, My lord, Moyses, defend hem. And he, What, he seith, enuyest thow for me? who sayeth that the puple propesie, and God 3yue to hem his spiryt? And Moyses is turnede azen, and the more thur3 birthe of Yrael into the tentes. A wynde forsothe goyng out fro the Lord, brounte caus3 curlewis over seer fro the Lord, and he lafte into the tentis, bi the weye, as myche as o day myyte he maad redy, on ech side of the tentis bi enyroun; and thei flowen in the eyre two cubitis on heyst upon the erthe. Thanne the puple arisesyne al that day and ny3t, and that other day, gederide a multitude of curlewis; the which made redi ten chorys; a chere is a mesure of threti busschels; and drienden hem bi enyroun of the tentes. 3it fleisch 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 greet venvaunce. And that place is cepid The sepulcris of couetynge; there forsothe thei byrieden the puple that desyride fleisch. And thei goon out fro The sepulcras of Lust, camen into Asseroth, and dwelten there.

This is not in Ebrue, but
CAP. XII.

1 And Mary spak and Aaron a\textsuperscript{a}gens Moyses, for the Ethiopis his wif\textsuperscript{b}f, and seiden, for his wif\textsuperscript{b}f a womman of Ethiopie, and 2 seiden\textsuperscript{c}, Whethir God spak\textsuperscript{d}e oneli by Moises? whether he spak not also to vs in lijk maner? And whanne the Lord hadde herd this, he was Wrooth very greate; for Moyses\textsuperscript{e} was the myldest man, ouer alle men that dwelliden in erthe. And anoon\textsuperscript{f} the Lord spak to Moises and to Aaron and to Marye, Go\textsuperscript{g} out 3e thre alone to the tabernacle of boond of pees. And whanne thei weren comyn yne, the Lord descendide in a pilere\textsuperscript{h}k a clowde, and stood in the entre of the tabernacle, clepynge Aaron, and Marye; the which 6 whanne weren\textsuperscript{i} goon, seide to hem, Here 3e my wordes; if eny were amonge 30w the prophete of the Lord, in visioun y sham apere to hym, other bi sweuen I shal 7 speke to hym. And he\textsuperscript{j} seith, And not sichon my seruanunt Moyses, that in al 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 dremen 3e not 9 to bache to my seruanunt Moyses? And 10 wrooth a\textsuperscript{a}gens hem, wente a\textsuperscript{a}wei. The clowde forsothe wente awey, that was vpon the tabernacle, and loo! Marye aperide shynynge with lepre as snowe. And whanne Aaron hadde beholden hir, and 11 sawz hir thurly hildid with lepre, seith to Moyses, My lord, Y preye, ne sett thow not\textsuperscript{k} to vs this synne, that folily we han 12 doon, ne this be maad as deed, and as deed with yonne wombe that is throwun out fro the wombe of his moded; loo! now the myddil of her flesh is deuowrid with lepre. And Moyses cryed to the Lord, seiyng, Lord, I preye, heel hir. 14 To whom answeerde the Lord, If the fa-

\textsuperscript{a} In Ethoe it is, sodeynly. \textit{Lire here.} \textit{Greg.}

\textsuperscript{b} v\textsuperscript{i} thei weren \textit{e pr. m.} \textsuperscript{c} Om. \textsuperscript{d} in BDEFH.
der of hir hadde spitte into hir face, whether shulde she not namelich be seuen
days with reednes be vnderhillid? Be she
seuered seuen days out of the tentis, and
afterward she shal be ajenclepid. And so
Mari is putte out of the tentis seuen
days: and the puple is not meued fro
that place, to the tyme that Marye is
ajenclepid.

CAP. XIII.

1 And the puple wente forthe fro Asse-
roth, pijte the tentes in the desert of
Pharan. And there the Lord spak to
Moyses, seiyng, Send men that biholde
the loond of Chanaan, that I am to 3yn-
yuge the sones of Yrael, eche of eche
lynagis, of the princes. And Moyses
dide that the Lord hadde commaundid, fro
the desert of Pharan seendynge men
princes, of whom thes ben the names.
Of the lynage of Ruben, Semyma, the
sone of Zeccur. Of the lynage of Sy-
mon, Saphat, the sone of Hury. Of the
lynage of Juda, Caleb, the sone of Je-
phone. Of the lynage of Ysachar, Agal,
the sone of Joseph. Of the lynage of
Effraym, Osee, the sone of Nun. Of the
lynage of Beniamyn, Phalti, the sone of
Raphu. Of the lynage of Zabulon, Gedi-
hel, the sone of Sody. Of the lynage of
Joseph, Gaddi, of the septre of Manasses,
the sone of Susy. Of the lynage of Dan,
Ammihel, the sone of Gemalli. Of the
lynage of Aser, Sur, the sone of Mychael.
Of the lynage of Neptalym, Nabdi, the
sone of Naphi. Of the lynage of Gad,
Guhel, the sone of Machi. Thes ben the
names of the men, the whiche Moyses
sent to biholde the loond of Chanaan;
and he clepide Osee, the sone of Nun,
Josue. Thanne Moyses sente hem to bi-
holde the loond of Chanaan, and seyde
to hem, Styte 3e vp bi the sowth plage;
to hir face, where sche ouste not to be
filid with scheme, nameli in seuen
daines? Therfor be sche departid out of
the tentis bi seuen daies, and afterward sche
schal be clepid a3en. And so Marie was
excludid out of the tentis bi seuen daies;
and the puple was not mowde fro that
place, til Marie was clepid a3en.

CAP. XIII.

And the puple yede forth fro Asseroth,1
whanne the tentis weren set in the* des-
seert of Pharan. And b there the Lord 2
spak to Moyses, and seide, Sende thou men
that schulen biholde the lord of Canaan,
which c Y schal 3yne to the sones of Israel,
of ech lynage d o e man of the princes.
Moyses dide that the Lord commaundid e
ide f, and sente f fro the desert of Pharan
princes, men of whiche g these ben the
names. Of the lynage of Ruben, Semyma, h
the sone of Zectur. Of the lynage of Sy-
mon, Saphat, the sone of Hury. Of the
lynage of Juda, Caleb, the sone of Je-
phone. Of the lynage of Ysachar, Igil, h
the sone of Joseph. Of the lynage of Ef-
fraym, Osee, the sone of Nun. Of the
lynage of Beniamyn, Phalti, the sone of
Raphu. Of the lynage of Zabulon, Ge-
diel, the sone of Sodi. Of the lynage of
Joseph, of the gouernaunce h of Manasses,
Gaddi, the sone of Susy. Of the lynage i
of Dan, Amyel, the sone of Gemalli. Of j
the lynage of Aser, Sur, the sone of My-
chael. Of the lynage of Neptalym, Nabdi, k
the sone of Naphi. Of the lynage of Gad, l
Guel, the sone of Machi. These ben the m
names of men, which n Moises sente to bi-
holde the lord of Canaan; and hem o
clepide Osee, the sone of Nun, Josue.
Therfor Moises sente hem to biholde the lord
of Canaan, and seide p to hem, 'Stie q bi the
south coost; and whanne 3e comen to the

\* onilch d. \^ ben biholde BE sec. m. FH.

a fullifid 18. b Om. s. c put 18. d Om. KệtY. e Om. s. f the which 1. g lynage sende 1. Lynage
sende thou 8. h o s. i he sente 18. k the whiche 1. l generation a pr. m. cep tre sec. m. cep tre or
gouvernaunce 18. m Om. s. n he seide 18. o Go 3e vp 1. p Stie 3e vp s.
and whanne 3e come into\(^4\) the hillis, beholde 3e the loond, what it is; and the pulp that is dweller of it, whether it be stronge, or feble, fewe in noumbrace, or many; that loond, good, or yuel; what maner citees, wallid, or with outen wallis; the erthe, fat, or bareyn, wodi, or with outen trees. Be 3e comfortyd, and brynyge 3e to vs of the fruytis of that loond. It was forsothe tyme, whanne now the before rijp grapes myyte be eete. And whanne thei steyden vp, thei ensrichiden the loond, fro the deseert of Syn vnto Rohob, hem entrynyng Emath. And thei steyden vp to the south, and camen into Ebron, where were Achyman, and Sisay, and Tholmey, the sonne of Enah, forsothe Ebron seuen 3eris before Thanynyn, the eyeete of Egypte, is maad. And thei gyngye into the rennyng watre of the clustre, kyttidens\(^7\) a wyn with his grape, the which two men beeren in a staf; of the powmgarnttis forsothe, and of the figis of that place thei token, the which is clepid Neheselen, that is, the rennyng watre of the clustre, forthi that the children of Yrael brouyt then a 26 clustre. And the splieris of the loond turneden\(^8\) affter fourti days, al the regioun goon about, thei camen to Moyses, and to\(^9\) Aaron, and to al the companye of the sones of Yrael, into deseert of Pharain that is in Cades. And thei spaken to hem, and to al the multytude thei shewiden the fruytis of the loond. And thei telden, seiyng, We camen to the loond, to the which 3e seten vs, the whiche forsothe foldeth mylyk and hony, as of thes fruytis it may be knowe; but moost stronge dwellers it hath, and greet citees, and wallid; the lynage of Enachym we han seen there; Ainaelech dwellith in the hillis, biholde 3e the loond, what maner loond it is; and biholde 3e the pulp which is the dwellere\(^9\) therof, whether it is strong, ethir feble, 'whether thei ben\(^1\) fewe in noumbrace, ether manye; whether that loond is good, ethir yuel; what maner citees ben\(^1\), wallid, ether without wallis; whether the 21 loond is fat, ethir bareyn, 'whether it is\(^1\) ful of woodis, ethir without trees. Be 3e comfortyd, and 'brynyge 3e\(^2\) to vs of the fruytis of that loond. Sothel the tyme was, whanne grapis first ripe myyten be ethan thanne\(^w\). And whanne thei hadden stiedy, thei aspiyden the loond, fro the deseert of Syn 'til to Rohob, as men\(^3\) entrynyth\(^4\) to Emath. And thei steyden\(^5\) to 23 the south\(^c\), and camen\(^d\) in to Ebron\(^f\), where Achyman, and Sisai, and Tholmey, the sones of Enach, weren; for Hebron was maad bi\(^6\) seuen 3eer bifo Thammynnys, the citee of Egypt. And thei saken\(^7\) to 24 the stronde of clustre, and kyttiden\(^g\) don a sioun with his grape\(^h\), which thei men baren in\(^1\) a barre\(^k\); also thei token of punygarndis, and of the figis of that place which\(^1\) is clepid Neheselen\(^i\), that is, the 25 stronde of grape\(^m\), for the sones of Israel baren a clustre fro themmyn. And the 26 aspiyris\(^n\) of the loond, whanne thei hadden cumpassad al the cuntrey, after fourti daies camen\(^o\) to Moises and Aaron, and to al the 27 cumpanye of the sones of Israel, in to the deseert of Pharain which\(^p\) is in Cades. And 'the aspiyris\(^q\) spaken to hem, and schewiden\(^r\) the fruytis of the loond to al the multytude, and telden\(^s\), and seiden, We camen\(^t\) to the loond, to which thou sentest vs, which\(^u\) loond treuli foldith with\(^v\) mylyk and hony\(^w\), as it may be known bi these fruytis; but it hath strongest\(^x\) inhabitaris\(^s\), and grete citees, and wallid; we sien there the kynrede of Amachyn\(^z\);
sowth; Etheus, and Jebuz, and Amor-

reus in the mounteys; Chananeus for-
sothe dwellith beside the sea, and about
31 the floodis of Jordan. Amonge thes thingis
Caleph swagynge the gruchynge of the
puple, that spongge azen Moyse, seith,
Stie we vp, and weeld we this† loond, for
32 we mowen gete it. Other forsothe that
weren with hym, seiden, Nay, to this
puple we ben² not mytli to styce vp, for
33 strenger than we he is. And thei mys-
seiden of the loond that thei bihelden,
anism the sones of Yrael, seynge, The
loond that we have passid decency with his
dweller; the puple the which we han
34 biholde is of huge stature; there we seyen
thingis passynge the course of kynde, of
the sones of Enach, of the kynde of ge-
nantis, to whiche comparysound as lo-
custis we weren seen.

CAP. XIV.

1 Therfore reynge crye al the puple,
2 wepte that ny3t, and gruchiden azen
Moyse and Aaron, that is alle the sones
3 of Yrael, seynge, Wolde God we weren
deed in Egipte, and not in this wast
lenderes; wolde God we persishen, and
that the Lord lede vs not into this loond, lest
we fallen bi sword, and wyues and oure
free children ben lad caytyneye³; whethir
were we it not better to turne a3en into E-
gipte? And thei seiden oon to that othere,
Ordeyn we to vs a duke, and turne we
5 a3en into Egipte. The which thing herd,
Moyse and Aaron fallen rede 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 spaken,
Amalech dwellith⁴ in the south; Ethei, and 30
Jebusei, and Amorey dwellen in the hilli
placis; forsothe Cananey dwellith ⁵ bisidis
the see, and bisidis the floodis of Jordan.
Among thes thingis⁶ Caleph peeside the 31
gruchynge of the puple, that was maad
azen Moyses, and seide, 'Stie we', and
welde we the lond, for we moun gete it.
Forsothe⁷ other asperis, that weren with 32
hym, seiden, We moun not stieè to this
puple, for it is strongere than we. And 33
thei deprauyden⁸ the lond which thei had-
den biholde, anentis⁹ the sones of Israel,
and seiden, The lond which¹⁰ we cumpas-
ssiden decency with; the puple which¹¹ we
bihelden is of large stature; there we syen
sume wondris azen kynde, 34
of the sones of Enach, of the kynde of ge-
nantis, to whiche¹² we weren comparysound¹³,
and weren seien as locustisº.

CAP. XIV.

Therfor al the cumpeny cryede, and
1 wepte in that ny3t, and alle thea sones of 2
Israel gruchiden azen Moises and Aaron,
and seiden, We wolde that we hadden
be deed in Egipt, and not in this wast
wildernes; we wolde that we per-
richen¹⁴, and c that the Lord lede vs not
in to this lond¹⁵, lest we fallen¹⁶ bi sword,
and oure wyues and fre¹ children ben led¹
prisoneris; whether it is not betere¹⁷ to
turne azen in to Egipt? And thei seiden oon to
another, Ordeyne we a duyk⁸ to vs,
and turne we a3en in to Egipt. And 4
whanne this⁹ was herd, Moises and Aar-
on felden₂ lowe to² erthe³, bifor al the
multitude of the sones of Israel. And 5
sotheli Josue, the sone of Nun, and Caleph,
the sone of Jephone, whiche⁶ also cump-
passiden the lond, torenten her clothis,
and spaken⁷ to⁸ al the multitude of the 7

† In Ebreu it is, ether that we weren deed in this wildi-
ernes ñ.
The loond that we han enuyrownde is ful good: if the Lord were mercyfull, he shal lede vs into it, and take the loonde flowynge mylk and hony. Wole 3e not be rebel azen 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 3e not drede. And whanne al the maultitude cryede, and with stonys wolden throwe hem down, the glorye of the Lord aperide upon the roof of the boond of 11 pees, seynge alle the sones of Yrael. And the Lord seide to Moyses, How longe shal this puple babiche 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 pestillence, and waast; the forsothe Y shal make a prince vpon a greet folk of kynde, and a 13 strenger than this is. And Moyses seide vnto the Lord, That the Egipcyns heren, of whos myddil thow hast ladde out this 14 puple, and the dwellers of this loond, the whiche han herde, for thow, Lord, in this puple be, and with face to face thow be seen, and thio clowde defende hem, and in a pyler of a clowde thow goo before hem bi day, and in a pyler of fier bi nyht, 15 that thow slee so myche a maultitude as 0 16 man, and seyn, thow mystist not brynyge yn this puple in the loond for the whiche he swore, and therfor he slewe hem in 17 wildernes. Thanne the strengthe of the Lord be magnyfied, as thow hast sworne, 18 seynge, the Lord pacient, and of mychei mercy, doyngaye aweye wickednesse and hidows trespassis, and no man gittles forsakynge, the which visitist the synnes of fadres into sones into the thridde and the 19 fyrthe generacion. Forsyne, Y preye, the synne of this thi puple, after the greetnes of thi mercy, as thow were merciable sones of Israel. The loond whichi we compassid is ful good: if the Lord is mer-s ciful to vs, he shal lede vs in to it, and schal3 yuwe 'to vs' the lord flowynge with mylk and hony. Nyle 3e be rebel azen the Lord, nether drede 3e the puple of this loond, for we moun deuoure hem so as breed; al her help passide awei fro hem, the Lord is with vs, nyle 3e drede. And 10 whanne al the maultitude cryede, and wolde oppresse hem with stonys, the glorie of the Lord aperide upon the root of the 10 boond of pees, while alle the sones of Israel sien. And the Lord seide to Moises, Hou 11 long schal this puple babiche me? Hou longe shulen thei not blyue to me in alle 'signes, whiche4 Y han do bifor hem? Therfor Y schal Smyte hem with pestil-lence, and Y schal waste5 hem; forsothe Y schal make6 thei prince on7 a greet folk, and strongere than is this. And 10 Moises seide to the Lord, Egipcians8 'here not', fro whos myddil thou leddist out this puple, and the dwellers of this loond, 14 which9 herden10 that thou, Lord, art in this puple, and art seyn2 face to face, and that11 the clowde defendith hem, and that thou giust before hem in a3 pilere of clounde4 bi dai, and in a pilere of fier bi nyht, that15 thou hast slayu so greet a maultitude as 0 man, and seie theii, He myste not brynyge 16 this puple in to the loond for whiche he swoor5, therfor he killide hem in wildirnesse; therfor the strengthe of the Lord17 be magnifida, as thou hast swoer1. And Moises seide, Lord pacient, and of mychei mercy, doyngaye awei wickednesse and trespassis, and leuyngek no man vignlifi, which visitist the synnes of fadris in to sones in to the thridde and fourthi generacioyn, Y biseche18, forsyue thou the synne 19 of this thi puple, after the greetnesse of thi merci, as thou were merciful to men19 go-

w saith e. x mychei e. y Om. f.

1 that is. 2 if of good A pr. m. 3 for s. h he shal is. 1 Om. i. a. vs is 18. k Om. ii. a. plures. 1 hath passide 18. m have oppressid 18. n vpon 18. o Om. p. vther mynde me of me yokax. or mynde me s. q the signes whichi a. pr. m. the wondris that is. 1 Om. p. i. a. plures. 1 sothily is. 1 the. w vpon 18. y gretere i. w the men of Egypt 18. 1 Om. 18. y the whiche 18. z han herd 18. a. seyn of hem s. b Om. c. e the 18. d a clounde 18.

+ and Y schal waste f. thes God did not this, netheles he seide sol, for he spak bi the ynde dis- seynge of hem, as if he seide, they dis- serveden, that Y schilde do this to hem. Live here. 2f. gmg.

A. b make the prince etc. this is vnunftoudyn in a condicioyn, Live here. c

za.
to hem goynge out fro Egipte into this 
place. And the Lord seide, Y haue for-
ye 23 yue to hem, after thi word. Y lyue;
and fulfild shal be the glorye of the 
23 Lord, in al the\textsuperscript{27} loond; netheles\textsuperscript{a} 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 sithis, ne han obeshid to my voys,
shulen not seen the loond for the which
Y haue swore to the fadris of hem, ne
eny of hem that han\textsuperscript{b} bachytide to me,
shal se it. My seruant Caleph, that ful
of another spyrty hath folwied 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 Chamnne dwellen
in the valeys, to morwe 'meue \textsuperscript{30} the
tentis, and 3e shulen torne \textsuperscript{31} in wil-
dirnes, bi the weie of the rede see. And
the Lord spak to Moyse and Aaron,
seiynge, How longe this moost shrewid
multitude gruchthy \textsuperscript{33} asens me? The
pleyntes of the sons of Yrael Y haue
herde. Sey thanne to hem, Y lyue, seith
the Lord; as 3e han spokun, herynge me,
so Y shal do to 30w; in this wildernes
shulen ligge \textsuperscript{34} your careyns. Jee alle that
ben nounbrid, fro twenti \textsuperscript{35} eer and aboue,
and han gruchhod \textsuperscript{36} asens me, 3e shulen
not goon into the loond, vpon the which
Y haue eryde myn hoond, that Y make
30w to dwelle, out take Caleph, the son
of Jephone, and Josue, the son of Nun.
30 your little children forsothe, of which 3e
han scyde, that thei shulen be to preye
to the enemies, Y shal lede yu, that thei
seen the loond, the which displesid to
\textsuperscript{35} 3e journes. \textsuperscript{32} joure forsothe careyn\textsuperscript{b} shal ligge
in wildernes; \textsuperscript{33} joure sones shulen be va-
gant\textsuperscript{b} in descert fourti \textsuperscript{30} eer,\textsuperscript{b}
and thei shulen bere \textsuperscript{29} joure fornycioun, to the

\textsuperscript{27} Om. E. \textsuperscript{a} netheles E. \textsuperscript{b} hath bref. \textsuperscript{30} shal meue E pr.m. \textsuperscript{c} careyns E. \textsuperscript{d} venaunt A.

\textsuperscript{1} Vnto 18. \textsuperscript{2} and as sothly s marg. \textsuperscript{3} fulfild 18. \textsuperscript{4} the men 18. \textsuperscript{5} han seen 18. \textsuperscript{6} mageste or my
\textsuperscript{7} grete wonderful dyounge s. \textsuperscript{t} tokensess 1. tokens s. \textsuperscript{8} the whiche t. \textsuperscript{9} han temptid 18. \textsuperscript{a} of trew
\textsuperscript{b} bilewe s marg. \textsuperscript{i} that is. \textsuperscript{3} remoue 18. \textsuperscript{3} 3e your 18. \textsuperscript{3} as the wildernes s pr.m. \textsuperscript{b} gruchhode
\textsuperscript{p} pleynit s. \textsuperscript{r} gruchhlingi s marg. \textsuperscript{d} careyns or deel bodiess s. \textsuperscript{e} han gruchhed 18. \textsuperscript{f} vpon 18. \textsuperscript{g} haue
\textsuperscript{1} reisid 18. \textsuperscript{b} dwelle thare 18. \textsuperscript{i} in thidir 18. \textsuperscript{k} Om. t. \textsuperscript{1} that is. \textsuperscript{m} to jou 18. \textsuperscript{n} sothly 18.
\textsuperscript{o} Om. 110 sec. wh. Lys. \textsuperscript{p} and vnestable s marg. \textsuperscript{q} her 18. \textsuperscript{r} Om. 18.
tyme that the carewyns of your faders be wasted in deseert, after the number of fourti days, in the whiche ye han bi-
holdun the loond; a yer for a day shal be in noumbrid, and fourti yer ye shulen resseyue your wickidnesses, and ye
shulen knowe my vniaunce. For as I haue spoke, so shal do to al this wertse multitude, that roos togidere ayns me; it shal faile, and schal die in this wildernes. Therfor alle the men whyche Moyses hadde sent to see the lord, and whiche turniden ayns, and maden al the multitude to grutche ayns hym, and deprauen the lord, that it was yuel, weren deed, and smytyn in the sijt of the Lord. Sotheli Josue, the sone of Nun, and Caleb, the sone of Je-
phone, lyuened, of alle that wenten to beholde the loond. And Moyses spake alle the wordes to alle the sones of Yrael, and the puple weilde ful myche. And, lo! eerly firste aryngynge, 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, for we han synned. To whom Moyses, Whi, he seith, ouerpassen ye the word of the Lord, the which thing shal not falle to 3ow into good spede? Wole ye not stye vp, forsothe God is not with 3ow, lest ye fallen before your enemies. Amalechites and Chanane ben before 3ow, bi whos sword ye shulen falle, for thi that ye wolden not assent to the Lord, ye shal be with 3ow. And thei blyndid togidere styden vp into the cop of the hil; the arke forsothe of the testament of the Lord and Moyses wenten not fro the tentis. And Amalechite descendide, and Chanane, that dwelten in the hil, and smytynge hem, and hewynge to-
dere, pursueden hem vnto Horuma.

bilineen the loond; a yer schal be aret-
tid for a dai, and bi fourti yer ye shulen resseyue your wickidnesse, and ye shulen knowe my vniaunce. For as Y spak, so Y schal do to al this wertse multitude, that roos togidere ayns me; it schal faile, and schal die in this wildernes. Therfor alle the men whyche Moyses hadde sent to see the lord, and whiche turniden ayns, and maden al the multitude to grutche ayns hym, and deprauen the lord, that it was yuel, weren deed, and smytyn in the sijt of the Lord. Sotheli Josue, the sone of Nun, and Caleb, the sone of Je-
phone, lyuened, of alle that wenten to beholde the loond. And Moyses spake alle the wordes to alle the sones of Yrael, and the puple weilde ful myche. And, lo! thei riseden in the morewtid first, and 'stiden in' to the cop of the hil, and seiden, We ben redi to stie to the place, of which the Lord spak for, we synned. To whiche Moises seide, Whi passen ye the word of the Lord, that schal not bifaile to 3ou in to prosperity? Nyle ye stie, for the Lord is not with 3ou, lest ye fallen bifoore your enemies. Amalech and Cananei ben bifoore 3ou, bi the sword of whiche ye schulen falle, for ye wolden assent to the Lord, nether the Lord schal be with 3ou. And thei weren maad derk, and stiden in to the cop of the hil; forsothe the ark of the testament of the Lord and Moises geden not away fro the tentis. And Amalech and Chananei, that dwelten in the hil, and he smoot hem, and kittle doun, and pursueden hem til Horuma.

f the BDEFH. g byholdid BDEFH. h the whiche BDEFH. i ben biholde BE A.C.M. PH.

* rettid DKQT. reckened is. t or be punischid for your grucching s marg. u Om. s. v the whiche t.
* the men is. x rysyn is. y thei wenten vp i. thei stiiden vp in s. z gon vp i. stie vp s. a the which i.
* han synned is. middeling and grucching ayns thee s marg. b whom i. d ouerpasse is.
* Om. s. f go vp i. stie vp s. g falle or bi distracted s. h walden not i. d erke, that is blindid in ker synne BCGKLNPLQ. togidere blynde is. k wenten vp. l stiiden vps. kk forth is. l the children of Israel is.
* he kittle hem is. n til to help. to is. vnto k.
And the Lord spake to Moyses, and seide, 1
Speke thou to the sons of Israel, and thou shalt seie to them, Whanne 3e ha
entrin in to the lond of 3oure abitacioun, which 3 Y schal 3yue to 3ou, and 3e makest an
offryng to the Lord in to brennt sacrifise, eather a pesible sacrifise, and 3e payen auowis, ethir offren ziftis bi fre wille, ethir in 3oure solempnytes 3e brennynge odour of z swegetnesse to the Lord, of oxun, eather of scheep; who euer offrith the slayn sacrifise, schal offre a sacrifise of flour, the tenthe part of ephi, spreynyt to-gidere with oile, which oil schal haue a mesure the fourth part of hym; and he schal 3yue wyn to fletynge sacrifises to be sched, of the same mesure, in to bent sacrifise, and slayn sacrifice. Bi ech loombe and 3e ram schal be the sacrifice of flour, of twye tenthe partis, which schal be spreynyt to-gidere with oile, of the thridde part of hym; and he schal offre wyn to the flet-7 ynge sacrifice, of the thridde part of the same mesure, in to odour of swegetnesse to the Lord. Forsothee whanne thou makiste a brennt sacrifice, ethir an offryng of oxun, that thou fille avow, ethir pesible sacrifise, thou schalt 3yue, bi ech ox, trente 3e partis of flour, spreynyt to-gidere with oile, which schal haue the half of mesure of hym; and thou schalt 3yue wyn to fletynge 10 sacrifises to be sched, of the same mesure, in to offryng of the swegeteste odour to the Lord. So 3e schulen do bi ech ox, and 3e ram, and lomb, and kide; as wel men borne in the lond, as pilgrimys, schulen 14 that is, men converted to offre sacrifises bi the same custome; o co-12 the lawe of Jewis.

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1 And the Lord spake to Moyses, seyng, 2 Speke to the sons of Yrael, and thow shalt seye to hem, Whanne 3e weren goon into the loond of 3oure dwellynge that I shal 3yue to 30w, and shulen doo offfryng to the Lord into bent sacrifise, or slayn pesible sacrifise, quytyngue the auowes, ethir wilfulli offfryng ziftis, other in 3oure solempnytes brenynge smelle of swegetnes to the Lord, of oxun, or of 4 sheep; who so euer ofrith slayn offfryng, the sacrifices of tryed flour, the tenthe part of ephi, spreynyt with oyle, the which the mesure shal haue the 5 fouerthe part of hym, and wyn to helde the sacrificyes of licours, of the same mesure, he shal 3yue into bent sacrifise, or into slayn. Bi ech loombe and wethers shal be the sacrifice of tryed flour, of two dynes, that be spreynyt with oyle, of the thridde part of hym; and wyn to the sacrificyes of licour, of the thridde part of the same mesure, he shal ofrufe into the smelle of swegetnes to the Lord. Whanne forsothe of oxun he doth bent sacrifise, other oost, that thow fulfillie the vowe, other pesible slayn sacrifices, thow shalt 3yue, bi ech oxen, of tryed flour ten dynes, spreynyt with oyle, that shal haue half of the mesure of hym, and wyn to the sacrificyes of licours to ben helde, of the same mesure, into offfryng of moost sweete smell to the Lord. So 3e shulen doo bi ech oxen, and wethers, and 13 loombes, and geetis; as wel with ymne of getan as pilgrimys with the same rijt of shulen offfrue sacrifises; o maundement shal be and done, as wel to 30w as to the comlyngys of the loond. The Lord spak to Moyses, seyng, Spek to the sons of Yrael, and thow shalt seie to

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k sootes E passim. 1 sheep schal offer bedef. m er e. 3 to helde e pr. m. 0 Om. befh.

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o dwelling 1s. p that 1. q schul make 1s. r 3yue 3 is. s schal paie yore 1. shulen paie or do yore 3. t bi yore 3. u ethir 3yue 3. v shul brenne 1s. w smelling 1s. x Om. 3. y Om. 100 sec. m. z sec. m. 5 Om. a. a the which 1. b held 1. c the which c. d smelling is. e sothely is. f fulfi 3. g tried floor 1s. h the which r. i Om. is. k sacrifice c. l held 1. m smell 1s.
hem, Whanne 3e comen into the loond that I shal synye to 3ou, and eete of the looues of that regioun, 3e shulen seuer the firste frutys to the Lord of youre meetis; as of the flores the firste frutys shulen seuer, so and of sowelis 3e shulen synye the firste frutys to the Lord. That if bi ignorance 3e passen besides any thing of thees that the Lord hath spokun to Moyses, and hath comaunide bi hym to 3ow, fro the day that he bi-gonne to comaunde, and ouer, and weren forgeten to do, the multitude shal offre a calef of the drone, brent sacrifisce into moost swete smelle to the Lord, and sacrifid of it, and offerd lycours, as the cerymonyes of it axen, and a goot for symne. And the preest shal preye for al the multitude of the sones of Israel, and it shal be forseuen, for not wilfuli thei synneden; netheles offryngis the encens to the Lord for hem sif, and for symne, and her errour; and it shal be forsonun to al the folk of the sones of Israel, and to the comlyngis that piligrymagen amonges hem, for the blame is of al the pulpe bi ignorance. That if a lijf vn-knowyng synne, he shal offre a she goot of o 3eer for his synne; and the preest shal preye for hym, for vnwityngly he synned before the Lord; and he shal purchase to hym foryuenes, and it shal be forseuen to hym. As wel to the with-yne born as to the comlyngis, o lawe shal be of alle that symen vnknowyng. A lijf forsothe that bi pride any thing of synne doth, whether citeseyn he be, other piligrime, for ayns the Lord he was rebel, he shal perishe fro his pulpe; the word forsothe of the Lord he dispiside, and the heest of hym he made at nouyt; therfor he shal be doon awey, and he shal bere his wickidnes. And it was doon whanne the sones of Yrael weren in wildernes, seie to hem, Whanne 3e comen in to the 18 lond which Y schal synye to 3ou, and 3e eten of the looues of that cuntrye, 3e schulen departe the firste frutis of youre firste frutys in Ehreis it is a hille cake of youre pastis. c

PP of the A. 0 forseuen to al the folc of the sones A. 1 Om. bdeff.
and thei fonden a man gederynge stikkis in the holi day, thei brouȝten hym to Moyses and Aaron, and to al the multiti-
dude; the whiche closeden hym into prissoun, vndowynge what vpon hym thei oveden to doo. And the Lord seide to Moyses, Bi deeth die this man; through hym down with stomus al the folk 'with 36 out the tentis. And whanne thei hadden ladde hym with out, thei threwen hym down with stomus, and he was dead, 37 as the Lord commaundide. And the Lord 38 seide to Moyses, Speke to the sones of Yrael, and thou shalt seie to hem, that thei maken to hem hemmes bi foure corners of the mantils, puttynge in hem 39 iacyunct filetis; the whiche whanne thei seen, thei recorden of alle the maundements of the Lord, that thei folowen not her owne thouȝtis and eyen, by dyuerse 40 thingis lecherynge; but more thei hauynge mynde of the heestis of the Lord, 41 doon hem, and ben holy to her God. I the Lord 3oure God, that have ladde 30 ou out of the loond of Egipte, that Y were 3oure God.

CAP. XVI.

1 Loo! forsothe Chore, the sone of Ysuar, the sone of Caath, the sone of Levi, and Datan and Abyon, the sones of Helib, and Hou, the sone of Phelophe, of the 2 sones of Ruben, arysen aȝens Moyses, and other of the sones of Yrael, two hundryd and fifty noble men of the synagoge, and the whiche in tymne of counsiel 3 sones were clepid. And whanne thei stoden aȝens Moyses and Aaron, thei seiden, It sufficith to vs, for al the multitude of halowwis 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 wildernesse, and hadde founde a man gaderynge woode in the day of sabat, thei brouȝten hym to 33 Moises, and to Aaron, and to al the multitude; which a closiden hym in to prisson, and wisten not what thei schulden do of hym. And the Lord seide to Moises, This man die bi deeth; al the cumpany oppresse hym with stomus with out the tentis. And whanne thei hadden 36 hym with out forth, thei oppressiden him with stomus, and he was dead, as the Lord commaundide. Also the Lord seide 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 corners of mentils, and sette 41 laces of ia- cync 'in th'o'; and whanne thei seen thooo, 39 haue thei mynde of alle comaundements of the Lord, lest thei seen her thouȝtis and ijens, duyngyn worscaucion bi dyuerse thingis; but more thei myndeul of the 40 'Lordis heestis', and do thei tho, and be thei hooli to her God. Y am 3oure Lord 41 God, which lede 30 ou out of the land of Egipte, that Y schulde be 3oure God.

CAP. XVI.

Lo! forsothe Chore, the sone of Isuar, 1 sone of Caath, sone of Levi, and Dathan and Abiron, the sones of Helib, and Hou, the sone of Phelophe, of the sones of Ruben, rysen aȝens Moises, and other sones of Israel, two hundryd men and fifti, prynces of the synagoge, and which weren clepid bi names in the tymne of counsel. And whanne thei hadden stonde 3 aȝens Moises and Aaron, thei seiden, Suffice it to 3ou 88, for al the multitude is of hoole men, and the Lord is in hem; whi ben 3e reisid on the puple of the Lord? And whanne Moises hadde herd this, he 4 felde lowe on the face. And he spak 5

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*owten D. 1 out of BDEFH. * Om. ARFH. to him D. v good A. w Om. E sec. m.

= Om. ckm. thei hadden is. 2 sabat day is. 9 the whiche 1. f closiden or put s. 3 Om. 1. 7 thei wisten is. 4 to is. 5 kiliden is. 6 her mentils is. 7 festen thei in hem 1. festen thei in the s.

= Om. is. 2 heestis 1. the heestis s. the comaundements x. 3 her ijens is. 8 heestis of the Lord 1. 4 that s. 5 Om. 1. 6 the sone 18. 7 riseden c. han rise plures. 8 om. also s. 9 her names is.

= thes stoden 18. 88 your owne comynig or doing s marg. 9 of this peple is comen s. 10 reisid vp is. presumably s marg. 11 fel down is. 12 vpon is. 13 his is.
Forsothe, Ethir, se stock to Chory, and to al the multitude: Eerly, he seith, the Lord shal make knowne whiche pertyenyn to hym, and the halowis he shal sett to hym; and whom he chesith, shal neij to hym. This therfor doo 3e; tak echon his censere, thow Chory, and al thi counsell; and to morwe the fier drawun vp, put 3e there aboute the mad encense before the Lord, and whom euer he chesith, he shal be holy. Myche 3e sones of Leuy ben areryd. And eft he seide to Chory, Ethir, 3e sones of Leuy. Whether litil it is to sow, that God of Yrael hath seuered 3ow fro al the puple, and ioynede to hym silf, that 3e seruen to hym in heriyng of the tabernacle, and stoonden before the myche comyng of the puple, and mynystre to hem? Therfor to hym silf he hath maad thee to come ny3, and alle thi britheren the sones of Leuy, that to sow also preesthood 3e chalengen, and al thi glubbe stoonde aijens the Lord? What is forsothe Aaron, that 3e grucchen ajens hym? Thanne Myyses sente for to clepe Dathan and Abiron, the sones of Helyab; whiche answered, We comen not. Whether litil it is to thee, that thow hast ladde vs fro the loond thatflowide mylk and hony, that thow slee in deseert, and but thow haue lordship on vs? Forsothe thow hast lad vs into the loond that flowith ryuers of mylk and hony, and thow hast y3ue to vs possessioun of feeldes, and of vynes; whether and oure eyen thow wolt drawe out? We comen not. And Myoses ful wrooth seith to the Lord, Bihold thou not the sacrifices of hem; thou wost that and a litil asse forsothe Y neuer took of hem, ne wrongfully trauelyld eyen of hem. And he seide to Chory, Thow and al thi congrecagion stondith asijd before the Lord, to Chory, and to al the multitude; he seide, Eerli the Lord schal make knowne whiche perteyenyn to hym, and he schal applie to hym hooli men; and thei whiche he hath chose, schulen neije to hym. Therfor do 3e this thing; ech man take his censere, thou Chory, and al thi counsel; and to morwe whanne fier is takun vp, putte 3e encense aboue bifor the Lord, and whom euer the Lord chesith, he schal be hooli. 3e sones of Leuy ben myche resiide. And eft Moises seide to Chory, 3e sones of Leuy, here 9. Whether it is litil to jou, that God of Israel departide joue fro al the puple, and ioynede joue to hym silf, that 3e schulden servy hym in the servyce of tabernacle, and that 3e schulden stonde bifor the multitude of puple, and schulden servy hym? Made he 10 therfor thee and alle thi britheren the sones of Leuy to neij to hym silf, that 3e chalenge to jou also preesthoth, and al thi gaderyng togidere stonde ajens the Lord? For whi what is Aaron, that 3e grucchen ajens hym? Therfor Moises sente to clepe 12 Dathan and Abiron, the sones of Helyab; whiche answered, We comen not. Whethir is it litil to thee, that thou leddist vs out of the lond that flowide with mylk and hony, to sle vs in the deseert, no but also thou be lord of vs? Verili 14 thon hast brount vs in to the lond that flowith with stremyns of mylk and hony, and hast joue to vs possessioun of feeldes, and of vynes; whethir also thou wilt putte out oure ijen? We comen not. And Moises was wrooth greetli, and seide to the Lord, Bihold thou not the sacrifices of hem; thou wost that Y took neuere of hem, jhe, a litil asse, nether Y turmitide ony of hem. And Moises seide to Chory, 16 Thou and al thi congrecagion stonde asidis half bifor the Lord, and Aaron to
and Aaron to morwe atwynne. Take 3e eche 3oure senserys, and puttith vpon hem encense, ofrynge to the Lord, two hundrid and fifti censerys; Aaronë forsothe holde he his censer. The which thing whanne thei hadden dou, stoonynge Moyses and Aaron, and thei hadden gederyde on an heepe 3e men hem al the multitu- 
date at the dore of the tabenacle, to alle aperyd the glorye of the Lord. And the Lord spak to Moyses and Aaron, and seide, Be 3e seuerd fro the myddil of this congregation, that hem grij schië Y make lost. The whiche fallen redi into the face, and seiden, Moost streen God of the sprytyis of al fleth, whether oon syn- nynge, 3eens alle thi wrath shal waxe cruel? And the Lord seith to Moyses, Comaunde thou to al the popule, that it be seuerd fro the tabenacleb of Chore, and Datum, and Abiron. And Moyses aroos, and wente to Datum and Abiron; and folwynge hym the alreden of Yrael, he seide to the popule, God a wyfey fro tabenaclis ofë vnpitows men, and wole 3e not touche that to hem parteynen, lest 3e be wrapped in the synnes of hem. And whanne thei weren goon fro the tentes of hem bi enyryn, Datum and Abiron goon out, stoden in the entre of her tentes, with wyues, and fre children, and al the felowshiye. 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 brynyge forthe. If thir 3evid deethd of men thei dien, and visythe hem a veniunce, with the which and other ben woned to be visytid, the Lord hath not sente me; if forsothe a newe thing the Lord doo, that the erthe opynyge his mouth swelowe hem, and morwe bië hym sylf. Take 3e alle bi 3ouë 17 sylf 3oureë censerys, and putte 3e encense inu tho, and offre 3e to the Lord, tweyn hundrid and fifti censerys; and Aaron holdeë his censer. And whanne thei had18 den do this, while Moises and Aaron stodenw, and thei hadden gaderid al the19 multitude to the dore of the tabenacleë ayens hem?, the glorieë of the Lord apperide to alleä. And the Lord spak to20 Moises and Aaronb, and seide, Be 3e de-21 partid fro the myddis of this congregation, that Y leeseë hem sodeynli. Whiche22 feldenë lowe on the face, and seiden, Strongsteë God of the spiritis of al fleisch, whethir 'thin yrë schal be fers 3eens alle men, for o man synmeth? And the Lord seide to Moises, Comaunde thou to al the popule, that it be departid fro the tabenaclis of Chore, and of Datum, and ofk Abiron. And Moises roos, and yede to Datum and Abiron; and while the elders of Israel sueden hym, he seide to the26 cempeyn, Go 3e away fro the tabenaclis of wickidë men, and nyle 3e touche the thingis that parteynen to hem, lest 3e ben whappid in the synnes of hem. And whanne thei27 stoden goon awei fro theë tentisë of hemë bi theë cumpas, Datum and Abiron zouden out, and stoden in the entryinge of her tentis, with wyuesë, and freë children, and alë the multituden. And Moises seide, In this 3e schulen wite that the Lord sente me, that Y schulde do alle thingis whicheë 3e seen, and Yë brousteë not forth thoë of myn owne herte. If thei perischen bi cus-29 tomale deeth of men, and woundëë visite hem, bi which also other men ben wont to be visytid, the Lord sente not me; but if the Lord doith a newe thing, that the erthe open the his mouth, and swolewe hem,
alle thingis that to hem perteynen, and
go on dowynge into helle, 3e shulen
wyte that thei han blasfemyd the Lord.
31 Anoon thanne as he cysye to speke,
the erthe is brokun vndur the feet of hem,
32 and openyng his mouth deuowride hem,
with her tabernacis, and al the substance
33 of hem; and thei dessendiden quyk into
helle, couerd with the erthe, and thei per-
shyden fro the myddil of the multitude.
34 And forsothe al Israel that stood bi enuy-
roun, fle3 fro the crie of hem perishyng, seyngye, Lest peraunteure and vs the erthe
35 swellow. But and fier goon out fro the
Lord, slew3 two hundred and fifti men
36 that offerden encense. And the Lord
37 spak to Moyses, seyngye, Comaund to Ele-
leazar, the soone of Aaron, preest; that
he take the encensers that liggen in the
brennyng, and the fier hidir and thidir
38 scater he; for thei ben halwaid in the
dethis of synful men; and bette hem het
forthe into platis, and fitche he to the
auter, forthi that there is offerd in hem
encense to the Lord, and be halwaid, that
the sones of Yrael biholden hem for
39 tookne and mynyde. Thanne Eleazar, the
preest, took the brasen censerys, in the
whiche offerden thes whom the tendyng
deuowride, and he bette hem fortte into
40 plates, fittinghe to the auter; that after-
ward the sones of Yrael my3ten hane, bi
the whiche thei shulden take mynyde, lest
eny of other kynrede, and that is not of
the seed of Aaron, come ni3 to offre en-
cense to the Lord, lest he suffre as Chor
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 folwynge aens Moyses
and Aaron, seyngye, 3e han slayn the
42 puple of the Lord. And whanne there
and alle thingis that perteynen to hem, and
thei goen dowynge quike in to helle, 3e schu-
len wite that thei blasfemeden the Lord.
Therfor anoon as he4 cesside to speke, the31
erthe was brokun vndur her feet, and the32
erthe openyde his5 mouth, and deuowride
hem, with her tabernacis, and al thee
5 catel 'of hem6; and thei yeden dowynge33
in to helle, and weren biliid with erthe,
and perischeiden7 fro the8 myddis of the
multitude. And sotheli al Israel that stood34
be the9 cumpas8, fledde fro the crie of men
perischinge, and seide, Lest peraumenture
the erthe swolewe also vs1. But also fier35
3ede out5 fro the Lord, and killide1 twyn
hundrid and fifti men that offerden en-
cense11. And the Lord spak to Moises,36
and seide, Comaund theu to Eleasar, some37
of Aaron, preest, that he take8 the cen-
sers that liggen in the brennyng, and
that he schatere the fier hidur and thidur;
for tho1 ben halwaid in the dethis of syn-
eris; and that8 he bringe forth thos in
to platis, and naile6 to1 the auter, for en-
cense is offerd in tho to the Lord, and tho
ben halwaid, that the sones of Israel se
thos for a signe12 and memorial13. Therfor39
Eleazar, preest; took the brasen senserys, in
whiche censeris14 thei15 whiche the bren-
yng deuowride16 hadden offerd, and he
brou3t forth thos17 in to platis, and naile6
to1 to the auter; that the sones of Israel40
schulden haue thingis18 afterward, bi whiche
thei schulden remembre19, lest ony alien,41
and which20 is not of the seed of Aaron,
nei3 to offre encense to the Lord, lest he
suffre, as Chor sufferide, and al his multi-
tude, while the Lord spak to Moises. For-
41 sothe10 al the multitude of the sones of Is-
rael grutchide in the dai suynge aens
Moises and Aaron, and seide, 3e han slayn
the puple of the Lord. And whanne11 dis-42

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a Moyses is.  b the 18.  c her 18.  d Om. 18.  e thei perischeiden 18.  f Om. s.  g Om. t.  h Om. c.
bh aboute 1. it is.  i vs, hic we hennes.  s.  k douu s.  l it killide 18.  m censeris.  n censeris.  o or sedre
p s marg.  q tho censerys.  r Om. A.  s the censerys.  t naile hem 1.  u ye hene.  v censerys
maad to s.  w them 1.  x signe to holde in mynyde s.  w a memorial.  x the preest s.  y Om. 18.
z that is, Chor and his felasius. s. marg.  a had deuowrid 1.  b bett out tho censerys.  e naileide
hem 18.  d tho 1.  tho censerys aenlis hem 8.  e take mynyde 1.  this grete veniunce of God s. marg.
f of other kynde 1.  g that 1.  h Sothly 18.  i whanne this s.
was sprongun dissencioum, and noyse with 43ynne waxed, Moyses and Aaron flowen to the tabernacle of the boond of pees; the whiche affir thei ben goon yyne, conerde a crowde the tabernacle, and 44aperyde the glorie of the Lord. And the Lord seide to Moyses and Aaron, 45Goth awewy fro the myddil of this multitude, also nowe I shal doo hem awey. 46And whanne thei lyen in the erthe, Moyses seide to Aaron, Take a censer, and fier drawyn vp fro the auter, put incense there abone, goynge anoon to the pule, that thow preye for hem; now forsothe is goon out wrath fro the Lord, and a 47veniance waxith wood. The whiche thing whanne Aaron hadde do, and hadde runne to the myddil multitude, that nowe wastid the brynnynge, he offrede the 48maad encense; and stondyng betwixt the deed and the lyuynge, for the pule 49preyde, and the veniance ceside. There weren forsothe that weren" snytym fourteen thowsynd of men and seuen hundrid, with outen hem that pershiden in the dissencioun of Chore. And Aaron turnede azen to Moyses, at the dor of the tabernacle of the boond of pees, aftir that restide the deeth.

CAP. XVII.

1 And the Lord spak to Moyses, seiynge, 2Spek to the sones of Yrael, and tak of hem sondry 3eeerd, bi her kynredis, of alle the princes of the lynagiis twelue 3erdes; and of echon the name thanhit 3ypen write to his 3erde; the name forsothe of Aaron shall be in the lynage of Leuy, and o 3erde alle the meynees of 4hem shal conteyn. And thow shalt putte hem in the tabernacle of the boond of pees, before the witnessynge, where I shal 5speke to thee; whom of hem Y shal chese, censiounk roos, and noisei encresside, Moi-43 ses and Aaron fledden to the tabernacle of the boond of pees; and aftir that thei enthraten in to it, a cloude bilide the tabernacle, and the glorie of the Lord apperide. And the Lord seide to Moises and to Aaron, Go 3e away fro the myddis of this multitude, also now Y schal do awey hem. And whanne thei lain in the erthe, Moises seide to Aaron, Take the 46 censer, and whanne fyer was takun vp of the auter, caste encense above, and goe soone to the pule, that thou preye for hem; for now ire 4b is gon out fro the Lord, and the wounde 4 is feers. And whanne Aaron hadde do this, and hadde runne to the myddis of the multitude, which the brennyng wastid thame, he offeride encense; and he stood bytwixe the deed 46 men and 48 lynuge, and bisouyte for the pule, and the wounde 44 ceside. Sotheli thei that waren snytym 48 weren fourteen thousand of men and seuen hundrid, without hem that persichiden in the dissencioun of Chore. And Aaron turnyde azen to Moyses, to the dor of the tabernacle of boond 4 of pees, aftir that the persichyne 4 restide.

CAP. XVII.

And the Lord spak to Moises, 1 and seide 1 Speke thou to the sones of Israel, and take thou 3erdis, bi her kynredis, bi ech kynrede 4 of thynge, take thou of alle the princes of the lynagiis twelue 3erdis; and thou schalt write the name of each 4ynage above his 3erde; forsothe the name of 3Aaron schal be b in the lynage of Leuy, and o 3erde schal conteyne al the meynees of hem. And thou schalt putte tho 3erdis in the tabernacle of boond of pees, bifor the witnessynge, where Y schal speke to k

k ether striff x marg. 1 the noise is. m Om. plures. n Moises and Aaron is. o to prece the Lord for the pule x marg. s marg. p thi eplkloqgsw. q the fyer is. r fro s. s caste thou is. t go thou forth is. u wrathth is. v wounde ether veniance is. veniance is. w slayn deed is. x the lyuynge is. y he preide t. he bisouyte s. z veniance is. A slayn is. b the bound x pr. m. n. c persichyn of men cesiseis is. d seiynge is. e a is. f ypon is. g soothly is. h be written is. i hem, that is, of the meynees of the lynage of Leuy noteix. Leuy is. k with k.
shal buriowne his 3erde; and I shal chastysse fro me the plenteys of the sones of Yrael, in the whiche a3ens 3ow thei 6gruchen6. 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 7 of Aaron. The whiche whanne Moyses hadde putte before the Lord, in the tabernacle of witnessyngge, the day folwynge he goon a3en, found that the 3erde of Aaron, 'in the house of Leuy', hadde buriowen; and swellynge the gemmes, broken out flowres, thei spred abrood with leeues, into almanudes be fourmed k. 9 Thanne Moyses brouyhte forthe alle the 3erdes fro the sijt of the Lord to alle the sones of Yrael; and eche seenkk, and token 10 her 3erdes. And the Lord seide to Moyses, Bere a3en the 3erde of Aaron into the tabernacle of witnessyngge, that it be kept there into tokne 1 of the rebel sones of Israel, and the querels of hem resten fro 11 me, lest thei dien. And Moyses dide, as 12 the Lord commaundide. The sones of Yrael forsothe seiden to Moyses, Loo! we 13 ben wastid, and alle we perisserhen; who so euerm cometh ni3 to the tabernacle of the Lord, dieth; whether vnto the deeth alle we ben to be doom awaye?

CAP. XVIII.

1 And the Lord seidea to Moyses and Aaron, Thou, and thi sones, and the hoves of thi fader with thee, shal bere the wickidnes of the seyntuarie; andd thou and thi sones togidere shulen suffre the 2 synnes of 3oure presthod. But and thi}

% where, etc. thei seiden this, not in gruchygge a3ens God, but in axinge remedy, and therfor thei weren not pu

shulen b bere the wickidnesse of the seyntuariek; and thou and thi sones
togidere shulen suffre the synnes of 3oure presthod. But also take thou with thee 2

1 hem to the office of presthode s. a speaking her be. 2 synne f r. 3 synnes to. 4 the princes bow. p alle her 3. 5 a3ens to bholde the 3erdis s. 6 day next 18. 7 and he is. 8 founde in the house or lynage of Leuy s. 9 Ons. 10 hadde buriowen ne sec.m. 11 the knoppis 11. the knoppis or burlonynges s. 12 woken greet 11. 13 the which 1. 14 thei weren 18. 15 Bere thou 18. 16 a token 18. 17 plenyngis ceese 1. plenynges or gruchynges ceese s. 18 softly 18. 19 han persichede 18. 18 alle he 18. 1 b Ons. 1 vnto 11. 19 sec.m. vnto the s. 1 for 3e shulen han the things that ben offfid in the seyntuarie for synne of people. s marg. 1 that is, 3if any man

presume himself to your negligence, not oonli he shal be punished for his fool hardynes, but also 3e for your

negligence; therefore it perteynith to your charge to dyne sicke awei, and to echewe sicke diligently, lest

any man nye to your office undely. s marg.
britheren of the lynage of Leuy, and the septe of thi fader tak with thee, and redi be thei, and mynystre to thee. Thow forsothe and thi sones shulen mynystre in the tabernacle of witnessyng; and the Lenytys shulen wake to thin heestis, and to alle the werkis of the tabernacle; so oonlich that to vessels of the seyntuarie, and to the auter thei comen not ny3, lest and thei dien, and 3e perishe toogidere. 4 Be thei forsothe with thee, and waake thei in the wardis of the tabernacle, and in alle the cerymomyes of it. Of another lynage shal not be meengd to 3ow. 5 Wake 3e into the waarde of the seyntuarye, and in the seruyce of the auter, lest indignacioun sprynge upon the sones of Yrael. Y haue 3yue to 3ow the Lenytys 3oure britheren, fro the myddil of the sones of Yrael, and I haue takun a 3ift to the Lord, that thei seruen in the seruyces of his tabernacle. Thow forsothe and thi sones, kepe 3e 3oure prestahd; and alle thingis that to the heriyng of the auter pertyney, and withynne the veil ben, bi the preestis shal be mynystred; and if eny of other lynage come 3ni3, he shal be slayn. And the Lord spak to Aaron, Loo! Y haue 3yue 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 lawfyll euerlastynge. 9 Thes thingis thanne thow shalt take of thoes thingis that ben halowid, and offerd to the Lord; al ofrynge, and sacrifice, and what ener thing for synne and for trespas is 3oldun to me, and fallith into holy of halowis, thin shal ben, and of thi sones. In the seyntuarye thow shalt eete it; maalis oonli shulen eete of it, for it is saeryd to the Lord. The cheef fruytis forsothe that the sones of Yrael han

thi britheren of the lynage of Leuy, and the power of thi fadir, and be thei redi, that thei mynystre to thee. Forsothe thou and thi sones shulen mynystre in the tabernacle of witnessyng; and the dekenes shulen wake at thi comauandementis, and at alle werkis of the tabernacle; so oneli that thei neije not to the vessels of seyntuaries, and to the autur, lest bothe thei dien, and 3e perishe toogidere. For 4 sothe be thei with thee, and wake thei in the kepyngis of the tabernacle, and in alle the cerymomyes therof. An alien schal not be meddilid with 3ou. Wake 3e in the kepyng of the seyntuarie, and in the seruyce of the auter, lest indignacioun rise on the sones of Israel. Lo! Y haue 3oue 3oun to 3oue 3oure britheren, dekenes, fro the myddis of the sones of Israel, and Y haue 3oue a fre jyte to the Lord, that thei serue in the seruyces of his tabernacle. Forsothe thou and thi sones, kepe 7 3oure presthod; and alle thingis that pertyney to the ourrnyng of the auter, and ben withynne the veil, schulen be mynystrid bi preestis; if ony straungr neijeth, he schal be slayn. The Lord spak to Aaron, Lo! Y haue 3oue to thee the kepyng of my firste fruytis; Y haue 3oue to thee and to thi sones alle thingis, that ben halowid of the sones of Israel; for preestis office euerlastynge lawfyll thingis. Therfore thou schalt take these thingis of the thingis that ben halowid, and ben offerd to the Lord; ech ofrynge, and sacrifice, and what ener thing is 3oldun to me for synne and for trespas, and cometh in to hooli of hooli thingis, schal be thin and thi sones. Thou schalt eete it in the seyntuarie; malis onelei schulen eete therof, for it is halowid to the Lord. Forsothe Y haue 11 3oue to thee, and to thi sones and dou-tris, bi euerlastynge r3t3, the firste fruytis the thingis that schulen be of-fred in the seyntuarie for the synnes of the peole, as Austin and the glos here ex-powen. It semeth before thus; thou and thi sones schulen offer the synnes of your prestahd, that is, if any me presse forth hem alif bi your neig- nes, note onely thi schulen be pynshid for her fool-hardynees, but also ye schulen be pynshid for your nec- gilence, and therefore charge perteyneth to you to dryne awery hem, and to bofre es-clewe [schewe us.] diligently, lest ony man neije undely. *Liere heri, ac
t. + Lo! Y haue 3oue to 3oue, etc. not to do your werkis in your homas, but to secure in the seruyces of the tabernacle. *Liere heri, cox qox.

2 that is, that ben kesyd to the Lord by a few. 6646.
vowid and offered, Y have 3ounun to thee, and to the sones, and thi dourest, bi perpetual riṣt; he that is clene in thin houes, shall eete hem. Al the mary of oyle, and of wyne, and of whete, what ever thing thei shulen ofre of first fruytis to the Lord, to thee Y have 3euen. Al the bigynnyngis of fruytis that the erthe gethit, and to the Lord ben brouȝt, thei shulen falle into thin vis; he that is clene in thin houes, shall eete of hem. Al thing that of auowe the sones of Yrael shulen, shal be thin. What ever thing firste shal breek out of the wombe of al flesh, that thei ofre to the Lord, wheter of men, or of beestis it were, of thi riṣt shal be; so oonlich that for the first getun of man prijs thow shalt take, and al beeste that is vncelene, thou make be aȝenbounȝt; who aȝenbiggynge śal be after o moneth, with fyue siclis of siluer, bi peise of the seyntuarie; a sicle hath twenty halpens. The firste goton forsothe of oxe, and of sheep, and of shee goot, thou shalt not maak be aȝenbounȝt, for thei ben halowid to the Lord; oonli the blood of hem thow shalt heele vpon the auter, and the talwy thow shalt brenne into moost swete smel to the Lord. The flesh forsothe shal falle in to thin vse, as the sacryd litil brest and the riṣt shulder, shulen be thin. Alle the firste fruytis of the seyntuary, that the sones of Yrael offren to the Lord, to thee I haue 3euen, and to thi sones and thi douȝtren, bi perpetual riṣt; the couenant of salt is euerlastyng before the Lord, to thee, and to thi sones. And the Lord seide to Aaron, In the loond of hem no thing ȝe shulen weelede, ne ȝe shulen haue part amonge hem; Y the part and thi hery-

which the sones of Israel avowen and offren; he that is clene in thin houes, schal eete tho. Y 3af to thee al the merowe of oile, and of wyn, and of wheete, what ever thing of tho firste fruytis thei schulen ofre to the Lord. Al the bigynnyngis of fruytis whiche the erthe bryngith forth, and ben brouȝt to the Lord, schulen falle in to thin vis; he that is clene in thin houes, schal eete of tho. Al thing which the sones of Israel zelden bi avow, schal be thin. What ever thing 'schal breke out' first of the wombe of al fleisch, which thei offren to the Lord, whether it is of men, ethir of beestis, it schal be of thi riṣt; so oneli that thou take prijs for the firste gendrid child of man, and that thou make eeh beeste which is vncelene, to be bounȝt aȝen; who aȝen-biyngh schal be aftir o monethe, for fyue siclis of siluer, bi the weȝte of seyntuarie'; a sicle hath xx. halpens. Forsothe thou schalt not make the firste gendrid of oxe, and of sheep, and of goot, to be aȝenbounȝt, for tho ben halowid to the Lord; oneli thou schalt schede the blood of tho on the auter, and tho schalt brenne the ymmere fatnesse in to swettis odour to the Lord. Forsothe the fleischis schulen falle in to thin vss, as the brest halowid and the riṣt schuldur, schulen be thine. Y 3af to the and to thi sones, and douȝtren, bi euerlastyngre riṣt, alle the firste fruytis of seyntuarie, whiche the sones of Israel offren to the Lord; it is euerlastyng covenant of salt for the Lord, to thee, and to thi sones. And the Lord seide to Aaron, In the loond of hem no thing ȝe shulen weelede, ne ȝe shulen haue part amonge hem; Y am thi part and eyrtyage, in the myddis of the

4 douȝtren bdefh. 7 Om. bdefh. 8 aȝenbiggynge bdefh. 7 Om. d. 9 the bdefh.

1 tho thingis is. 10 haue ȝone is. 11 merowe or the beste is. 12 Om. a sec. m. morsew. 13 thingis is. 14 that is. 15 comith is. 16 forth is. 17 that 1. 18 Om. osec. m. w. 19 bigeten 1. 20 that is. 21 Om. is. 22 the seyntuarie is. 23 an oxe is. 24 heele 1. 25 bupon is. 26 smelling is. 27 beestis is. 28 fleise 1. 29 haue ȝone is. 30 thi douȝtren is. 31 to thi douȝtren is. 32 the seyntuarie is. 33 the whiche is. 34 salt, that is, of stildifiatsnesse nekglonopus. of salt, or durable is. 35 thing of heritage is. 36 Israel is. 37 thin eyrtyage is. 38 Om. is.
293yue

so

wel

28

31

the

Franco, weelde, of

the offyringe of dymes payed, the whiche

into the vsis of hem and necessaries Y

23 hane senerde. And the Lord spak to

26 Mowes, serynge, Comaund to the Le-

uytes, and tel out, Whanne 3e taken
dymes of the sones of Yrael, that Y hane

33yue to 30w, the firste fruytis of hem

offre 3e to the Lord, that is, the tenthe

27 of the dyne, that it be put to 30w

in the offyringe 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, offfe 3e to the Lord, and

33yue to Aaron, the preest. Alle thingis

that 3e offfen of dymes, and into the 3iftis

of the Lord 3e shulen seure, the best

50 and chosen alle shulen be. And thow

shall seye to hem, If the more clene and

the better eche thingis 3e offfen to the

Lord of the dymes, it shall be put to 30w,
as of the flore and of the presse 3e 3uen

31 the firste fruytis. And 3e shulen eete

hem in alle 3oure places, as we 3e as 3oure

meye, for prijs it is for the seryuce that

3e serven in the tabernacle of witness-
ynge. And 3e shulen not synne vpon that,
the noble and the fatt to 30w reserveryng,
lest 3e politen the offyringe of the sones
of Yrael, and dyen.

w 3yue th BRFH. * alle the E.

| 21 | To the sones forsothe of Leuy Y haue
| 22 | the sones of Yrael comen nomore
| 23 | to the tabernacle of the bound of
| 24 | peas, ne doo synne that bryngith yu
| 25 | deeth, onely the sones of Leuy, to me
| 26 | in the tabernacle serynge, and berynge
| 27 | the synnes of the puple; lawful everlast-
ynge it shal be in 3oure generaciouns.
| 28 | Noon other thing thei shulen weede, of
| 29 | the offyringe of dymes payed, the whiche
| 30 | into the vsis of hem and necessaries Y
| 31 | hane senerde. And the Lord spak to
| 32 | Mowes, serynge, Comaund to the Le-
| 33 | uytes, and tel out, Whanne 3e taken
dymes of the sones of Yrael, that Y hane
| 34 | 33yue to 30w, the firste fruytis of hem
| 35 | offfe 3e to the Lord, that is, the tenthe
| 36 | of the dyne, that it be put to 30w
| 37 | in the offyringe of the cheef thingis, as
| 38 | wel of the flores as of the pressis; and
| 39 | of alle thingis of the whiche 3e taken the
| 40 | firste fruytis, offfe 3e to the Lord, and
| 41 | 33yue to Aaron, the preest. Alle thingis
| 42 | that 3e offfen of dymes, and into the 3iftis
| 43 | of the Lord 3e shulen seure, the best
| 44 | and chosen alle shulen be. And thow
| 45 | shall seye to hem, If the more clene and
| 46 | the better eche thingis 3e offfen to the
| 47 | Lord of the dymes, it shall be put to 30w,
as of the flore and of the presse 3e 3uen
| 48 | the firste fruytis. And 3e shulen eete
| 49 | hem in alle 3oure places, as we 3e as 3oure
| 50 | myeye, for prijs it is for the seryuce that
| 51 | 3e serven in the tabernacle of witness-
ynge. And 3e shulen not synne vpon that,
the noble and the fatt to 30w reserveryng,
lest 3e politen the offyringe of the sones
of Yrael, and dyen.

w 3yue th BRFH. * alle the E.
And the Lord spak to Moyses and to Aaron, seyenge, This the religion of a sacrifice, which is the Lord ordained. Commande thou to the sones of Israel, that thi brynge to thee a reede kowe of hool age, in the which is no wem, neither shal hath bore 3ok. And 3e shulen take hir to Elyazar, preest, the preest, that hir, lad out of the tentes, shal offre in the siȝt of alle; and wetynge the fyngre in hir blood, shal spryngye aȝens the yates of the tabernacle seuen sithes. And he shal bren hir, alle men seyenge, as wel with skyynne and flesh of hir as with the blood and dryt; to the flawe 3e shulen take. Cedre forsothe tree, and ysoop, and 'hir reede silk' twies died, the preest shal putte into the flawe that wovrith the kowe. And thanne at the last, the clothis washid, and his body, he shall goo into the tentes, and he shal be defoulid vnto the euen. But and he that shal brenne hir, shal waasshe his clothis, and bodi, and vnclene shal be vnto the euen. A cleene forsothe man shal geder the asken of the kowe, and heelde hem out of the tentes in the most cleene place, that thei ben to the multitude of the sones of Yrael into kepynge, and into water of sprengynge; for syne the kowe is brent. And whanne he hath waasshe his clothes, that beer the askis of the kowe, he shal be vnclene vnto the euen. And the sones of Yrael, and comlyngis that dwellen amonghe hem, shulen han this holi bi perpetuall rjte. He that towcith the careyn of a man, and for that seuen daies were vnclene, he shal be spreynyt of this water the thridde day, and the seuenthe, and so he shal be yeuken 

In Ecru it is, not of age, but reed booles, that is, without diversite of any colour. 

1 And the Lord spak to Moises and to Aaron, and seide, This the religion of a reede kowe of hool age, in the which is no wem, neither shal hath bore 3ok. And 3e shulen take hir to Elyazar, preest, which shal offer 'the cow', led out of the tentes, in the siȝt of all men. And he shal dippe his fyngur in the blood thereof, and shal sprengye seuene sithis aȝens the yates of the tabernacle. And he shal brenne that cow, while alle men sien; and he shal syne as wel the skyn and fleischis thereof as the blood and dung thereof. Also the preest shal 'sende a tre of cedre, and ysope, and reed threed died twies, into the flawe that dequeurthe the cow. And thanne at the last, whanne his clothis and bodi, and he shal be vnene 'til the euentid. But also he that brenete the cow, scial waische his clothis, and bodi, and he shal be vnene 'til the euentid'. Fosrothe a cleene man shal gadere the aischis of the cow, and scial schede out thor' with out the tentes, in a place moost cleene, that tho be the multitude of the sones of Israel in to keping, and in to watir of spryngynge; for the cow is brent for syne. And whanne he that bar the aischis of the cow, hath waische his clothis, he shal be vnene 'til to the euentid. And the sones of Israel, and comlyngis that dwellen amonghe hem, shulen hane this hooli bi euerlastynge lawe. He that towcith a deed bodi of man, and is vnene for this bi seuene
clensid. If the thridde day he were not spreynyt, the seuenthe day he may not be
maad vterly clene. Al that tawchith of
mannus soul the fali to deeth, and with
this mengyngre was not spreynyt, he pol-
lith the tabernacle of the Lord, and
shal perishe fro Yrael; for with the wa-
ter of purgyngre he is not spreynyt, he
shal b vnclene, and his filthe shal dwelle
vpon hym. This is the lawe of man that
dieth in the tabernacle; ech thot
gyth into the tente of hym, and alle the ves-
sels that there ben, shal be poltid seuen
daiés. The vesel that hath not a couer-
yng, ne byndyng there aboue, shal be
vnclene. If ey man towche in the feeldv
a careyn of a slayn man, or of the bi hym
silf deeth, othir the mouthw of hym, or the
seulcre, shal b vnclene seuen daiés.
And thei shulen take of the askes of
brunyngre, and of synne, and c thei shu-
len putte quyk waters vpon hem, into the
vesel; in the which whanne a clene man
wetth ysoop, shal b sprengyng of it the
tente, and al the purtenaunce, and the
polut men with siche a maner tawch-
yng. And with this maner the clene
shal gow about the vnclene, the thridde
and the seuenthe day; and clensid the
seuenthe day, he shal washe hym silf,
and his clothis, and vnclene he shal be
vnto the esen. If ey man with this riqt
were not purgidi, shal perishe the soule of
hym fro the myddyl of the chircye; for
the seyntuatric of the Lord he polutide,
and he is not spreynyt with the water of
emuyrowynyge. This shal be the heest
lawful euerslyngyng. He forsothe that
shal sprengyng the watrys, shal washe his
clothis; echd that tawchith the watris
of purgyngre, shal b vnclene vnto the
daiés, schalv b spreynyt of this watir in the
thridde, and in the seuenthe dai; and so
he shal be clensid. If he is not spreynyt
in the thridde dai, he schal not now be
clesid in the seuenthe dai. Echc that 13
tawchith the deed bodi bi it silf ofc
mannus soule,c and is not spreynyt with thisc
medlyngd, defouleth the ’tabernacle of
the Lord, and he schal perishe fro Israel;
for he is not spreynyt with the waterisd of
clesyngre, he schal be vncleene, and his
filthe schal dwelle onv hym. This is the 14
lawe of a man that dieth in the taber-
核酸; allew that entrin in to his tente, and
alle vesselsx that ben there, schulen be
defouleth bi seuen daiés. A vesel that 15
hath not a lilyng, nethir a byndyngv
aboue, shal be vncleene. If ey man 16
tawchith the deed bodi of manw slayn in
the feeld, ether deed bi hym silf, ether a
boonb, ether c the d seuene ’of hym, he
shal b vncleene bi seuen daiés. And 17
thei schulen take ’of the f aischis of the
brunyngre, and of the synne, and thei
schulen sende quyk waters in to a ves-
el onk thoaischis; in whiche whanne ’a 18
cleeneam man hath dippid ysope, he schalv
spreynge therof e thep tente, and al the
purtenaunce of howscho, and men de-
foulti bi s sich defoulyng. And in this 19
maner a clene man schal clensye an
vncleene, in the thridde and in the se-
uenthe dai; and he schalv be clensid in
the seuenthe dai. Andx he schal waschhe
hym silf, and hire clothis, and he schal be
vncleene ’til tov esentidz. If ey man is 20
not clensid bi this custom, the soule of
hym schal perishe fro theb myddis of the
chircye; for he defouleth the ’seyntuatric
of the Lordc, and isd not spreynyt with
the watir of clesyngre. This comandement 21

b hon D. c Om. AD. cc Om. D. d eche thing 4.

1 he schal 1st pr. m. n Om. D. b ech man CR. a is. P on C. q kynde is. r his s. a of water and aschis s marg. 2 Lordis tabernacle is. a watir phurer. v vpon is. w alle men is. x the vessels is. y bidinge s. a man his. a Om. elp. b boon of him is. c of s. d Om. C. his is. e Om. is. f Om. 1st pr. m. w st synne, that is, of the cow offrid for synne BEGKLNPQX. h putte is. i the quyk x pr. m. k vpon is. l thilke l. m Om. s. n alle men is. o ther with is. p al the sec. m. q the howscho is. r the men also is. s with s. t vncleene thing is. u Om. hoffx. v Om. mp. w schal thanne s. x Om. s. y vnto is. to o. z the esentid isk. a Om. A. b Om. s. c Lordis seyntuatric is.
d he is is. e heest is.
NUMBERS.

XIX. 22—XX. 8.

22 euene. what thing the vnclene touchith, he shal make vnclene; and the soule that of these thingis euy thing touchith, shal be vnclene unto the euene.

CAP. XX.

1 And the sones of Yrael camen, and al the multitude into the desert of Syn, the firste moneth. And the puple dwelte in Cades; and Mary is there deed, and byryed in the same place. And whanne the puple nedide water, thei camen a yen to Moyses and Aaron, and, turned into dissienciun, seiden, Wold God we hadden perisshide amonge oure britheren, before the Lord. Whi han ye ladde out the chirkhe of the Lord into wilderenes, that we and oure beestis dyen? Whi han ye maad us to stie vp fro Egipt, and ye han ladde into this worst place, that may not be souwde, the which ne fige gethe, ne vynes, ne powmgarnettis, more ouer and water it hath not to dryne? And Moyses and Aaron, the multitude laft, gon into the tabernacle of the boond of pees, fallen down redi into the erthe, and cryeden to God, and seiden, Lord God, here the crye of this puple, and open to hem thi tresour, the welle of quyk water, that, hem fillid, ceese her grutchynghe. And the glorie of the Lord apperide vpoun hem; and the Lord spak to Moyses, seiynghe, Tak the zerde, and gredre the puple, thow, and Aaron thi brother; and speke ye to the stoon before hem, and it shal 3yue watris. And whanne thou hast ladde out water fro the stoon, shal dryne al the multitude, and the beestis of it. schal be a lawful thing euerylastynge. Also he that schal sprenge the watris schal waische his clothis; ech man that touchith the watris of clensyng, schal be vnclene 'til to euclidn. What euere thing an vn-22 vnclene man touchith, he schal make it vnclene; and a soule that touchith any of these thingis 'defonlid so, schal be vnclene 'til to euclidn.

CAP. XX.

And the sones of Israel and al the multitude camen in to the desert of Syn, in the firste monethe. And the puple dwellide in Cades; and Marie was deed there, and biried in the same place. And whanne the puple hadde nedide to watir, thei zedyen togidere a yen Moises and Aaron; and thei weren turned in to dissiencion, and seiden, We wolden that we hadden perisshide amonge oure britheren bifor the Lord. Whi han ye led out the chirkhe of the Lord in to wildirnesse, that bothe we and oure beestis die? Whi han ye maad us to stie from Egipt, and han brou3t vp in to this werste place, which may not be sowun, which nether bryngith forth fige tre, nether vineris, nether pumgranatis, ferthermore and hath not watir to dryne? And whanne the multitude was left, Moises and Aaron entriden in to the tabernacle of boond of pees, and felden lowe to erthe, and crieden to God, and seiden, Lord God, here the crye of this puple, and open to hem thi tresour, a welle of quyk watir, that whanne thei ben fillid, the grutchynghe of hem ceesse. And the glorie of the Lord apperide on hem; and the Lord spak to Moises, and seide, Take the zerde, and gadere the puple, thow, and Aaron thi brother; and speke ye to the stoon before hem, and it shal 3yue watris. And whanne thou hast led watir
Thanne Mowes took the yerde, that was in the sijt of the Lord, as he commaundide to hym, the multitude geddry before the stoon; and he seyde to hem, Here 3e, rebells and harde to biene; whether of this stoon water to sow we moven cast out? And whanne Mowes hadde areryd that the hoon, smytynghe with the yerde twiys the flynt, wenten out moost large watrises, so that the puple myyst drynke, and the beestis. And the Lord seide to Mowes and Aaron, For 3e bileueden not to me, that 3e halwedeen me before the sones of Israel, 3e shulen not lede in thes puple into the loound that I shal yuye to hem.

This is the water of contradicioun; there the sones of Yrael langeden azen the Lord, and he is halwid in hem. Mowes there amonge sente messengers fro Cades to the kyng of Edom, the whiche shulden sele, Thes thingis sendith to thee thy brother Yrael. Thow hast knowun al the trauayl that hath causd vs, what manner oure faders descendiden into Egipt, and we han dwelte there myche tyme, and the Egipciens han tourmentide vs, and oure faders; and what maner wyse we han cried to the Lord, and he hath herd vs, and he hath sent an angel, that hath ladde vs out of Egipt. And lo! we sett in the cyte of Cades, that is in thin uttermoo est coostis, bisechen, that to vs it be leueful to passe bi thi loound; we shulen not goo bi feeldis, ne bi vynes, ne we shulen drynke watrises of thi pittis; but we shulen goo the comoun weye, ne to the ry3t ne to the left bowyng, to the tyme that we passen thi coostis. To whom answeride Edom, 3e shulen not passe bi me, ellis armed Y shal come azen thee. And the sones of Yrael seyden, Bi the beryd weye we shulen out of the stoon, al the multitude schal drynke, and the beestis therof scheulden drynke. Therfore Mowes took the yerde that was in the sijt of the Lord, as the Lord commaundide to hym, whanne the multitude was gaderid bifoer the stoon; and he seide to hem, Here 3e, rebells and vn-bileueful; whether we moun bryngge out of this stoon watir to 3ou? And whanne Mowes hadde reiside the bond, and hadde smyte the flynt twies with the yerde, largeste watrises 3eden out, so that the puple drank, and the beestis drunken. And the Lord seide to Mowes and to Aaron, For 3e bileueden not to me, that 3e schulden halwe me bifoer the sones of Israel, 3e shulen not lede these puple in to the loound which Y schal yuye to hem. This is the watir of azeneyng; there the sones of Israel stryuened azen the Lord, and he was halwed in hem. In the meene tyrne Mowes sente messangers fro Cades to the kyng of Edom, whiche seiden, Israel thi brother sendith these thingis. Thou knowist al the trauayl that took vs, hon oure fadris 3eden dom in to Egipt, and we dwellediden there myche tyme, and Egipcians turmentiden vs and oure fadris; and hon we crieden to the Lord, and he herde vs, and sente an angel that ledde vs out of Egipt. And lo! we ben set in the citee of Cades, that is in thin laste coostis, and we bisechen that it be leueful to vs to passe thorou thi lond; we schulen not goo bi feeldis, nether bi vynes, nether bi vyneris, nether we schulen drynke watrises of thi pittis; but we schulen go in the comyn weye, and we schulen not bowe to the right side, nether to the left side, til we passen thi termes. To whom Edom answeride, 3e schulen not passe bi me, ellis Y schal be armed, and come azen thee. And the...
sones of Israel seiden, We schulen go bi the weie comynli vsid, and if we and oure beestis drynken thi wartris, we schulen yvye that that is inst; noon' hardnesse schal be in prijs', onely' passe we swiftli'. And he answerde, 3e schulen not passe. And anoon metynge he wente out, with a multitude with ou thynk, and with a stronge hoond, and he wolde not assente to hym preyiynge, that he grantte passynge bi his coostis. Wherfor turnede aside fro hym Yrael. And whanne thei hadde menye 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 Moyes, 24 ses, Aaron, he seith, go he to his puplis; forsothe he shal not goo into the loond that I haue yde to the sones of Yrael, forthi that he were harde of beliacu to my mouth, at the wartris of contradiccion. Tak Aaron, and his sone with hym, and thow shalt lede hem into the hil of Hor; and whanne thow hast made nakyd the fader of his cloth, thow shalt clothe it Eleazar, his sone, and Aaron shal be leide togidre, and die there. 27 And Moyses dide as the Lord commaundide; and thei stieden vp into the hil of Hor, before al the multitude. And whanne Aaron he hadde spyueld his clothis, he clothide with hem Eleazar, his sone; and hym dide in the brek of the hil, he descendide with Eleazar. Al forsothe the multitude seynge Aaron to haue died, wept vpon hym thretti dayes, bi alle her meynees.

CAP. XXI.

1 That whanne Arad, the Chanane kyng, that dwellide at the south, hadde herde, that Yrael was comen bi the espiorues weye, faynte ajens hym, and overcomer beyng, brouste of hym a prey. And Yrael bi vowe hym sifl to the Lord obleschynge, seith, If thou takiste this

+ cloth, that is, the bishops coote. Lire here. sc.
puple in myn hoon, Y shall doo awey his citees. And the Lord hath had the prayers of Yrael, and hath take Chanaane; the which he hath slayn, turned vsedoun the citees of hyrn; and he clepide the name of that place Horma, that is, a cursynge. And forsothe thei wenten forth fro the hil of Hor, by the weie that ledith to the reede see, that thei mysten goo about the loond of Edom; and it biganne to greue the puple, of the weie and of the trauyle. And spoken ajens the Lord and Moyses, seith, Whi hast thow ladde vs out of Egipte, that we dien in wildernes? there sayfith to vs breed, wattris there ben not; oure soule now wlatith vpon this moost lijt meet. Wherfore the Lord hath sente into the puple eddres asier; at whos wondris and deethes of manye, thei comen to Moyses, and seiden, We han synned, for we han spoken ajens the Lord and thee; 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* for a tokue; who smytyn bitholdith it, shall luye. Thanue Moyses maade a brasun eddred, and putte for a signe; whom the smytyn biholdynge, were maad hool. And the sones of Yrael goon forthe, setten tentis in Oboth; fro whens goon out, thei piten tentis in Jezabarym, in the wildernes, that bitholdith. Moab, ajens the eest coost. And fro thene meunynghe, thei camen to the rynge water of Zareth; the whiche lenynghe, thei setten tentis ajens Arnon, that is in desecr, and fer stondith theyn in the coastis of Amorrey. Forsothe Arnon is the ende of Moab, dynydynghe 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 biteake this puple in myn hoon, Y schal do awei the citees therof. And the Lord herde the preyeris of Israel, and bitook the Chananei; and Israel killid hym, and distruiyede his citees; and clepide the name of that place Horma, that is, cursynge, ethir hangyng up. Wherfor thei spak for the first forth also fro the hil of Hor, bi the weie that ledith to the reede see, that thei schulden cumpasse the lond of Edom; and it began to anoye the puple, of the weie and trauel. And the puple spak ajens the Lord and Moises, and seide, Whi ledlist thon vs out of Egipte, that we schulden die in wildinesse? breed faiith, wattris ben not; oure soule now wlatith now onk this 'meetee moost lijt'. Wherfor the Lord sente 'firdir serpentis' in to the puple; at the woundis of which serpentis, and the dethis of ful many men, thei camen to Moyses, and seiden, We synned, for we spoken ajens the Lord and thee; preie thon, that he take away fro vs the serpentis. And Moises preiede for the puple; and the Lord seide for the puple, Make thou a serpent of bras, and sette thou it* for a signe*; he that is smytyn and biholdith it, schal lyue. Therfor Moyses made a serpent of bras, and settede for a signe; and men smytyn and biholdynge it, weren heeld. And the sones of Israel spak for the eest forth, and settiden tentis in Oboth; fro whens thee spaken thee, and settiden tentis in Neabarym, in the wildernes, that bitholdith Moab, ajens the eest coost. And thei mouedden fro them, and camen to the stronde of Zareth; which thei leften, and settiden tentis ajens Arnon, which is in the deseret, and apperith in the coastis of Amorreb. Forsothe Arnon is the tenned of Moab, and departith Moabites and Amorreis. Wherfor it is seid in the book of batels of the Lord, As he dide in the

* of bras is not here in Ebreu, but afterward.
† a signe, in Ebreu it is, in a perche. ac.
* that is, in the wilderness of Marym. ac
|| book, ether in the telling, as Ebreua synen, for the Ebreu word here sig. uthoth bothe book and tell. leg. c.

p Oml. A. q Oml. c. r spakenge a sce. m. spoken ce. s Oml. A. t byholde bcdefh. u stant bcdefh.

* her citees is. y And he t. * bitook to hem is. bitook to p. a Oml. plures. b and Israel is.
c callide i. d Oml. l. e sothely, Israel is. f Oml. ls. g wolden l. h soleis elp. i plate plures.
whaten elp. k vpon is. l lysthet meete is. manna s marg. m firy eddres. n styngynge is. p the whiche is. q eddris is. r for the is. s han synned is. t spak plures. a Oml. is. u if yp is. w tokeine is.
bifore the puple s marg. x sette it yp is. settide it k. y hurt is. z that is. a Oml. is. b it apperith is.
* sothely is. d count is. e it departith is.
shal doun in the rennyng watre of Ar-
non; the roches of the rennyng watre
ben bowid, that thei resten in Arnon,
and that thei liggen\(^b\) in the coostis of
Moabites. Of that place aperide a pitt,
upon the which the Lord spak to Moyses,
Gedere the puplicate, and I shal 3yue to hym
17 watir. Thanne Yrael song this ditee,
Sty vp the pitt; thei songen togidere,
The pitt that deluuen\(^a\) 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,
fro Mathana to Naaliel, fro Naaliel into
20 Bamoth; Bamoth is a valey in the re-
gion of Moab, in the front of Phasga,
that biholdith a\(^e\) the desert. And
Yrael sent messangers to Seon, the kyn-
g of Amorreyes, seyng, I biseche that it
be leueful to me to passe bi thi loond;
we shulen not bowe down to the riit ne
to the lef; we shulen not passe bi feelds
and vynes, ne we shulen not\(^b\) drynke wa-
tris of pittis; the kyngis weye we shulen
goo, to the tyne that we passen thi
23 coostis. The which would not graunt
that Yrael myyte passe bi his coostis, but
rathir, the oost gedryd togidere, wende out
to mete in dessert. And he cam into
24 Jasna, and he faute a\(^e\) 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 Israel took
alle the citees of hym, and dwelte in the
walld towns of Amorrey, in Esebon that
26 is, and in the litil towns\(^c\) of it. The
cytee of Esebon was of Seon, the kyng
of Amorrey, that fau23 te a\(^e\) the kyng
Moab, and took all the loond that was of
reed see, so he schal do in the strondis of
Arnon; the harde rochis of the strondis
weren bowid\(^d\), that theo schulen reste in
Arnon\(^b\), and schulden ligge in the coostis of
Moabitis. Fro that place\(^e\) the pitt a-
peride, of which the Lord spak to Moyses,
Gedere thou\(^1\) the puplicate, and Y schal 3yue
watyir to it. Thanne\(^a\) Israel soong this 17
song. The pitt\(^j\) stie\(^a\); thei sungen togidere,
The pitt which\(^m\) the princes diggiden, and
the duykis of the multitude marden redi\(^i\),
in the 3yueure of the lawe, and\(^o\) in her
staues. And thei jeden forth fro the\(^p\)
wildynesse to Mathana, fro Mathana to
Naaliel, fro Naaliel in to Bamoth; Bamoth
is a valey in the cuntrye of Moab, in the
co\(^q\) of Phasga, that biholdith a\(^e\) the
dessert. Fyrsothe\(^r\) Israel sente messan-
ergis to Seon, kyng\(^s\) of Amnorrreis, and
seide, Y biseche\(^s\) that it be leueful to me
22 to passe thourou thi loond; we schulen not
bowe in to the\(^s\) feeldis and vyneries; we
schulen not drynke wattris of pittises; we
schulen go in the kyngis weie, til we
passen thi ternes\(^s\). Which\(^s\) nolde\(^e\) graunte
23 that Israel schulde passe thurj hise coostis,
but rather, whanne the\(^s\) oost was gaderid,
he 3ede out a\(^e\) Seons\(^i\), in to dessert.
And he cam in to Yasa, and fau23 jens
Israel; of whom he was smytun in the
24 scharpness of swerd, and his lord was
weildid\(^f\) fro Arnon 'til to\(^i\) Jebboth and 'the
sones of Amon\(^i\); for the ternes\(^f\) of Ar-
monytes weren holdun bi\(^s\) strong help\(^h\).
Therfor Israel took alle 'the citees of hym\(^l\),
dwelliden\(^k\) in the citees of Amorrei,
that is, in Esebon, and hise\(^i\) townes. The
26 citee of Esebon was Seons\(^m\), kyng\(^n\) of Am-
morei, which\(^s\) Seon fau23 jens the kyng
of Moab, and took\(^p\) al the lord that was of
his\(^s\) lordschip, 'til to\(^o\) Arnon. Therfor
27

\(^{a}\) Emon. \(^{b}\) Armon. \(^{c}\) Armon. \(^{d}\) Armon. \(^{e}\) Armon. \(^{f}\) Armon, or abide there. \(^{g}\) thou togidere. 
\(^{h}\) and thanne A pr. m. \(^{i}\) stie vp is. \(^{j}\) that is. \(^{k}\) her kertis to route her renderes vploringe hem s marg. 
\(^{l}\) the kyng. \(^{m}\) biseche thee is. \(^{n}\) Om. place. 
\(^{o}\) the which r. \(^{p}\) he took is. \(^{q}\) Moabs. \(^{r}\) vnto is.
the prouerbe, it is seid in prouerbe, Come ye in to Esebon...

CAP. XXII.

1 And thei goon forth, settiden tentes in the wijde feeldes of Moab, where b3onde Jordan Jericho is set. Seynge forsothe Balach, the sone of Sophor, alle thingis that Yrael died to Amorrei, and that Moabites dreeden hym, and the feesnes of hym thei mytyn not bere, he seide to the more thurly birtethe of Madian, it is seid in prouerbe, Come ye in to Esebon, be it bilden, and maad the citee of Seon; fier 3ede out of Esebon, flawme 3ede 28 out of the citee, 'ethir greet castel' of a Seon, and denouryde Ar of Moabitis, and the dwellers of the 'hiye places' of Arnon. Moab, wo to thee! thou, puple of Chamos, hast perishid; he hath 3yue the sones of hym into fliyt, and the douztrn into caytityee to Seon, the kyng of Amor-Reis; the 3ok of hem he seatrede, fro Esebon vnto Dibon; wery thei camo into Ophe, and vnto Meda. And so Yrael dwelt in the loond of Amorrey. And Moyses sente 'the whiche shulden aspie Jasar, whos ilithe towns thei token, and weelden the dwellers. And thei turneden hem siff, and stieden vp bi the weie of Basan. And azen sente to hem Og, the kyng of Basan, with al his puple, to fiyynge 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 thou shalt doo hym as thou hast doon to Seon, the kyng of Amorrei, the dweller of Esebon. Thow hast Smytun therofer and this with his sones, and al his puple, vnto the deth; and thei weelden the loond of hym.

CAP. XXII.

And thei 3eden forth, and settiden tentis in the feeldi places of Moab, whereJerico is set over Jordan. Forsothe Balach, the sone of Sephor, si3 alle thingis whiche Israel hadde do to Amnorrei, and that men of Moab 'hadden deth' Israel, and miisten not bere the assailing of hym. And he seide to the grettere men in
So this puple shal doo awaye alle that in oure coosti dwellen, what maner is woned an oxe to take eerbe vnto the rotyes. He forsothe was kyng that tyme in Moab. Thanne he sente messangers to Balaam, the sone of Beor, dyuyynour, that dwelde vpon the flood of the loond of the sones of Amon, that thei mystyn clepe hym, and seyne, Loo! a peple is goone out of Egiphte, that couereth the vytermost\textsuperscript{k} of the erthe, sittynge azyens syne. Com thercfor, and curs to this puple, for it is strenger then I, if eny maner Y may smyte, and throwe hym out of my loond; Y lhaue\textsuperscript{1} knowyn forsothe, that he is blissid to whom thow blissist, and cursid in whom thow castist cursyngis.

7 The aldren\textsuperscript{m} of Moab and the more thury birthte of Madian wenten forthte, haunynge prijs of the dyuyynge in the hooydes; and whanne thei weren come to Balaam, and hadden toold alle the wordes of Balach, he answerde, Dwelle ye here the ny3t, and Y shal answere what thing shal seie to me the Lord. Hem forsothe dwellynge anentis Balaam, cam God, and seide to hym, What to hem wolyn thes 10 men ant thee? He answerde, Balaac, the sone of Sephor, kynge of Moabites, sente to me, seyne, Loo! the puple that is goon out of Egiphte couereth the vytermost\textsuperscript{k} of the loond; come, and curse to hem, if eny maner Y fystynge 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 euerly arysynge\textsuperscript{9}, seide to the prynces, Goo ye into your loond, for God hath defended me to come with 30w. 14 The\textsuperscript{p} prynces, turned azyen, seiden to Bala-15 lac, Balaam wol not come with vs. Eft-16 sones he many mo, and nobler then he biffre hadde sent, sende; the whiche birthte of Midian, So this puple shal do awei alle men that dwellen in oure coosti, as an oxe is wont to do awei an eerbe 'til to\textsuperscript{a} the rootis. Forsothem he\textsuperscript{b}, \textit{that is, Balaac\textsuperscript{c}}, was kyng in that tymte in Moab. Therfor he sente messangers to Balaam, the sone of Beor, a fals dyuyynour, that dwellide on\textsuperscript{e} the flood of the lond of the sones of Amon, that thei schulden clepe hym, and schulden seie, Lo! a puple yeede out of Egiphte, \textit{which puple hилide\textsuperscript{e} the face of erthe\textsuperscript{b}, and sittith\textsuperscript{a} azyens me. Therfore for come thou, and curse this puple, which\textsuperscript{k} is strongere then Y, if in eny maner Y may smyte and dryue hym\textsuperscript{m} 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 Moab and the gretere\textsuperscript{m} men in birthte of Madian 3eden forthte, haunynge in houd\textsuperscript{n} the prijs of fals dyuyynge; and whanne thei hadden come to Balaam, and hadden teld to hym alle the\textsuperscript{e} wordis of Balaach, he\textsuperscript{p} answeride, Dwelle ye here the ny3t, and Y shal answere\textsuperscript{a} what ever thing the Lord schal seie to me. Sothel while\textsuperscript{c} thei dwell-\textsuperscript{iden\textsuperscript{f}} at Balaam, God cam, and seide to hym,What wolyn these men at\textsuperscript{t} thee 'to\textsuperscript{9} hem sylf\textsuperscript{a}? Balaam answeride, Balaach, the sone of Sephor, kynge of Moabitis, sente to me, and seide, Lo! a puple which\textsuperscript{11} is goon out of Egiphte hилide\textsuperscript{e} the face of erthe\textsuperscript{b}; come thou, and curse hem, if in eny maner Y may fyste\textsuperscript{f}, and dryue hym\textsuperscript{m} awey. And God seide to Balaam, Ny\textsuperscript{e} thou go with hem, nether curse thou the puple, for it is blissid. Which\textsuperscript{a} Balaam\textsuperscript{b} roos eerli, and seide to the prynces, Goo ye in to your lond, for God forbote\textsuperscript{b} me to come with you. The prynces turneden\textsuperscript{14} azyen, and seiden to Balaach, Balaam nolde\textsuperscript{c} come with vs. Eft Balnach sente many 15 mo and nobler men, than he hadde\textsuperscript{d} sent.
whanne thei weren comen to Balaam, seiden, Thus seith Balac, the sone of Se-
phor, And tary thow not to come to me, 
17 redi to worshiphe thee; and what enere thow wolt, Y shal 3yue to thee; com,
18 and curs to this puple. Balaam an-
swerde, If Balac yuye to me his haws ful of 
siluer and of gold, Y shal not movve 
19 more or lasse I speke. Y biseche, that
here 3e dwellen also in this nyzt, that Y
may wite what to me eft the Lord an-
swere. Thanne the Lord cam to Ba-
laam the nyzt, and seith to hym, If thes
men comen to clepe thee, asyse,1 and go
with hem, so oonly that that Y comande
21 to thee, thow doo. Balaam roos eerlich, and
22 maad redy the shee asse, wente
forthe with hem. And God is wrooth.
And an2 aungel of the Lord stood in the
23 weye a3ens Balaam, that satt to the asse,
and two children with hym he hadde'.

The asse biioldyne a aungel stond-
ynge 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
21 path, the aungel stood in the an3
narvenes of two stonen wallis, to the whiche vynes
25 wren boundun. Whom seyne, the asse
ioynede hym4 silf to the wal, and briside5
the foot of the sitter; and he eftsones
26 bette. And neuerthelere6 the aungel to
a streyt place goynge, where nother at
the riyt ne at the left myzt goon out of
27 the weie, metynge stood. And whanne
the asse hadde seen the aungel stond-
ynge, she felle down vn1d 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; whiche7 seiden, whanne thei had-
den com to Balaam, Balaach, the sone of
Sephor, seith thus, Tarye thow not to come
to me, redi to onoure thee; and8 what
17 euere thing thou9 wolt, Y shal 3yue to 
thee; come thow, and curse this puple.
Balaam answereide, Thoub Balaach schal
3yue to me his howsful of siluer and of
gold, Y shal not movve chauge the word
of my God, that Y speke ethir more ethir
lesse. Y biseche4, that 3e1 dwelle'm here19
also in this nyzt, that Y may wite what
the Lord schal answere eft to me. Ther
29 for the Lord cam to Balaam in the5
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 shal com-
maunde to thee. Balaam roos eerli, and
whanne his femal6 asse was sadelid, he
30 fede forth with hem. And God was22
wrooth6. And the 'aungel of the Lord7
stode in the weie a3ens Balam, that sat
on* the femal8 asse, and hadde10 two children
with hym. The femal' asse si3 the 23
aungel stondynge in the weie, with swerd11
drawun, and 'turnede a swei11 hir sylf fro
the weie, and yede bi the feeld. And
whanne Balaam beat hir, and wolde ledey
azen to the path, the aungel stood in the 24
streitness6 of two wallis, with whiche12
theb vyneris' weren cumpassid. And the 25
femal asse si3 the aungel, and ioynede14 hir
sylf to16 the wal, and hurtide15 the foot of
the sittere6; and he beet eft 'the asse16.
And neuer the lesse1 the aungel yede10 to 26
the streit place26, where me17 myzte ne
go out of the weie, nether to the riyt side
nether9 to the left side6, and stood a3ens
lym'. And whanne the femal6 asse si327
the aungel stondynge, sche felde down
vndir the feet of the sittere1, which18 was
and she spake, What haue I doo to thee? whi smyrst thou me, loo! now the thridde tyme? Balaam answerede, For thou hast deseruyde, and bigilide me; wold God Y hadde a swerd, that I myyte smyte thee. And the asse seide, Whethir Y am not thi beeste, to the\textsuperscript{e} which euermore thow were wont to sitte vnto the day that is now? sey, what thing lijk ener Y dide to thee? And he seith, Neuer. Anoon the Lord openyde the eyen of Balaam, and he seë aangel stondynghe in the weie, holdeythe a drawen swerd in the hoond; and he lowtide hym reidi to\textsuperscript{e} the erthe. To whom the aungel, Whi, he seith, thiries thow 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 boweride fro the weye, syuynghe steede to the withstonde, thee I hadde slayn, and she shulde haue lyued. And Balaam seide, I haue synned, vnwitynghe that thow stood a\textsuperscript{eg}ens me; and now, if it displesse to thee that Y goo, Y shal turne a\textsuperscript{e}ens. The aungel seide, Go with these, but he war lest any other thing than Y commaunde to thee thow speke. He wente thanne with the prynces. The which thing whanne Balac hadde herde, he wente out into a\textsuperscript{e}nystondynge of hym, in the wallid towne of Moabitis, that is sett in the vtermoost\textsuperscript{b} coostis of Arnon. And he seide to Balaam, Y haue sent messangeris, that I clepe thee; whi anoon come thow not to me? whether\textsuperscript{f} for I miste not a\textsuperscript{ede} meede to thi comynge? To whom he answerede, Loo! I am ny3, whether othir thing Y may speke but that God shal putte in my mouth? Thauno thei wenten\textsuperscript{c} forthe togider, and camen into the eyete, that was in the vter-wrooth ful greeti, and beet\textsuperscript{h} hir sidis with a staaf. And the Lord openyde the 'mouthe\textsuperscript{28} of the femal asse\textsuperscript{w}, and sche spak, What have Y doon to thee\textsuperscript{a}? whi smyrst thou me, lo! now the thridde tyme? Balaam\textsuperscript{29} answerede, For thou hast disserued, and hast\textsuperscript{t} scornyd me; Y wolde that Y hadde a swerd to sle thee. And the femal\textsuperscript{z} seide, Whether Y am not\textsuperscript{a} thi beeste on\textsuperscript{b} which thow were wont to sitte\textsuperscript{c} euere til in to this\textsuperscript{d} present dai? seie thou, what lijk thing\textsuperscript{e} Y dide euere to thee? And he\textsuperscript{f} seide, Neurer\textsuperscript{g}. Anoon the Lord openyde\textsuperscript{31} 'the içen of Balaam\textsuperscript{b}, and he sië the\textsuperscript{a} aungel stondynghe in the weie, holdeythe a drawen swerd in the\textsuperscript{k} hoond; and Balaam worschipide hym lowli in to erthe\textsuperscript{h}. To whom the aungel seide, Whi 'betist\textsuperscript{32} thow\textsuperscript{m} thi femal\textsuperscript{n} asse 'the thridde tymen'? Y cam to be aduersarie to thee, for thi weie is weyward, and contrarye to me; and if the femal\textsuperscript{n} asse hadde not boweride\textsuperscript{33} awey fro the weie, and zone place to\textsuperscript{o} a\textsuperscript{e}nystondondere\textsuperscript{p}, Y hadde slayn thee, and sche\textsuperscript{s} schulde lyue\textsuperscript{c}. Balaam seide, Y syn-\textsuperscript{34} nede, not witynghe that thou stodist a\textsuperscript{e}gens me; and now, if it displesith\textsuperscript{t} thee that Y go, Y schal turne a\textsuperscript{en}. The aungel\textsuperscript{35} seide, Go thow with these men, but be\textsuperscript{u} war that thow speke not other thing than Y schal commaunde to thee. Therror Balaam\textsuperscript{36} a\textsuperscript{ede}\textsuperscript{r} with the princes. And whanne\textsuperscript{36} Balaach hadde\textsuperscript{w} herde this\textsuperscript{x}, he a\textsuperscript{ede} out in to the comynge of hym, in the ciete of Moabitis, which\textsuperscript{p} is set in the laste coostis\textsuperscript{z} of Arnon. And he\textsuperscript{a} seide to Balaam, Y\textsuperscript{37} sente messangeris to clepe thee; whi camest thou not anoon to me? whethir for Y may not a\textsuperscript{ede} meede to thi comynge? To whom Balaam answeride, Lo! Y am as\textsuperscript{38} present, whethir Y schal\textsuperscript{b} now speke other thing than that, that God schal putte in.

\textsuperscript{a} Om. c. \textsuperscript{b} into BCDEFH. \textsuperscript{c} vnto c. otmost e. \textsuperscript{c} Om. b.
CAP. XXIII.

And Balaam seide to Balac, Bilde to me here seven maters, and mak redi as feel care, and of the same nowembre wethers. And whanne he hadde done after the word of Balaam, thei putten to gydren a calf and a wether uppon the auster. And Balaam seyde to Balac, Stood a litle while biside thi brest sacrifice, to the tyme that Y goo, if peraenure the Lord azen come to me; and what euer thing he comaunde I shal speke to thee. And whanne he hadde goon away swiftli, God azen come to hym; and Balaam spak to hym, Seuen, he seith, anters Y han arryed, and putte in a calf and a wether there abone. The Lord forsothe putte the word in the mouth of hym, and seith, Turn azen to Balac, and thes thingis shal speke. He turned azen, fonde Balaam stondynge bisids his brest sacrifice, and alle the prynces of Moabitees. 

And takyn to his parable, seith, Fro Aran hath ladde me Balac, the kyng of Moabitees, fro the hills of the eest; Com, he seith, and curs to Jacob; go forthe, and wari to Israel. What maner wise shal I curse to whom God hath not cursid? bi what resoun shal Y wary whom God warieth not? Fro the hiest my mouth? Therfor thei 3eden forth to gide, and camen in to a citee, which was in the laste coost of his rewe. And whanne Balaam hadde slayn sheep and oxen, he sente jiftis to Balaam and the princes that weren with hym. Forsothe whanne the morewtid was maad, Balaach ledde Balaam to the higne placis of Baal, and he thilth the laste part of the puple, 'that is, at the oost til the laste part.'
flintis Y shal see hym, and fro the hillis Y shal biholde toh hym; the pulpulo aloon shal dwelle, and amonghe the hillis he shal not be reked. Who may ful noumbe the powdre of Jacob, and knowe the nownumbe of the lynage of Yrael? Dye my soule thur; the death of riytwise men, and ben maad my last lijk tok thes! And Balaac seide to Balaam, What is that that thou dost? that thou shouldest curse to myn enemies, Y clepide thee, and thow azenward blissist to hem. To whom he answere, Whether other thing Y may spake but that the Lord shal comande? Thenne Balaac seide to Balaam, Com with me into another place, whens a part of Israel thou seest, and al seest thou may not; thenes 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 yn there aboue calues and wethers, he seide to Balac, Stond here baside thi sacrifice, to tyme that Y go metynge. To whom whanne the Lord was azen comen, and hadde putte the word in the mouth of hym, seith, Turn azen to Balac, and thes thingis thow shalt spake to hym. Turned azen, he fonde hym stondynge bisidis his sacrifice, and the princes of Moabites with hym. To whom Balac, What thing, he seith, hath the Lord spokun? And he takid to his parable, seith, Stoord Balac, and herkene; here, thow sone of Sephor. God is not as man, that he lye, ne as the sone of man, that he be chaungid; thanne he seide, and shal not doon? he hath spokun, and shal not fulfille? To blesse I am brouht forth, blesseyng Y may not defende. There is no mawmnet in Jacob, he fals likenes is seen in Yrael; the Lord God of higeste flintis Y shal se hym, and fro little hillis Y shal biholde hym; the pulples shal dwelle-alone, and it shal not be arettid among hethene men. Who may noumbe the dust, that is, kynrede, of Jacob, and knowe the noumbe of the generacion of Israel? My lijf die in the deeth of just men, and my laste thingis be maad lijk hem! And Balaach seide to Balac, What is this that thou doist? Y clepide thee, that thou shouldest curse myn enemies, and azenward thou blessist hem. To whom Balaam answereid, Whether Y may spake othir thing no but that that the Lord comaundith? Therfor Balaach seide to Balaam, Come with me in to another place, fro whennus thou seest a part of Israel, and mayst not se al; fro thennus curse thou hym. And whanne he hadde led Balaam in to an hye place, on the cop of the hil of Phasga, he bilden seuen auters to Balaam, and whanne calues and rammes weren put abone, he seide to Balaach, Stonde here hisidis thi brent sacrifice, while Y go. And whanne the Lord hadde come to him, and hadde put a word in his mouth, he seide, Turne azen to Balach, and thou shalt see these thingis to hym. He turnyde azen, and foond Balach stondynge bisidis his brent sacrifice, and the princes of Moabites with hym. To whom Balach seide, What spak the Lord? And whanne his parable was takun, he seide, Stonde, Balach, and herkene; here, thow sone of Sephor. God is not as man, that he lye, nethir he is as the sone of man, that he be chaungid; therfor he seide, and shal he not do7? he spak, and schal he not fulfille? Y am brouht to blesse, Y may not forbede blesseyng. Noon idol is in Jacob, nethir sy mylacre is seyn in Israel; his Lord God is
hym is with hym, and the noyse of the
23 victorie of the kyng is in hym. The
Lord God hath ladde hym out of Egipt,
whos strengthe is looke to an vnycorn;
26there is no dyuynynge bi briddis in
Jacob, ne dyuynacioun in Irael. In his
tymes it shal be seide to Jacob and
to Irael, What the Lord hath wrouyt!
24 Loo! the puple as a liones shal aryst
togidre, and as a liou shall be reryd; the
liou shall not ligge, to the tymne that he
denowre the pray3, and drynke the blood
25 of the slayn. And Balaac 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
comauindide to me, that Y wolde doo?
27 And Balaac seide to hym, Com, and Y
shal lede thee to another place, i. f. per-
aunture 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 bifoldith the wildernes,
29 Balaam seide to hym, Bilde here to me
seuen auters, and mak redy so feel calues,
30 and of the same noumbe wethers. Ba-
lac dye as Balaam seide, and putte yn
calues and wethers, bi eche auters.

CAP. XXIV.

1 And whanne Balaam hadde seen that
he shulde plese to the Lord for to besse
to Irael, he wente not as he wente bi-
fore, for to seche dyuininge, but dressynge
his chere ayns the desert, and arerynge
the eyen, saw3 Irael in the tentis dwell-
ynye 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 siȝt of the almyȝt God hath
inwardli lokid, the which fallith, and so
with hym, and the sown of victorie7 of
kyng8 is in hym. The Lord God ledde22
hym out of Egipt, whos strengthe is lijk
an9 vnicorn; fals tellyn9b bi chiteryn9 of
bryddis, "ether idolatrie", is not in Jacob,
nettir fals dyuynynge is in Irael. In his
tymes9 it schal be seide to Jacob and Is-
rael9, What the Lord hath wrouyt! Lo!24
the puple schal rise togidere as a lionesse,
and schal9 be reisid as a liou; the liou
schal not reste, til he deuoure prey, and
drynke the9 blood of hem that ben slayn.
And Balaach seide to Balaam, Nether curse23
thou, nether blesse thou1 hym. And he26
seide, Whether Y seide not to thee, that
what euer thing that1 God comauindide to
me, Y wolde do this m? And Balaach seide27
to hym, Come, and Y schal lede thee to
another place, if in hap it plesith10 God
that fro themus thou curse hym10. And28
whanne Balaacch hadde led hym out9 on
the 'cop of the hili9 of Phegor, that bi-
holdith the wildirnesse, Balaam seide to 29
hym10, Bilde here seuen auteris to me,
and make13 redi so many caluy, and rams-
mes of the same noumbe. Balaach dye30
as Balaam seide, and he puttide14 caluy
and rammes13, bi alle auteris14.

CAP. XXIV.

And whanne20 Balaam siȝt that it pleside1
the1 Lord that he schulde blesse Israel, he
3ede not7 as he 'hade go2 before, 'that he
schulde11 seke12 fals dyuynyng 'bi chiteryn
g of briddis4, but he dresside his face ayns
the desert, and reiside15 iȝn, and siȝt5 Israel2
dellynye in tentis bi his lynagis. And
whanne the Spirit of God felle3 on hym,
and whanne a[7 parable was takun, he seide,
Balaam, the sone of Beor, seide, a
man whois iȝb is stoppid seide, the herere
goddis words seide, which1 bihelde the
reuelacion k of almyȝt God, which1 fall-

22 victorie 22 kyng 22 a kyng 22 Om. s. 2 b dyuynynge 22 Om. birst sec. m. w. 2 whanne, where and hau God mole s marg. 2 to Israel 22 it schal 22 Om. 22 Om. 22 Om. 22 Israel 22 Balaam 22 Om. a sec. m. acs. 2 that 22 Israel 22 is. 2 forth v p 22 hil cop s. 2 Balaac 22 make thou 22 putte the 22 the rammes 22 the auteris 22 Om. s. 22 x to the 22s. 2 not forth 22 edge 22 for to 1. 2 bake b. 2 Om. 1. 4 he reiside vp his 22 he saw 22 fel vp 22 the 2. 2 b of affeccioun s marg. 2 that 22 priuyte 22 the which 1.
ben openyd his eyen, How feyr thi tabernaculis, Jacob, and thi tentis, Yrael! as wodi valeys, and as watti gardeyns biside the floodis, as the tabernaculis that the Lord pite, as cedres biside wateres; and wattris shal flowe of his boket, and the seed of hym shal be into many watriss. The kyng of hym for Agag shal be take away, and the kyngdom of hym shal be doono a wey. God hath laddye hym out of Egipte, whos strengthe is ljjk to an vny-corn; gentilis shulen deuowre the enemys of hym, and the boonus of hem thei shulen breek, and thirlee with arwis.

Liggyng he shal sleepe as jioun, and as a liones, that no man shal be hardi to rere. Whow blesith to thee, he shal be blesse; and who cursith, into cursynge shal he be rettyd. And Balac wrooth azen Balaam, with wrongun hoondis seith, To curse to my enimys I hauve cleypp thee, to whom azenward the thriddle tyme thow hast bllissid. Turn azen to thi place; Y ordycynde forsothe hugeli to honoure thee, but the Lord hath prin- ydde thee thi worship set down. Balaam anwersede to Balac, Whether seide Y not to thi messangers, that tho sendist to me, If Balac 3yue to me his hous full of siluer and gold, Y may not ouerpasse the word of the Lord my God, that other of good or of yuel I spooke of myn herte, but what thing seith the Lord, that I shal spooke? Nethelesb goynge to my puple, I shal yue to thee counsel, what thi puple to this puple shal doo the last tymne. Thanne the parable taken, eft seith, Balaam, the sone of Beor, seide, a man whos stoppid is the ey, seide, the herer of the wordis of God seide, that kneue the lore of althirk heijest, and the

ith doun", and hise 1zen ben openyd so, Hou faire ben thi tabernaculis, Jacob, and thi tentis, Israel! as valeys ful of woodis, and moiste gardyns bisidis floodis, as tabernaculis whiche the Lord hath set, as ce-dris bisidis wattris; wattris shal flowe of his boket, and the seed of hym shal be into many watriss, 'that is, puplis'. The kyng of hym schal be takun awei for Agag, and the rewme of hym schal be doon awai. God lede hym out of Egipte, whos strengthe is ljjk an unicorn; the schulen deuoure hethene men, enemys' of hym, that is, of Israel; and the schulen breke the boonus of hem, and schulen per seith arowis. He restide and slepte as a lyoun, and as a lionesse, whom no man schal dore reise. He that blesith thee, schal be blesse; he that cursith, schal be arettid in to cursynge. And Balach was wrooth azen Balaam, and seide, whanne thei hondis were wrungun to gider, I cleypp thee to curse myn enimys, whiche azenward thou hast bllissid thries. Turn azen to thi place; forsothe Y demede to onoure thee greeult, but the Lord priynde thee foue onoure disposition. Balaam anwersede to Balach, Whethir Y seide not to thi messangeris, which thou sentist to me, Thou Balaach schal 3yue to me his hos full of siluer and of gold, Y schal not moue passe the word of my Lord God, that Y brynge forth of myn herte ony thing, ethir of good ethir of yuel, but what euer thing the Lord schal seie, Y schal spooke this? Netheles Y schal go to my puple, and Y schal 3yue counsel to thee, what thi puple schal do in the laste tymne to this? puple. Therfor was whanne a parable was takun, he seide eft, Balaam, the sone of Beor seide, a man

† thei schulen deuoure etc. in Ebsen it is thus, Israel schaal deuoure, hethene men hice enemies, and schaal gnave the honys of hem, that is, schaal distrise the strength of hem. Lxxcere.
CAP. XXV.

1 Israel forsothe dwelt that tyme in Sechym, and the puple dide fornycaicion with the douxtres of Moab; the which clepen hem to her tabernacles, and thei eten, and honoured the goddis of hem; whos iye\(^b\) is\(^c\) stoppid, seide, the herere of\(^{16}\) Goddis wordis seide, which knoweth the doctrine of the hieste, and seeth the rene\(-\)lacion\(^{d}\) of almi\(-\)ti God, which fallith doun\(^e\) and hath opyn\(^f\) iyen\(^g\), Y schal se\(^{17}\) hym, but not now; Y schal biholde hym\(^h\), but not ny\(^j\); a sterre schal be borun of Jacob, and a zede\(^i\) schal rise of Israel; and he schal Smythe the dnykis of Moab, and he schal waste alle the sones of Seth; and Ydume shal be the possession of hym, the hercayte of Seir shal fallen to his enemies; Yrael forsothe strongly shal doo, of Jacob shal be that lordship\(^{19}\), and lesec the relykes of the cytee. And whanne he had seen Amalech, takynge to a parable, seith, The bigynnynge of gentiles Amalech, whos eendis shulen be 21 lost. He see\(3\) forsothe Cyneum, and taken to a parable, seith, Stronge forsothe is thi dweyllynge place, but if y\(a\) a soon thow 22 puttist\(^{e}\) thi nest, and were chosen of the lynage of Symne, how laste move\(f\) thow dwelle? Assur forsothe shal take thee. 23 And taken to a parable, eft spak, Alas! who to lyuynges\(^{i}\), whanne the Lord shal 24 doo thes thingis? Thei shulen come in gret 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 azen into his place; Balac forsothe the weye that he cam, turnyde azen.

CAP. XXV.

Forsothe\(^{d}\) in that tyme Israel dwellide\(^{e}\) in Sechym; and the puple\(^e\) dide fornycaicion with the douxtris of Moab; which\(^{2}\) douxtris clepiden hem\(^{e}\) to her sacrifices, and thei\(^{5}\) eten\(^{h}\), and worschipiden the
and Israel sacrificed to Belphagor. And the Lord was wroth to Moyses; Tak, he sixth, alle the princes of the people, and hange hem aens the summe in iebetis, that my woodnes he turned a wy eye fro Yrael. And Moyses seide to the domesmen of Yrael, She echon his neijbors, that han sacrificed to Belphagor. And loo! oon of the sonnes of Yrael wente yn before his brtheren to a Madyanyte stropmet, seeynge Moyses, and al the puple of the sonnes of Yrael, the whiche wepten before the 3atis of the tabernaucle. The which thinge whanne hadde seen Phynees, the son of Eleazar, son of Aaron, preest, roos fro the mydill of the multitude, and, caut a swerd, wente yn after the man of Yrael into the hoorhows, and he stikide thur; both toigidre, the man, that is, and the womman, in the genytale places. And the veniaunce ceesside fro the sonnes of Yrael, and there ben slawe foure and twenti thousandd of men. And the Lord seide to Moyses, Phynees, the son of Eleazar, son of Aaron, preest, hath tak awey my wrath fro the sonnes of Israel; for thur; my loue he is stryyd aens hem, that I my sif did not awey the sonnes of Yrael in my geloute. Therfore spek to hym, Loo! I ymeye to hym the pees of my boond of pees, and it shall be, as wel to hym as to his seed, euerlastynge couenaunt of preesthood; for he hath loued for his God, and hath purgid the hidows synne of the sonnes of Yrael. The name forsothe of the man of Yrael, that was slayn with the Madianyte, was Zambri, the sonne of Salu, duke of the kynrede of the lynage of Symeon. Forsothe the womman of Madianyte that toigidre was slayn, was cepid Chobry, the douytre of Sur, most noble pryncye of goddis of tho doustris; and Israel made sacrifice to Belphagor. And the Lord was wroth, and seide to Moises, Take thou alle the princes of the people, and hange hem aens the summe in iebatis, that my woodnes, that is stronge veniaunce, he turned awai fro Israel. And Moyses seide to the iugis of Israel, Ech man se his neijbors, that maden sacrifice to Belphagor. And, lo! oon of the sonnes of Israel entride bifor his brtheren to 'an hoore of Madian, in the siet of Moises, and al the cumpyney of the sonnes of Israel, which wepten bifor the 3atis of the tabernaucle. And whanne Phynees, the son of Eleazar, son of Aaron, preest, had seyn this, he roos fro the mydill of the multitude; and whanne he hadde take a swerd, he entride aftor the man of Israel in to the 'hoore houws, and stikide thorou both toigidere, that is, the man and the womman, in the places of gendrying. And the veniaunce ceesside fro the sonnes of Israel, and foure and twenti thousand of men were slayn. And the Lord seide to Moises, Fynees, the son of Eleazar, son of Aaron, preest, turned away myn yre fro the sonnes of Israel; for he was stirid aens hem bi my furent loue, that Y my sif schulde not do awai the sonnes of Israel in my gret hete, 'ether strong veniaunces. Therfore spekethou to hym, Loo! Y ymeye to hym the pees of my couenaunt, and it schal be an euerlastynge couenaunt of preesthood, as wel to hym sif as to his seed; for he louyde ferventlfi for his God, and he clensed the greet trespas of the sonnes of Israel. For sothe the name of the man of Israel, that was slayn with the womman of Madian, was Zambri, the son of Salu, duykm of the kynrede and lynage of Symeon. For

1 Om. c. k echec. l couenaunt n passim. m is BCDEFL.

1 wymanen is. k that han cure s marg. 1 that that be known s marg. m woundis a pr. m. ven-
gauh ues 15. n Om. 16. o entride boldly s. P a strumpet 16. q of alcs. r the whiche 1. s for
hidowse of the wil synne s marg. t the sonne 15. u the preest 16. v vunshast fast doing s marg. w Om. n.
x Om. 16. y bordelie 16. z he stikide hem 16. a the sonne nn. b hath turnede 16. c wrath 16.
d mowed 16. e Om. s. f feruentnesse 1. feruentnesse of veniaunce s. g Om. 16. b having this feruent
love s marg. h chastiteit s marg. k hath clensed 16. l sothly 16. m the whiche Zambri was duykm.

whiche Zambri was duykm. n of the lynage is.
16 Madianytees. And the Lord spak to
17 Moyses, seiyng, Enemyes feele 3ow the
18 Madianytees, and smyte 3e hem; for and
thei enemylich ha^ doo a3eysnes^ 3ow, and
han biglid 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 venance, for the sacrilegie
of Phegor.

CAP. XXVI.

1 Aftir that the blood of gilti men is
shed, the Lord seide to Moyses, and to
Eleazar, the sone of Aaron, the preest,
2 Noumbre 3e al the summe of the sones
of Yrael, fro twenti 3eer and aboue, by
howses, and ther^ kynerdis, and alle that
mowen goo forth to batails. And so
spoken Moyses and Eleazar, the preest,
in the wijde feeledes of Moab, vpon Jor-
dan, a3ens Jerico, to hem that weren of
twenti 3eer and aboue, as the Lord com-
mandaide; of whom this is the noumbr.
5 Ruben, the first getun of Yrael; of this
the sone Enoch, of whom the meyne of
Enochites; and Fallu, of whom the
6 meyne^ of Falluytees; and Esrom, of whom
the meyne of Esromytees; and Charmy,
7 of whom the meyne of Charmytis. Thes
ben the meyneis of the lynage of Ruben,
whos noumbr is foundun thre and fourty
thousands^ seven hunrid and thretti.
9 The sone of Fallu of Heliab; of this the
sones, Namuel^, and Datan, and Abiron.
These ben Dathan and Abyon, the princes
of the puple, that rysen a3ens Moyses
and Aaron, in the disceryoun of Chore,
whanne a3ens the Lord thei rebellen, and
the erthe openyge his mouth, deuor-
ride Chore, diynge many, whanne the fier
sothe^ the woman of Madian that was
slayn toigidere^, was cilpid Cobri, the
dou3tre of Sur, the nobleste prince of
Madianytis. And the Lord spak to Moises
and seide, 'Madianytes feelen^ 3ou enemyes?,
and smyte^ 3e hem; for also thei diden^ en-
emyliche a3ens 3ou, and disseyueden^
thorow^ tresouns, bi the idol of Phegor,
and bi 'the dou3tre of Corbri^, dyuk of Ma-
dian, her sister^, which dou3tre was sleyn
in the dai of venance, for the sacrilege^
of Phegor.

CAP. XXVI.

Aftir that the blood of gilti men was
shed out^, the Lord seide to Moises and
to Eleasar, preest^, sone of Aaron, Noum-
br e^ 3e al the summe^ of the sones
of Israel, fro twenti 3eer and aboue, bi her
housis, and kynerdis^, alle men that mowen
go forth to batels. And so Moises and
Eleasar, preest^, spoken in the feeldi places
of Moab, ouer Jordan, a3ens Jerico, to hem
that weren of^ twenti 3eer and aboue, as^ the
Lord comandaide; of whiche^ is this the
noumbr. Ruben, the first gendrid^ of
Israel; the sone of hym was Enoch, of
whom was^ the meyne of Enochitis; and
Phallu, of whom^ the meyne of Phalluy-
tis; and Esrom, of whom^ the meyne^ of
Esromyties; and Charmy, of whom^ the
meyne of Charmytis. These weren the
7 meyneis of the generacion of Ruben, of
whiche meyneis the noumbr was foundun
thre and fourty thousand seuene hunrid
and thretti^; The sone of Phallu was^ E-
liab; the sones of hym^ were^ Na-9
muel, and Dathan and Abiron. 'These
weren Dathan and Abiron^, prynces of the
puple, that rysen^ a3ens Moises and
Aaron, in the rebelle of Chore, whanne thei
rebelliden a3ens the Lord; and the erthe
openyde his^ mouth, and deuoride^ Chore,

a Om. A. ^ hath A. * to A. $ Om. A. v meyneis A. * thousand c. - of Namud A.

* sothely 1e. ^ with the hooring 8 marg. ^ feele the Madianytes is. - to be her enemies is. ° de-
strie is. f han do is. v disseyueden you 1es. w bi is. ^ Cobri c pr. m. f sec. m. o. - her
sistir Corbri, dou3tre of the dyuk of Madian is. a sacrifice i. or bi hidous gilt is marg. b bi veni-
ance for lecherie s marg. the preest is. e rikene is. d Om. L. e noumbr is. f her kynerdis is.
° the preest is. h fro flures. i whiche men is. k bigoten is. l came is. m whom came is.
a meyneis A^ f whom came is. p thretti men b. q Om. l. r this i. s Om. 1. t Om. s. u risen files.
resinep. v the is. w it deuoride is.
brente two hundrid and fifti men; and a greet myracle was done, that Chore per-
rishyng, 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 Jamynyttes;
Jachym, of this the meyne of Jachymyntis; Zare, of this the meyne of Zaren-
ytis; Saul, of this the meyne of Saulitis.
14 Thes ben the meynes of the lynage of
Symeon, of whom al the noombre was two and twenti thousandis and two hun-
drid. The sones of Gad bi her kynredes;
Sephon, of this the meyne of Sephonytis;
Aggy, of this the meyne of Aggitis; Suny, of this the meyne of Sumytis;
10 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 Arelitis.
18 Thes ben the meyne of Gad, of whom al
the noombre was fourti thousand and
cyue 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 kynredis; Sela,
of whom the meyne of Selaytis; Phares,
of whom the meyne of Pharesitis; Zare,
of whom the meyne of Zareyntis. For-
sothe the sones of Phares; Esrom, of
whom the meyne of Esromytis; and A-
mul, of whom the meyne of Amulitis.
21 Thes ben the meynes of Jade, of whom
al the noombre was seuenti thowsynd
23 and cyue hundrid. The sones of Ysachar
bi her kynredis; Thola, of whom the
meyne of Tholaytis; Phua, of whom
24 the meyne of Phuaytis; Jasub, of whom
the meyne of Jusabitis; Semran, of
25 whom the meyne of Semranytis. Thes
ben the kynredis of Ysachar, of whom
the noombre was foure and sexti thow-
while a ful many men dieden, whanne the
ier brente two hundrid men and fifti; and
a greet myracle was maad, that whanne
Chore persichide, hisse sones persichiden
not. The sones of Symeon bi her kyn-
redis; Namuel, of hym was the meyne
of Namuelitis; Jamyn, of hym was the
meyne of Jamynytis; Jachin, of hym was
the meyne of Jachymystis; Zare, of hym
the meyne of Zarenytis; Saul, of hym
the meyne of Saulitis. These weren the
14 meynes of Symeon, of whiche all the
noombre was two and twenti thousynd
and two hundrid. The sones of Gad bi
her kynredis; Sephon, of hym the meyne
of Sephonytis; Aggy, of hym the meyne
of Aggitis; Suny, of hym the meyne of
Sumytis; Ozny, of hym the meyne of
Oznytis; Hery, of hym the meyne of
Hereytis; Arod, of hym the meyne of
Aroditis; Ariel, of hym the meyne of
Arelitis. These weren the meynes of
Gad, of whiche al the noombre was fourti
thousynd and cyue hundrid. The sones
of Juda weren Her and Onan, whiche
bothe weren deed in the lord of Canaan.
And the sones of Juda weren bi her kyn-
redis; Sela, of whom the meyne of Se-
laitis; Phares, of whom the meyne of
Pharesitis; Zare, of whom the meyne of
Zareyntis. Sotheli the sones of Phares
weren Esrom, of whom the meyne of
Esromytis; and Amul, of whom the
meyne of Amulitis. These weren the
22 meynes of Juda, of whiche al the no-
ombre was seuenty thousynd and cyue
hundrid. The sones of Isachar bi her kyn-
redis; Thola, of whom the meyne of
Tholaytis; Phua, of whom the meyne
of Phuaytis; Jasub, of whom the meyne
of Jusabitis; Semran, of whom the meyne
of Semranytis. These weren the kynredis

\[\text{u persichide bde. v Jamynytis a. w thousand c. x meynes a. y her a. z Om. a.}\]

\[\text{a Om. A.} \]

\[\text{x and dimoryst sup. tas. w. y Om. phures. z don is. w weren these s marg. b Om. phures.} \]

\[\text{c Om. phures. came is. d hym came is. e Om. bvedepark pr. m. f kynredis weren thees is. g hym came is. h hym came is. i meynes askynt. k weren thees is. l Om. s. m weren thees is. n whom came is. o him is. p him s. q Om. s. r him is. s him is. t meynes g. u Om. A. v weren Thola is. w him is.} \]

\[3 k 2\]
26 sandis\(^b\) and thre hundrid. The sones of Zabulon bi her kynredes; Sared, of whom the meyne of Saradites; Helon, of whom the meyne of Helonitis; Jael, of whom 27 the meyne of Jelilitis. Thes ben the kynredis of Zabulon, of whom the nounbre was sexti thousand and fyue hundrid. 28 The sones of Joseph bi his kynredis, 29 Manasses and Effraym. Of Manasse 'is commen\(^c\) Machir, of whom the meyne of Macherytis. Machir gat Galaad\(^a\), 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 \(^d\) Sechemytis; and Semyda, of whom the meyne of \(^e\) Semydaytis; and Epher, of whom the meyne 33 of Epherytis. Epher forsothe was fader\(^f\) of Saphaad, that had no sones, but oneli douztres\(^g\), of whom thses ben the names; Maala, and Noha, and Egla, and Melcha, 34 and Thersa. Thes ben the meynes of Manasse, and the nounbre of hem two and fifti thousand and seuen hundryd. 35 The sones forsothe of Effraym bi her kynredis weren thses; 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 Effraym, of whom the nounbre was two and thretti thousand and fyue hundrith. Thes ben the sones of Joseph, bi his\(^b\) 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 Ahiramytis; 38 Suphan, of whom the meyne of Suphanytis; Huphan, of whom the meyne of Huphanytis. The sones of Bale, Hered, of Isachar, of which the nounbre was foure and sixti thousand and three hundrid. The sones of Zabulon bi her kin-26 redis; Sarad\(^x\), of whom\(^y\) the meyne\(^e\) of Sareditis; Helon, of whom\(^a\) the meyne\(^b\) of Helonitis; Jael, of whom\(^c\) the meyne of Jelilitis. These weren the kynredis of 27 Zabulon, of which the nounbre was sehti thousand and fyue hundrid. The sones 28 of Joseph bi her kynredis weren Manasses and Effraym. Of Manasses was \(^d\) borun 29 Machir, of whom\(^f\) the meyne of Machritis. Machir gendride\(^g\) Galaad, of whom\(^x\) the meyne of Galaditis. Galaad hadde 30 sones\(^b\); Hizze, of whom\(^j\) the meyne of Hizezeritis; and Helech, of whom\(^k\) the meyne of Helechitis; and Ariel, of whom\(^s\) the meyne of Arielitis; and Sechem, of 31 whom\(^k\) the meyne of Semydaytis; and Epher, of whom\(^k\) the meyne of Epherytis. Forsothe\(^l\) Epher was the 32 fadir of Salphath, that hadde not sones, but oneli douztres; of whiche\(^m\) these weren the names; Maala, and Noha, and Egla, and Melcha, and Thersa. These weren 34 the meynes\(^n\) of Manasse, and the nounbre of hem was two and fifty thousand and seuen hundrid. Forsothe\(^n\) the sones 35 of Effraym bi her kynredis weren these; Suthala, of whom\(^o\) the meyne of Suthalitis; Bether, of whom\(^p\) the meyne of Betheritis; Theen, of whom\(^q\) the meyne of Theennytis. Forsothe\(^o\) the sone of Su-36 thala was Heram, of whom\(^r\) the meyne of Heramytis. These weren the kynredis 37 'of the sones\(^s\) of Effraym, of which\(^t\) the nounbre was two and thretti thousand and fyue hundrid. These weren the sones 38 of Joseph, bi her meynes. The sones of Beniamyn in her kynredis; Bale\(^u\), of whom\(^v\) the meyne of Baleytis; Azbel, of whom\(^v\) the meyne of Azbelitis; Ahiram, of whom\(^v\) the meyne of Ahiramitis; Su-39

\(^{a}\) thousand c. \(^{c}\) Galad A. \(^{d}\) Om. bd. \(^{e}\) Om. abdf. \(^{f}\) the fader ce. \(^{g}\) douztres bdefh. 

\(^{h}\) her a. 

\(^{x}\) weren Sarad is. \(^{y}\) him is. \(^{z}\) meynes is. 

\(^{e}\) him is. \(^{f}\) bigaut i. \(^{g}\) him is. \(^{h}\) thees sones is. 

\(^{i}\) him is. \(^{j}\) meynes is. \(^{k}\) him is. \(^{l}\) cam is. 

\(^{m}\) him is. \(^{n}\) meyne s. \(^{o}\) sothely is. \(^{p}\) him is. 

\(^{q}\) sothely is. \(^{r}\) him is. \(^{s}\) Om. s. \(^{t}\) whom is. \(^{u}\) weren Bale is. 

\(^{v}\) him is.
and Noeman; of Hered the meyne of Heredytis; of Noeman the meyne of Noemanytis. Thes ben the sons of Benjamin by his kynredis, of whom the noumbr was fyue and fourti thousand and six hundryd. The sons of Dan bi his kynredis; Suhan, of whom the meyne of Suhanytis. Thes ben the kynredis of Dan bi his meynnees; alle weren Sunanitis, of whom the noumbr was foure and sixti thowsynd and foure hundrid. The sons of Aser bi his kynredes; Jemma, of whom the meyne of Jemmanytis; Jesuy, of whom the meyne of Jesuitis; Breye, of whom the meyne of Briyetis. Thes ben the sons of Breye; Haber, of whom the meyne of Habertytis; and Melchiel, of whom the meyne of Melchielitis. The name forsothe of the doubt of Azer was Sara. Thes ben the kynredes of the sons of Aser, and the noumbr of hem foure and fifty thousand and foure hundryd. The sons of Neptalym bi his kynredis; Jesyl, of whom the meyne of Jesyllitis; Guny, of whom the meyne of Gunytis; Jeser, of whom the meyne of Jeserytis; Sellemytis, of whom the meyne of Sellemytiskk. Thes ben the kynredis of the sons of Neptalym bi his meynnees, of whom the noumbr was fyue and fourti thousand and foure hundrid. This is the summe of the sons of Irael, that ben noumbred, six hundryd thowsand and a thowsand and seven hundrid and threti. And the Lord spak to Moyses, seiynge, To thes shal the loond be dyuyd, aftir the noumbr of the names into her possessiouns; to the moo the more part thow shal zyue, and to the fewer the lasse; to eche as thei ben noumbrd shal be take the possessioun; so ooni that lot dyuyde the loond to the lynagis and meynes. What euer thing bi lot falle, that othere mo taken or phan, of whom the meyne of Supleutis; Huphan, of whom the meyne of Huphanitis. The sons of Bal, Hered and Noeman; of Hered, the meyne of Hereditis; of Noeman, the meyne of Noemanitis. Thes weren the sons of Benjamin by his kynredis, of which the noumbr was fyue and fourti thousynd and six hundrid. The sons of Dan bi her kynredis; Suphan, of whom the meyne of Suphanitis. These weren the kynredis of Dan bi her meynes; alle weren Suphanitis, of which the noumbr was foure and sixti thousynd and foure hundrid. The sons of Aser bi her kynredis; Jemmanytis, of whom the meyne of Jemmanytis; Jesuy, of whom the meyne of Jesuitis; Brie, of whom the meyne of Brietis. The sons of Brie; Haber, of whom the meyne of Habertytis; and Melchiel, of whom the meyne of Melchielitis. Sotheli the name of 'the doubtir of Azer was Zara. These weren the kynredis of the sons of Aser, and the noumbr of hem was foure and fifti thousynd and foure hundrid. The sons of Neptalym bi her kynredis; Jeselh, of whom the meyne of Jeselitis; Guny, of whom the meyne of Gunytis; Jeser, of whom the meyne of Jeserytis; Sellemytis, of whom the meyne of Sellemytis. Thes weren the kynredis of the sons of Neptalym bi her meynnees, of which the noumbr was foure and fourti thousynd and foure hundrid. This is the summe of the sons of Israel, that weren noumbred, sixe hundrid thousynd and a thousynd seuen hundrid and threti. And the Lord spak to Moises, and seide, The lond shal be departid to these, bis the noumbr of names in to her possessiouns; thon schalt zyue the grettere part to mo men, and the lesse part to fewere men; possessioun shal be zoun to alle bi hem sif, as thei ben noumbred.

1 Om. e. k Om. BEFIH. kk Sollemytis a. 1 thousand c. m ther c. n or ce.

* him in. w came the s. x meynees 1. y were Suphan. z him is. a fourti k. b were Jemmanytis. e him in. d name i. e were Haber. f him is. g Azer douytir. h were Jeselh is. i him is. k meynees 1. l him is. m meynees 1. n Om. as. o him is. p whom b. q Om. a. r nounbr is.

* rikened 18.
57 fewe. This forsothe is the noumbre of the sones of Leuy bi her meynee; Gerson, of whom the meyne of Gersonytis; Caath, of whom the meyne of Caathitis; Merary, of whom the meyne of Meraritis.

58 Thes ben the meynnes 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 dowytter 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 Eleazar, and Ythamar; of whom Nadab and Abyu ben dead, whanne thei hadden 62 offred alien fier before the Lord. And alle that ben noumbrd weren thre and twenty thowsynd of maal kynde, fro o moneth and aboue, the which ben not noumbrd amonge the sones of Yrael, ne to hem with othere is 3ouen possessioun.

63 This is the noumbr of the sones of Yrael, that ben discryued of Moyses and Eleazar, the preest, in the wijld feeldes of Moab, vpon Jordan, azen Jericho; 64 among whom noon of hem was that before ben noumbrd of Moyses and Aaron, 65 in the deesert of Synay; the Lord forsothe 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 dou3tres\(^*\) of Salphaad, sone\(^*\) of Ephor, sone\(^*\) of Galaad, sone\(^*\) of Machir, sone\(^*\) of Manasse, now; so oneli that lot departe the lond to 55 lynagis and meynees\(^*\). What euer thing 56 bifallith\(^*\) bi lot, ethir mo ether fewere men take this\(^*\). Also this is the noumbr of 57 the sones of Leuy bi her meynee; Gerson, of whom thew\(^*\) meyne of Gersonytis; Caath, of whom\(^*\) the meyne of Caathitis; Merary, of whom\(^*\) the meyne of Meraritis. These weren the meynnes of Leuy; 58 the meyne of Lobny, the meyne of Ebron, the meyne of Mooli, the meyne of Musi, the meyne of Chori. And sotheli Caath gendride\(^*\) Amram, which\(^*\) hadde a 59 wijf, Jocabeth, dou3ter\(^*\) of Leuy, which dou3ter was born to hym in Egipte. This Jocabeth gendride\(^*\) to hir hosebonde 'Amram sones\(^*\), Aaron, and Moyses, and Marie\(^*\), the sister of hem'. Nadab, and Abyu, 60 and Eleazar, and Ythamar weren bigetuns\(^*\) of Aaron; of whiche Nadab and Abyu 61 weren dead, whanne thei hadden offrid alien fier bifor the Lord. And alle that 62 weren noumbrd\(^*\) weren thre and twenti thowsynde of male kynde, fro o\(^*\) moneth and aboue, which weren not noumbrd among the sones of Israel, nether thei 63 were of Aaron, and whiche weren noumbrd\(^*\) among the sones of Israel, nether thei 63 were of Aaron, and 64 in the deesert of Synay; for the Lord bifore 65 seide, that alle\(^*\) shulden die in 'the wildernes'; and noon of hem dwellide, no\(^*\) but Caleph, 'the sone of Jephone\(^*\)', and Josue, the sone of Nun.

CAP. XXVII.

Forsothe the dou3tris of Salphaat, sone\(^*\) of Ephor, sone of Galaad, sone of Machir, sone of Manasses, that was 'the sone of

\(^{*}\) doute3ryn e. \(^{*}\) the sone e pr. m.
that was the son of Joseph; of whom thes ben the names; Maala, and Noba, and Eglæ, 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 the boond of pees; and seiden, Oure fader is deed in desert, and was not in the dissencium, that is styrld aëns the Lord, vnndur 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 cosynes of oure fader. And Moyses tolde the cause of hem to the doon of the Lord; the which seide to hym, Ryghtwise thingis asken the douytres of Salphaad; 3yf' to hem possessions amonge the cosyns of her fader, and to hym in heritage come thi affir.

To the sones forsothe of Yrael thow shalt speke thes thingis, A man whanne he were deed with out sone, to the douwrighter shall passe the herytage; if he haue no douwrighter, he shal haue successours his britheren; and if there were no britheren, je shulen 3yue the herytage to the britheren of the fader of hym; if forsothe he have not men britheren to his fader, the herytage shal be 3yue to hem that ben next to hym. And this shal be hooly to the sones of Yrael, bi perpetuel law, as the Lord commaundide to Moyses.

The Lord forsothe seide to Moyses, Sty vp into this hil of Abarym, and bhold fro thens the loond, that I am to 3yunynge to the sones of Israel. And whanne thow seest it, and thow shalt goo to thi puple, as wente thi brother Aaron; for thow hast offendide me in the deesert of Syn, in the contradicciou of the multitude, ne halowe je wolden before it, Joseph, neižen; of which douwrightes these ben the names; Maala, and Noha, and Eglæ, and Melcha, and Thersa. And thei stoden biffer Moyses, and Eleazar, preest, and alle the princes of the puple, at the dore of tabernacel of boond of pees; and seiden, Oure fadire was deed in the desert, nether he was in the rebellte, that was reisid aëns the Lord, vnndur Chore, but he was deed in his synne; he hadde no male sones. Whi is 'the name of hym takun awei fro his meyne, for he hath no sone? 3if 3e possessiou to vs among 'the kynesumen of oure fadire. And Moyses teide the cause of hem to the doon of the Lord; which seide to Moyses, The douwrightes of Salphaath axen a iust thing; 3yue thou possessiou to hem among 'the kynnysmen of her fadire, and be thi successouris to hym in to eritage. Forsothe thou shalt speke these thingis to the sons of Israel, Whanne a man is deed with out sone, the eritage schal go to his douwrighter; if he hath not a douwrighter, he schal haue eiris his britheren; that and 10 if britheren ben not 3e schulen 3yue the eritage to 'the britheren of his fadire; for 11 sothe if he hath no britheren of his fadire, the eritage schal be 3ouun to hem that ben next to hym. And this schal be hooli, 'that is, stidefast, bi euerlastynge lawe to the sones of Israel, as the Lord commaundide to Moyses. Also the Lord seide to Moises, Steie thou in to this hil of Aberym, and bholdo thou fro thens the lond, which Y schal 3yue to the sones of Israel. And whanne thou hast seyn it, also thou shalt go to thi puple, as thi brother Aaron 3ede; for thou offendidist me in the desert of Syn, in the aëns seiynge of the multitude, nether woldist halowe me bifer itb, on the watris. These

seide c. thinge 3edefh. possessionn ce. Om. a. 3yue c.

Joseph a. the preest b. biffer alle a. the tabernacle b. thei seiden a. Om. boist sec.m.w. d. his name a. eoure fadire kynnysmen a. f her cause a. the which b. her fadire kynnysmen a. her fadire k. a. Sotheli a. no a. Om. 1. m his eiris a. Om. is. f her britheren l. that ben a. not to him a. b. his fadire britheren a. sothely a. fane a. u not pleasures v this dogay a. Om. 1. x hath commaundid a. y go vp a. stie vp a. Om. 1. u the exp. b. that a. b. offendist a. Om. 1. d Synay a. e Om. pleasures. t thou woldist a. schewe AC sec.m. defghiklmnopqrstuvwxyz. b. the puple a. vpon a.
vpon the watriss. Thes ben the watriss of contradicioun in Cades, of the deseert of Syn. To whom answerd Moyse, Puruey the Lord God of the spirtus of al fleshe a man that be vpon this multitude, and may goo out, and goo yn before hem, and leden hem out, or leden hem' yn; lest the puple of the Lord be as sheep with out shepherd. And the Lord seyde to hym, Take Josue, the sone of Nun, a man in whom is the spirit of God, and put thin hoon vpon hym; the which shal stand before Eleazar, the 20 preest, and al the multitude. And thow shalt 3yue to hym heestysv, allex men seyng, and a part of thi glorye, that al the synagoge of the sones of Yrael here hym. For that if any thing shal be to doynge, Eleazar, the preest, shalz counseil the Lord; at the word of hym shal goo out, and shal goo yn; he, and al the sones of Yrael with hym, and that other multitude. Moyse s ide as the Lord comauondide, and whanne he hadde takun Josue, he sette hym before Eleazar, the preest, and al the myche com-23 ynge of the puple; and putt the hoonlis to his heede, alle thingis azen told that the Lord comauondide.

CAP. XXVIII.

1 The Lord forsothe seide to Moyse,
2 Comauond to the sones of Yrael, and thow shalt seye to hem, Myn offryng, and looues, and encense of moost swecte snelle 3 offre ze bi 3oure tymes. Thes ben the sacrifiss that ze shulen offre; loombes of 0 seer, vnvemmed, two eche day into 4 brenf sacrifiss euerlastynge. Oon ze shulen offre eerliche, and another at euuen.
5 The tenthe part of ephi of d tried flour, that be spreyn't with moost pure oyle, ben the watriss of azen seying, in Cades, of the deseert of Syn. To whom Moi-15 ses answeryde, The Lord God of spiritis of al flesch puruey a man, that be0 onp this multitude, and may8 go out, and en-17 tre' bifor hem, and lede hem out, and lede hem yn, lest the 'puple of the Lord' be as sheeps with out shepherde. And the Lord seide to hym, Take thou Josue, the sone of Nun, a man in whom the spirt of God is, and seta thin hond on hym; and he schal stonde bifor Eleazar, preest, and bifor al the multitude. And thou shalt 3yue to hym comauondements, in the sizt of alle men, and a part of thi glorie, that al the synagoge of the sones of Israel here hym. If any thing schal be worthi to be do for this manz, Eleazar, preest, schal counseil the Lord; he schal go out, and schal go yn, at the word of Eleazar; he, and alle the sones of Israel with him, and the tother multitude. Moyse s ide as the Lord comauondide, and whanne he hadde take Josue, he settide a hym before Eleazar, preest, and bifor al the multitude of the puple; and whanne he hadde sete hondis on his heede, he reherside alle thingis whiche the Lord comauondide.

CAP. XXVIII.

Also the Lord seide to Moi, Co-2 maunde thou to the sones of Israel, and thou schalt seie to hem, Offre ze bi her tymes myn offryng, and looues, and encense of sweytt odour. These ben the sacrifiss whiche ze ewen to offre; twye lambren of o seer, with out wem, ech dai in to euerlastynge brent sacrifiss. Ze schulen offre oon eerli, and theo tother at euentid. 'Ze schulen offrep the tenthe part of ephi 'of flour', which be spreyn

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\( v \) Om. mdf sec. h. ' w oostys ARFH. \( u \) of a. \( t \) do c. \( y \) Om. b. \( c \) of a. \( b \) the c. \( c \) sote c. " sra a. " sprengd c. \\

\( k \) that I yzoe hem flowing out of the stoon in s. \( u \) in s. \( m \) Synay s. \( y \) the spirtis. \( o \) he be is. \( v \) vpon s. \( q \) that may is. \( g \) entre yn is. \( r \) Lordis puple is. \( \$ \) Moises r. \( t \) putte is. \( v \) vpon s. \( w \) the preest is. \( x \) heestis i. my heestis s. \( y \) lyngage s. \( z \) Josue i. man Josue s. \( \$ \) the preest a pra.m. \( b \) Josue is. \( c \) he schal s. \( d \) that other is. \( e \) sette is. \( f \) the preest is. \( \$ \) putt his is. \( h \) vpon is. \( i \) that is. \( k \) as resoun techith s marg. \( l \) smell s. \( m \) lombe is. \( o \) o lombe s. \( q \) that l. \( p \) Om. i. \( t \) er of tried floure i. Om. s. \( o \) that schal be is.
and have the ferthe part of hyn. The busie sacrifice is, that 3e offreden in the mount of Synay, into smelle of moost swete ensense to the Lord. And 3e shulen ofre of wyn the ferthe part of hyn, bi eche loombes, in the seyntuare of the Lord. And another loomb also 3e shulen ofre at euen, and aftir al the rj of the morwite sacrifice, and of the ofryd licours of it, an ofryng of moost swete smelle to the Lord. The saboth day forsothe 3e shulen ofre two loombes of oo 3eer, vnwemmed, and two dymes of tried flour sprynt with oyle, in the sacrifice, and the ofryd licours, that lawfullich ben held, bi eche sabotis, into brent sacrifice euerlastynge. In the calendar forsothe, that is, in the bigynnyngis of monthes, 3e shulen ofre brent sacrifice to the Lord, calues of the droue two, o wether, seuen loombis of o 3eer, vnwemmed, and three dymes of tried flour sprynt with oyle, in sacrifice, bi eche calues, and two dymes of tried flour sprynt with oyle, bi eche wethers; and the tenthe of the tenthe of tried flour of oyle, in sacrifice, bi eche loombis; brent sacrifice, and of moost swete smelle, and of encense it is to the Lord. The ofryngis forsothe of wyn, that bi eche slayn sacrifices ben to be held, shulen be thes; half part of hyn bi eche calues, the thriddle bi a wether, the ferthe bi a loomb; this shall be the brent sacrifissi bi eche mouthis, that to hem sif the 3eer turnynge about komen. A goot forsothe shall be ofred to the Lord for synnes, into brent sacrifice euerlastynge, with this ofryngis of licours. The firste forsothe moneth, the fourtenth day of the moneth, shal be the

with pureste oile, and haue the fourth part of hyn. It is continual brent sacrifice, which 3e offreden in the hil of Synay, in to odour of swettist ence to the Lord. And 3e schulen ofre the fourthe part of hyn, bi ech lamb, in the seyntuarie of the Lord. And 3e schulen ofre in lijk maner the tother lamb at euentid, bi al the custom of the morewe sacrifice, and of moiste sacrifices thereof, an ofryng of swettist odour to the Lord. Forsothe in the daies of sabbat 3e schulen offer twei lambren of o 3eer, without wen, and twei tenthe partis of flour spreyn togidere with oile, in sacrifice, and 3e schulen ofre moiste sacrifices that ben sched bi custom, bi alle sabatis, in to euerlastynge of brent sacrifice. Forsothe in calendis, that is, in the bigynnyngis of monethis, 3e schulen ofre brent sacrifice to the Lord, tweyne calues of the droue, o ram, seuen lambren of o 3eer, without wen, and thre tenthe partis of flour spreyn togidere with oile, in sacrifice, bi ech calf, and twei tenthe partis of flour. spreyn to gidere with oile, bi ech ram; and the tenthe part of a dyme of flour of oyle in sacrifice, bi ech lamb; it is brent sacrifice of 'swetist odour', and of encense to the Lord. Forsothe the moiste sacrifices of wyn, that schulen be sched bi alle slayn sacrifices, schulen be these; the half part of hyn bi ech calf, the thriddle part bi a ram, the fourthe part bi a lamb; this schal be brent sacrifices bi ech monethes, that komen oon aftir anothir while the 3eer turneth. Also a boc of geet schal be offrid to the Lord for synnes, in to euerlastynge brent sacrifice||, with his moiste ofryngis. Forsothe 16.

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1 haue it 1. holde it 8. u lastinge 18. v that 1. w moost swete smelnyng 1. swettist smelnyng 8. x the moist 18. y smell 18. a Sotheli 18. b sabot day 18. c lambes 18. d the twei kpr pr. m. x. e tried flour 18. f in to 7. g Om. 1. h the moiste 1. i held 1. k Sothely 18. l the calendis 18. m tewy A. n into a sec. m. o the sacrifice 8. p the tenthe 18. q tried flour 8. r spreyn togidere with 1. s the sacrifice 18. t the brent 18. u moost sweet smell 1. swettist smelle 8. v Sothely 18. w hold 1. sched out 8. x the slayn 18. y the brent 18. z sacrifice cm. a turneth aboute 18. b his course s marg. g geet bucke 18. e Sotheli 18.
in the firste monethe, in the fourtetnyth dai of the monethe, schal be phase, *that is, paske* 2eth passyng, of the Lord; and in the fiftenthe day schal be the so-17 lempnyte of the thirf looues. Bi seuen daies 3e schulen ete thirf looues; of 18 whiche the firste dai schal be worshipful and hooli; 3e schulen not do ony ser-uyle werk theymen. And 3e schulen 19 offre brenst sacrifice to the Lordem, twye calues, o ram, seuene lambren of 3e 20 eer, without wem; and the sacrificen of ech 20 bi itsilf of flour, which 4 be spreynyt to gidere with oile, thre tenthe partis bi ech calf, and twye tenthe partis bi a 3ram, and 21 the tenthe part of 'a dyme bi eech lomb, that is, bi seuene lambren. 'And 3e schu 22 len offre o 'buc of geetz for synne, that clesyng be maad for you, outakun the 23 brenst sacrifice of the morewtid, which 3e schulen offre euere. So 3e schulen do bi 24 ech dai of seuene daies, into the 3nurch-yng of fier, and in to 3vettist odour to the Lord, that schal rise of the brenst sacrifice, and of moiste sacrificen of ech. Also the seuenthe day schal be moost so 25 lempnpe and hooli to you; al seruyle werk 3e schulen not don in it. The daiyes also of 26 the fyrste fruytis, whanne 3e schulen offrene newe cornys to the Lord, the 'seuen wykis 27 fulfilid, worshipful and holy shal be; al seruyle werk 3e schulen not do in 27 it. And 3e 28 schulen offre brenst sacrifice to the Lord, into moost sweet smel; calues of the drove two, o wether, loombes of o 3e, vnwemmed, seuen; and in the sacrificen of hem, of tried flour spreynyt with oyle, three dymes bi ech calues, bi we-thers two, bi loombes the tenthe of the 29 tithe, the whiche ben to gidere seuen loombes; a got forsothe that is offred for the purgyng, bisyde the brenst sacrifice euxelastynge, and the offrid licours of it; 3e schulen offre alle thyngetis vnwemmed, with her sacrifed licours.

r sprengd c passim. s sote c passim. soot e passim. t seuenthe wike a. u fullid EH. v Om. dfh.

w tithe a pr.m.

paske is. e Om. 18. f Om. 1. g Om. plures. h whiche daies is. i Om. 18. k forboden is. l in that day is. m Om. 8. n sacrifice is. o shal be S marg. p tried flour is. q that schal is. r 0 is.

s the tenthe is. t lombis is. u Om. 1. v geetz bucke is. w Om. c. x the sweetist. y smell is. z the moiste is. a ech offering is. b forboden w marg. c fulfilled. d fulfilled that dai a. d moost sweet smel. e lombus is. f tried flour is. g the ramnes is. h the teneth is. i lombus 18. k the whiche i. l al togidere is. m lombus is.
CAP. XXIX.

1 Of the seuenthe moneth forsothe\(^a\) the firste day holy and worshipful shal be to \(30\); al seruyle werk \(3\) shulen not doon in it, for the day of noyse it is, and of\(^b\) trompes. And \(3\) shulen offer brent sacrifice, into moost sweete smel to the Lord, a calf of the droue oon, o wether, and 3 loombes of 0 \(3\)eer, vnwemmed, seuen; and in the sacrifices of hem, of tried flour spreynyt with oyle, thre dymes bi eche 4 calues, two dymes bi \(a\) wether, 0 dyme bi a loomb, that ben togider seuen 5 loombes. And a goot for synne shal be offered, in clensynge of the puple, biseide the brent sacrifice of calendis, with her sacrifices, and brent sacrifice euerlastynge, with woned offered liours; with the same serymyynes \(3\) shulen offer into the moost 7 sweete smel, encense to the Lord. The teneth forsothe day of this seuenthe monthe shal be to \(30\) hooly and worshipful, and \(3\) shulen trauayl 3oure soulis; al seruyle werk \(3\) shulen not doo in it. And \(3\) shulen offer brent sacrifice to the Lord, into moost sweete smel; a calf of the droue oon, a wether oon, 9 loombis of 0 \(3\)eer, vnwemmed, seuen; and in the sacrifices of hem, of tried flour spreynyt with oyle thre dymes bi eche 10 calues, two dymes bi a wether, a dyme of the tithe bi eche loombis, that ben togider seuen loombis; and \(a\) goot for synne, with outen hem that ben woned to be offered for trespas in purgynge, and the brent sacrifice euerlastynge in sacri-

\(\text{schulen offer}^a\) a\(^b\) "buc of geet\(^c\)\), which\(^d\) is offerid for clensyng, outakun brent sacrifice euerlastynge, and the moiste sacrifices therof; \(3\) shulen offer alle thingis with 31 out wen, with her moyste sacrifices.

CAP. XXIX.

Forsothe the firste day of the seuenthe monethe schal be hooli, and worshipful to \(30\); \(3\) shulen not do any seruyle\(^e\) werk ther yonne, for it is the day of sownyng, and of trumpis. And \(3\) shulen offer\(^f\) brent sacrifice, in to swettest\(^g\) odour to the Lord, o calf of the droue, o ram, and seuen lambren\(^h\) of 0 \(3\)eer, with out wen; and in the sacrifices\(^i\) of the \(3\) shulen offer\(^j\) thre teneth partis of flour\(^k\) spreynyt togider with oile, bi ech calf, twey teneth partis bi \(a\) ram, o teneth part bi \(a\) lomb,\(^l\) which\(^m\) togider ben seuen lambren.\(^n\)

And \(3\) shulen offer\(^a\) a "buc of geet\(^c\), which\(^d\) is offerid for synne, in to the clensyng of the puple, with out the\(^s\) brent sacrifis of kalendis,\(^b\) with his sacrifices, and without euerlastynge\(^d\) brent sacrifice, with\(^b\) customable fletynge offyringis; and bi the same serymonyynes \(3\) shulen offer encense in to swettiste odour\(^m\) to the Lord.

Also the teneth day of this seuenthe monethe schal be hooli and worshipful to \(30\), and \(3\) shulen\(^t\) turmente 3oure soulis\(^o\); \(3\) shulen not do any seruyle werk ther yonne. And \(3\) shulen offer\(^t\) brent sacrifice to the Lord, in to swetteste odour; \(a\) calf of the droue, \(o\) ram, seuen lambren\(^f\) of 0 \(3\)eer with out wen. And in the sacrifices\(^i\) of the \(3\) shulen offer\(^j\) thre teneth partis of flour\(^u\) spreynyt togider with oyle, bi ech calf, twey teneth partis bi \(a\) ram, the teneth part of\(^w\) a 10 dyme\(^x\) bi each lomb, that ben togider seuen lambren.\(^y\) And \(3\) shulen offer\(^a\) 11

\(\text{x Om. A BR pr. m. d. Y Om. A. * A A. * a CE.}\)

\(^a\) Om. 1. \(^b\) also a 1. \(^c\) geet bucke 15. \(^d\) that 15. \(^e\) Sothely 15. \(^f\) forbidden 15. \(^g\) moost sweete 15. \(^h\) lombus 15. \(^i\) sacrifice 15. \(^j\) Om. 15. \(^k\) tried flour 15. \(^l\) 0 15. \(^m\) 0 15. \(^n\) the whiche 15. \(^o\) lombis 15. \(^p\) Om. 15. \(^q\) geet bucke 15. \(^r\) that 15. \(^s\) Om. 15. \(^t\) the bigynnyng of monethis 15. \(^u\) the euerlastynge 15. \(^v\) without 15. \(^w\) the whiche 15. \(^x\) lombis 15. \(^y\) sacrifice 15. \(^z\) Om. 15. \(^{a}\) tried flour 15. \(^{b}\) 0 15. \(^{c}\) Om. 15. \(^{d}\) the bigynnyng of monethis 15. \(^{e}\) the euerlastynge 15. \(^{f}\) without 15. \(^{g}\) the whiche 15. \(^{h}\) soulis in it 15. \(^{i}\) thane offer 15. \(^{j}\) an 15. \(^{k}\) lombis 15. \(^{l}\) sacrifice 15. \(^{m}\) Om. 15. \(^{n}\) tried flour 15. \(^{o}\) 0 15. \(^{p}\) Om. 15. \(^{q}\) the teneth 1. Om. 15. \(^{r}\) lombis 15.
12 fice, and offrid licours of hem. The fiftenth forsothe day of the seuenthe monthe, the which to 3ow shal be holi and worshipful; al seruyle werk 3e shulen not doo in it, but 3e shulen halwe the 13solempnyte to the Lord seuen days; and 3e shulen offre brent sacrifice, into theb moost sweete smel to the Lord, calues of the droue threteen, wethers two, loombis 14of o 3eer, vnwemmed, fourteen; and in the sacrifices of licours of hem, of tryed flour spreytynge with oyle thre dymes bi eche calue, that ben to gider calues thre- 15ten, and two dymes to o wether, that is, to two wethers togidre, to o wether oon, and the tithe of a dyme to eche loombis, 16that ben togidre loombis fourteen; and 17th the sacrified licour of it. In that other 18day 3e shulen offre calues of the droue twelue, wethers two, loombis of o 3eer, vnwemmed, fourteen; and sacrifices, and sacrificed licours of echon, bi the calues, and wethers, and loombis, dulich 3e shulen halwe; and a gote for synne, with outen brent sacrifice euerlastyng, and the sacrifice, and the offringe of li- 20cours. The thridde day 3e shulen offre calues ellenen, wethers two, loombis of o 213eer, vnwemmed, fourteen; and the sacrifi- cies, and the sacrificed licours of echon, bi calues, and wethers, and loombis, dulich 3e 22shulen halwe; and a gote for synne, with outen brent sacrifice euerlastyng, and the sacrifice, and the offringe of li- 23cours of it. The ferthe day 3e shulen offre calues ten, wethers two, loombs of 24o 3eer, vnwemmed, fourteen; and the sacri- fices, and the sacrified licours of echon, bi calues, and wethers, and loombis, due- 25lich 3e shulen halwe; and a gote for 

\[ \text{buc of geet}^a \text{ for synne, with out these things that ben wont to be offrid for synne in to clesyng, and '3e schulen offre}^b \text{ euerlastinge brent sacrifice in sacrifice}, \text{ and fletinge offringis of tho}. \text{ Forsothe}^{12} \text{ in the fiftenth dai of this}^{e} \text{ seuenthe}^{f} \text{ monethe, that schal be hooli and wor- shipful to you, 3e schulen not do ony seruyle werk, but 3e schulen halwe so- lempnyte}^{5} \text{ to the Lord in}^{b} \text{ seuene daies}; \text{ and 3e schulen offre brent sacrifice, in to}^{13} \text{ sweetiste 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}^{1} \text{ thre tenthe parts of flour}^{k} \text{ spreytynge togidere with oile bi ech calf, that ben to- gidere threttene calues, and 3e schulen offre}^{12} \text{ twee tenthe parts to twei rammes togidere, that is, o tenthe part to o ram, and '3e schulen offre}^{12} \text{ the tenthe part of 'a}^{15} \text{ dyme}^{m} \text{ to}^{o} \text{ eeh lomb, whiche ben togidere fourteene lambren. And 3e schulen offre}^{15} \text{ a 'buc of geet}^a \text{ for synne, with out euer- lastyng e}^{c} \text{ brent sacrifice, and 'with out}^{3} \text{ the}^{v} \text{ sacrifice and moiste}^b \text{ offring therof. In the tother dai 3e schulen offre}^{17} \text{ twelue calues of the droue, twei rammes, foure- tene lambren}^{a} \text{ of o 3eer without wem. And 3e schulen halwe rijtfuli sacrifices}^{18}, \text{ and moiste offringis of alle, bi calues}^{5}, \text{ and rammes, and lambren}. \text{ And 3e schu}^{15} \text{ len offre a 'buc of geet}^a \text{ for synne, with out euerlastyng e}^{x} \text{ brent sacrifice, and 'with out}^{2} \text{ the}^{e} \text{ sacrifice and mos}^{b} \text{ offring therof. In the thridde dai 3e schulen offre}^{20} \text{ euelen calues, twei rammes, fourtene}^{c} \text{ lambren of o 3eer, without wem. And 3e}^{21} \text{ schulen halwe rijtfuli the sacrificies, and mosi}^{d} \text{ offringys of alle}^{b}, \text{ bi the}^{d} \text{ calues, and rammes, and lambren. And 3e schu}^{22} \text{ len offre a 'buk of geet}^a \text{ for synne, with}

\[ ^b \text{Om. A.} \quad ^{bb} \text{a ce.} \]
synne, with oute the brent sacrifice euer-
lastynge, and the sacrifice of it, and the
offyringe of licours. The fiftthe day 3e
schulen offre nyne calues, wethers two,
loombis of o 3eer, vnwemmed, fourteen;
and the sacrificys, and the offyringe of li-
cours of echon, bi calues, and wethers,
and loombis, duelich 3e shulen halwe; and
a goot for synne, with oute the brent sac-
ifice euerlastynge, and the sacrifice of
it, and the offyringe of licours. The sixty
day 3e shulen offre calues eijt, and weth-
ris two, loombs of o 3eer, and vn-
wemmed, fourteen; and the sacrificys, and the
offyringis of licours of echon, bi calues, and wethers, and loombs,
duelich 3e shulen halwe; and a goot for synne,
with oute the brent sacrifice euerlastynge,
and the sacrifice of it, and the offyringe
of licours. The seuenthe day 3e shulen
offre calues seuen, wethers two, loombs
of o 3eer, vnwemmed, fourteen; and the
sacrificys, and the offyringis of licours of
echon, bi calues, and wethers, and loombs,
duelich 3e shulen halwe; and o3 goot for
synne, with oute the brent sacrifice euer-
lastynge, and the sacrifice of it, and the
offyringe of licours. The eijthith day that
is moost soleynpe, al seruyle werk 3e
shulen not doo, offyringe brent sacrifice
into the moost swete smel to the Lord,
o calfe, o wether, loombis of o 3eer, vn-
wemmed, seuen; and the sacrificys, and the
offyringis of licours of echon, bi calues,
and wethers, and loombs, duelich 3e shu-
len halwe; and a goot for synne, with
out the brent sacrifice euerlastynge, and
the sacrifice of it, and the offyringe of li-
cours. Thes thingis 3e shulen offre to
the Lord, in soure soleynpetyes, bисide
the vowes, and wilful offyringis, in brent
out euerlastyngeb brent sacrifice, and with
out the sacrifice and moiste6 offyring ther-
of. In the fourthe day 3e schulen offre23
ten calues, twey1 rammes, fourtene lam-
brenm of o 3eer with oute wem. And 3e24
schulen halwe riȝtfuli the sacrificys, and
moiste5 offyringis of alle, bi the calues, and
rammes, and lambren. And 3e schulen 25
offre a 'buk of geet' for synne, with out
euerlastynge9 brent sacrifice, and 'with
out9 the sacrifice and moiste5 offyring'
therof. In the fynyteh dai 3e schulen26
offre nyne calues, twei' rammes, fourtene
lambren of o 3eer, with oute wem. And 27
3e schulen halwe riȝtfuli the sacrificys, and
moiste3 offyringis of alle, bi the calues, and
rammes, and lambren. And 3e schulen 28
offre a 'buc of geet' for synne, with out
euerlastynge9 brent sacrifice, and 'with
out9 the sacrifice and moiste5 offyring'
therof. In the sijxthe dai 3e schulen29
cijt calues, and bi twei rammes, fourtene
lambren of o 3eer with out wem. And 3e
30 schulen halwe riȝtfuli the sacrificys, and
moiste5 offyringis of alle, bi the calues, and
rammes, and lambren. And 3e schulen 31
offre a 'buk of geet' for synne, with out
euerlastynge9 brent sacrifice, and 'with
out9 the sacrifice and moiste5 offyring'
therof. In the seuenthe dai 3e schulen32
offre sejene calues8, twei rammes, four-
tene lambren' of o 3eer with out wem.
And 3e schulen halwe riȝtfuli the sacrificys,
and moiste3 offyringis of alle, bi the calues,
and rammes, and lambren. And 34
3e schulen offre a 'buc of geet' for synne, with
out euerlastynge9 brent sacrifice, and 'with
out9 the sacrifice and moiste5 offyring'
therof. In the eiȝthe dai, which1 is 35
moost soleynpe 'ether hooli', 3e schulen
not do any seruyle werk, and 3e schulen36

b the euerlastynge. 1 Om. k. k the euerlastynge. 1 and twey s. m lombis s. n the moiste s.
1 geet bucke s. 1 ض the euerlastynge s. 0 Om. l. 1 the moiste s. 6 offyring s a pr. m. 1 and twei k.
6 alle the moiste s. 6 Om. a. 5 geet bucke s. 6 the euerlastynge s. 1 Om. c. 1 and the s. of o. 8 Om. k. 6 lombis s. 1 and alle the moiste s. 1 Om. s. 6 lombis s. 1 Om. c. a geet
bucke s. 1 the euerlastynge s. 1 Om. i. 1 Om. c. 1 the moiste s. 8 calueren k. 6 lombis s.
9 Om. i. 1 alle moiste 1. alle the moiste s. 1 Om. a. 6 lombis s. 1 Om. c. 5 geet bucke s. 1 the euerlastynge s. 1 Om. c. 1 Om. k. 1 and the s. of o. 1 that s. 1 Om. cins.
CAP. XXX.

1 Moyses forsothe tolde to the sones of Yrael all thingis that the Lord commaundide hym. And he spak to the princes of the lynagis of the sones of Yrael, This is the word that the Lord commaundide, If eny of men auowe to the Lord auowid, other hyin sulf bi ooth streynede, he shal not make at noth his word, but al that he bihiȝt he shal fulfiȝ.

2 A woman jif eny thing she anowith, and hir sulf streyn bi ooth, the which is in the hows of hir fader, jit in childis age, if the fader knowe the vowe, that she hath bihiȝt, and the ooth, bi the which hir soul she hath oblishid, and holde his pees, she shal be gilti of the 3 auowid; what thing she hath bihiȝt and swerith, in werk she shal fulfiȝ. If forsothe anoon as the fader herith, he withseith it, and the vowis and the oothis of hir shulen be at nouȝt, ne she shal 'be holdun gilti to the biheest, forthi that 4 the fader aȝenseide it. If she haue an housbond, and auowid eny thing, and onys a word of hir mouth goynge out ofre brent sacrifice in to swettest odour to the Lord, c calf, o ram, seuene lambren of o ȝeer with out wem. And 3637 schulen halewe riȝtfuli the sacrifices and moiseth of alle, bi the calues, and rammes, and lambren. And 3 e schus leyn offre a 'buc of geel for synne, with out eueralystynge brent sacrifice, and 'with out the sacrifice, and moiseth offrynge thereof. 3e schulen offre these thingis to 39 the Lord, in joure solemyntyees, with out avowid, and wilful offrynge, in brent sacrifice, in auowid, and in peesible sacrifices.

CAP. XXX.

And Moises telde to the sones of Israel alle thingis which the Lord commaundide to hym. And he spak to the princes of the lynagis of the sones of Israel, This is the word, which the Lord commaundide, If eny of men makith a vowe to the Lord, 3 ethir byndith hym sulf bi an ooth, he schal not make voide his word, but he schal fille al thing which he bihiȝt. If a woman which is in the hows of hir fadir, and is jit in the age of a damysel, that is, not jit weddil, avowith any thing, ethir byndith hir sulf bi an ooth, if the fadir knowith the avow, which sche bihiȝt, and the ooth bi which sche boond hir soule, and he is stille, sche schal be gilti of the ooth, that is, boundun bi the ooth; what euery thing sche bihiȝt and swoor, sche schall fille in werk. For so the fadir aȝenseide anoon as he herde, bothe the 1 vowis and 'oothis of hir schulen be voide, and sche schal not be holdun boundun to the biheeste, for the fadir aȝenseide. If sche hath an housbond, and avowid any thing, and
the soul of hir obishe bi ooth, what day
the man herith, and withiseth not, she
shall be gilti of the vowe; what thing
ever she hath biihoot, she shal 3elde. If
forsothe anoon heriunge he withieth, and
he makith at nouȝt al the biiest of hir,
and the wordis by the which she streyn-
ede hir soul, the Lord shal forryue to
hir. A widew, and a departid, what
thing thei auowen thei shulen 3elde. A
wijf in the hows of hyr man, whanne
she byndith hir bi auowe, and bi ooth, if
the man here, and holde his pees, ne
withiseth to the biiest, she shal 3elde
what euer thing she hath biihoot. If for-
sotothe anoon he withieth, she shal not
be holdun gilti of the biiest, for the
husbound withiseth, and the Lord shal
forryue to hir. If she auowen, and bi ooth
streynge hir self, that bi fastynge and
absystyns of other things she traeuyf
hir soul, in the dome of the man it shal be,
that she do it, or not do it. And if the
man heriunge holde his pees, and into an-
other day deferre the sentence, what euer
thing she hath vowid and biihoot, she
shal 3elde, for anoon as he herde, he
heede his pees. If forsothe he withieth,
after that he assentide, he shal bere the
wickidnes of hir. Thes ben the lawes
that the Lord ordeyne to Myoses, bit-
twix man and womman, bitwix fader
and douther that is 3it in childis age,
other that in the hows of fader and
modir dwelleth.

The soul of his obishe bi ooth, what day
the man herith, and withiseth not, she
shall be gilti of the vowe; what thing
ever she hath biihoot, she shal 3elde. If
forsothe anoon heriunge he withieth, and
he makith at nouȝt al the biiest of hir,
and the wordis by the which she streyn-
ede hir soul, the Lord shal forryue to
hir. A widew, and a departid, what
thing thei auowen thei shulen 3elde. A
wijf in the hows of hyr man, whanne
she byndith hir bi auowe, and bi ooth, if
the man here, and holde his pees, ne
withiseth to the biiest, she shal 3elde
what euer thing she hath biihoot. If for-
sotothe anoon he withieth, she shal not
be holdun gilti of the biiest, for the
husbound withiseth, and the Lord shal
forryue to hir. If she auowen, and bi ooth
streynge hir self, that bi fastynge and
absystyns of other things she traeuyf
hir soul, in the dome of the man it shal be,
that she do it, or not do it. And if the
man heriunge holde his pees, and into an-
other day deferre the sentence, what euer
thing she hath vowid and biihoot, she
shal 3elde, for anoon as he herde, he
heede his pees. If forsothe he withieth,
after that he assentide, he shal bere the
wickidenes of hir. Thes ben the lawes
that the Lord ordeyne to Myoses, bit-
twix man and womman, bitwix fader
and douther that is 3it in childis age,
other that in the hows of fader and
modir dwelleth.

\[ q \text{ Om. } a. \quad r \text{ behestus } c. \quad byheestes } e. \quad s \text{ byholde } b \text{ defe } f. \quad t \text{ tranailith } c. \quad u \text{ Om. AD. } \quad v \text{ betwe } c. \quad w \text{ or } c. \quad x \text{ of modir } a. \]

q hir 18. \quad * herith this 18. \quad * ajenseith 18. \quad * gilti, or bounden 8. \quad * to that vowe 1. to that avow 8. \quad v herith 1. herith hir 8. \quad v ajenseith hir 8. \quad x om. vii. \quad y hir housbondus hous 1. hir housbond house s. \quad z hir 18. \quad * herith it 1. hir avow and hir ooth s marg. \quad b hir 18. \quad * ajenseide hir 18. \quad * the biiest bciw. \quad hir biiest s. \quad c hir 18. \quad * ajenseide it anoon 18. \quad ajenseide anoon kpi sec. m. klqtxtw. \quad s hir 18. \quad d do that 18. \quad i do it 18. \quad k hir 18. \quad * herith it 1. herith hir avow s. \quad m he is s. \quad o tarieth 18. \quad \* in to ciknow. \quad p hir housbond 18. \quad q stille and ajenseide hir not s. \quad t herde hir auowe or swere s. \quad Sotheris s. \quad t hir 18. \quad * ajenseide hir avow and hir ooth s. \quad v wiste therof s. \quad w as gilti of a vowe breking 1 marg. s marg. \quad x om. l. \quad y young damysel 18. \quad z om. cii. \quad a or that 18. \quad b 3it dwellith 18. \quad c her s. \quad 14 hir fadir [fadir s] housunnad 18.
And the Lord spake to Moyses, saying,

And Moyses first the sons of Yrael of the Madianytis, and so thou shalt be gedyrd 3 to the people. And anoon Moyses, Arme 3e, he seith, of 30 men to the fifty, that mowen the venuancie of the Lord out take 4 of the Madianytis. A thousand men of eche lynagis ben chosun of Yrael, that ben 5 sent to batayl. And thei seven thousands of eche lynagis, that is, twelve thousands 7 of men, redy to the fifty; 6 whom Moyses sent4 with Fynes, the sone of Eleazar, the preest. Forsothe the hooi vessels, and the trumpes to 7 crye, he took to hem: And whanne thei hadden fou3t a3ens Madianytis, and hadden overcomen, 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 thea beestis, and al purtenenauce; what thing euer thei mysten haue, thei destroyden; as wel cytees asb liitle towns and castels bia flame he brennt. 11 And thei token praye, and alle that thei 12 token, as wel of men as of beestis, and brouyten to Moyses, and Eleazar, the preest, and to al the multitude of the sons of Yrael. Forsothe other vsable thingis thei benen to the tentis, in the wijld feeldis of Moab, biseside Jordan, a3en Jericho. And Moyses and Eleazar, the preest, wenten out, and alle the preestis as theynge, into a3encomynge of hem, out of the tentis. And Moyses wrooth to the preestis of the oost, leders of thousands, and goernours of hundredis, that camen fro the batayl, seith, 15

And the Lord spak to Moyses; and seide, Venge thou firste the sons of Israel2 of Madianytis, and so thou schalt be gaiderid to the people. And anoon Moises3 seide, Arme 3e men of you to batel, that mounce take of Madianytis the venuancie of the Lord. Of5 ech lynage be chosun4 a thousand men of Israel, that schulen be sent to batel. And of ech lynage thei5 toun a thousand, that is twelve thousand of men, redi to batel; whichis Moises6 sent4 with Fynes, the sone of Eleazar, preest7. And he7 bitook to hem hooi vessels, and trumps to make sown. And7 whanne thei hadden fou3t a3ens Madianytis, and hadden overcomen, thei8 kilidden9 alle the malis, and the kyngis of hem,8 Euy, and Reem, and Sur, and Hur, and Rebe, fyue princes of the folk of hem. Also thei9 kiliden bi swerd Balaam, the sone of Beor. And thei9 token the wymmen of hem, and the little children, and alle beestis, and al purtenenauce of houshold; what euer thei mysten haue, thei spuyleden; flame brenne as wel citees, as little towns and castels. And they11 token pray, and alle thingis whiche thei hadden take, as wel of men as of beestis, and thei broyten to Moyses, and to Eleazar, preest, and to al the multitude of the sons of Israel. Forsothe10 thei baren othere thingis perteynyenge to vs and castels in the feldis places of Moab bisidis Jordan, a3en Jericho. Moises and Eleazar, preest, and alle the princes of the synagoge, yeden out in to the comynge of hem, out of the castels, that is, of the tabernacle. And Moises was wrooth 14 to the princes of the oost, to tribunes, and centuriouns, that camen fro batel;
and he seide, Whi rescrueden 3e wyme men? whether it be not these that disseyued the sones of Israel, at the suggestion of Balaam, and maden 3ou to do trespass a2ens the Lord, on the synne of Phegor, wherfor also the puple was slayn? And therfor sle 3e alle men?, what euer thing is of male kynde, and little children; and strangle 3e the wymmen that knew men fleischli; forsothe reserved 3e to 3ou damesels, and alle wymmen virgyns, and dwelle 3e with out the castels in seune daies. He that sleeth a man, ether touchith a slayn man, schal be clensid in the thriddle and the seuenthe dai; and of al the pray, whether it is cloth, ether vessel, and ony thing mad redi in to thingis perteynyng to vss, of the skynnys and heeris of geet, and of trep, it schal be clensid. And Eleazar, the preest, spak thys to the men of the oost that fousten, This is the comauandement of the lawe, which the Lord comauandide to Moyses, Gold, and siluer, and bras, and yren, and tynne, and leed, and al that may passe bi flawmes, shall be purgid thurys fyer; forsothe what euer thing fyer schal not move susteyn, with water of clensynge schal be halowid.

And 3e shulen washe 3oure clothis the seuenthe day; and purfyied afterward 3e shulen goo into the tentes. And the Lord seide to Moyses, Take the summe of hem that ben takun, fro man vnto beast, thow, and Eleazar, the preest, and alle the princes of the conyng. And thow shalt dyuyde euyn the praye among hem that fousten and wenent out to the batayl, and among al the laft multitude. And thow shalt seuer a part to the Lord, of hem that han fousten, and weren in the batayl, o soule of fyue hundrid, as wel of men, as of oxen, and assis, and

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16 Whi han 3e kept the wymmen? ben not thes that han deseyued the sones of Yrael, at the suggestion of Balaam, and han maad 30w trespass in the Lord, vpon the synne of Phegor, wherfor and the puple was smytyn? Therfor al slege 3e what euer thing is of maal kynde, and litil children; and wymmen that han knowun men in goyng TOGIDRE, KYTTE 3e the throotis; mayde children, and alle wymmen maydens kepe 3e to 30w, and dwellith out of the tentes seuen days. Who sleeth a man, or a man sleyn touchith, shal be passid about the thriddle day, and the seuenthe; and of al the prey, whether clothing it were, othere vessel, and eny thing into vsable thingis maad redi, of the skynnys of gootis, and heeris, and tree, it shall be purgid. Eleazar forsothe, the preest, to the men of the oost that hadden fowyt, thus spak, This is the maunendment of the lawe, that the Lord comauandide to Moyses, Gold, and siluer, and bras, and yren, and tynne, and leed, and al that may passe bi flawmes, shall be purgid thurys fyer; forsothe what euer thing fyer schal not move susteyn, with water of clensynge schal be halowid.
sheep. And thou shalt 3yue it to Eleazar, the preest, for the cheef fruytis of the Lord thei ben. Of the half forsothe part of the sones of Israel, thou shalt taak the fiftith heed of men, and of oxen, and of ass, and of sheep, and of al hanynge soule; and thou shalt 3yue hem to the Leuytes, that waken in the waardis of the tabernacle of the Lord. And Moyses and Eleazar diden as the Lord commaundide. Forsothe the pray was that the oost took, of sheep six hundrid fyue and seuenti thousands, of oxen two and 34 seuenti thousands, of ass sixe thousand and o thousand; the soules of men of wymmen kynde, that known no men, 35 two and thretti thousands. And the half part was 3yuen to hem that weren in the batayl, of sheep thre hundrid seuen and thretti thousands, oxen seuenti and two, of ass thretti thousands and fyue hundrid; of the whiche into the part of the Lord ben noumbred sheep six hundred and seuenti and fyue; and of oxen six and thretti thousands, oxen seuenti and two, of ass thretti thousands and fyue hundrid, assis sixti and oon; of the soules of men sixtene thousands, fallen into the part of the Lord, two and thretti soulis. And Moyses took the noumber of the cheef fruytis of the Lord to Eleazar, the preest, as it was commaundid, of the half part of the sones of Israel, that he seuerde to hem that in the batayl weren. Of the half part forsothe that felle to that other multitude, that is, of sheep thre hundred seuen and thretti thousand and fyue hundred, and of oxen six and thretti thousand, and of thretti thousand assis and fyue hundred, and of sixe thousand men, Moyses took the fiftith heed, and 3af to the Leuytis, that wakiden in the tabernacle of the Lord, as the Lord commaundide. And whanne the prynces of as wel of men, as of oxun, and of assis, and of sheep. And thou schalt 3yue that part to Eleazar, preest, for the ben the firste fruytis of the Lord. Also of the thowsand part of the sones of Israel, thou schalt take the fiftithe heed of men, and of oxen, and of assis, and of ass sheep, and of alle lyuynge beestis; and thou shalt 3yue tho to the dekenes, that waken in the kepyngeis of the tabernacle of the Lord. And Moyses and Eleazar diden, as the Lord commaundide. Forsotho the pray which the oost hadde take, was sixe hundrid fyuepp and seuenti thouysande of scheep, of oxen two and seuenti thowsand, of assis sixti thouysande and a thou; of which seuenti fyue and seuenti sheep weren noumbrid in to the part of the Lord; and of sixe and thretti thouysande synde oxen, and of seuenti seuen thousand, and of sixe thouysande of men, two and thretti thouysande. And the myd-thousande part was 3ouun to hem that weren in the batel, of scheep thre hundred seuen and thretti thouysande and fyue hundrid; of which sixe hundrid fyue and seuenti sheep weren noumbrid in to the part of the Lord; and of sixe and thretti thouysande of men, two and sixe thouysande assis; of seuenti seuen thousand of personesi of the Lord, and of sixe thouysande of men, two and thretti thouysande bifelden in to the part of the Lord. And Moyses bitook the noumber of the firste fruytis of the Lord to Eleazar, preest, as it was commaundid to hym, of the myd-dil part of the sones of Israel, which he departide to hem that weren in batel. And of the myd-dil part that bifelden to the other multitude, that is, of thre hundrid seuen and thretti thouysande scheep and fyue hundred, and of sixe and thretti thouysande oxen, and of sixe thouysande assis and fyue hundred, and of seventie thouysande of men, and of seventie thouysande of women, Moyses took the fyftithe heedis, and 3af the preest.

1 party c. k Om. A. 1 Om. A. m Om. A. n the c. o Om. A.

1 that that thou. k Om. s. 1 the preest. m heed or most cheef's marg. n Om. s. o Sothely s.
P that s. pp and fyue A pr. m. q the persones s. r wymmen s. s Om. s. t weren two s. u Om. places.
v her part was thre s. w oxun fallen to her part s. x Om. A sec. y fallen to the Lord as part of s.
fellen to his part of s. z of persons s. a Om. s. b Lordus part s. bb Eleazar s. c the preest s.
d the which 1. e Om. s. f first s. g heed or pool s. h heed or polle s. k he 3af hem s.
the oost weren goon to Moyses, and the leders of thousands, and rewers of
hundredis, seiden, We thi seruaunits han toilde the noumber of fijsters, the which
we hadden vnder oure hoond, and not
oon forsothe faylid; for what cause we
often in the places of the free fijtiis of
the Lord, eche, that in the praye of gold
we myten frynde, wymmens5 orumnemitis
about her reynes3, and ournememtis about
her shuldres, and rynges, and ournememtis
about her armes, and ournememtis about
her neckis, that thow praye the
Lord for vs. And Moyses and Eleazar
the preest, token al the gold in dyuers
spices, bi peyse of the seynntuare, sixtene
thousand seven hundrid and fifti siclis, of
the leders of thousands, and rewers of
hundredis. Forsothe echon that he cau3te
in the praye, was his; and the taken thei
brou3ten into the tabernacle of witness-
ynge, into mynde of the6 sones of Israel,
before the Lord.

CAP. XXXII.

1 The sones forsothe of Ruben and Gad
hadden many beestis, 'and ther was to
hem in beestis7 substance with outen
noumber. And whanne thei hadden seen
Jaser and Galaad, able loondis to beestis
2 to be fedd, thei camen to Moyses and
Eleazar, the preest, and prynces of the
multitude, and seiden, Astaroth, and
Dibon, and Jaser, and Nemra, Esebon,
and Eleale, and Sabam, and Nebo, and
Beon, the loond that the Lord smoot
in the sij of the sones of Yrael, is of a re-
gioun moost plenteuous to the food of
beestis; and we thi seruaunits han many
5 beestis; and we preyen, if we han
fouldun grace before thee, that thow
to the dekenes, that wakiden1 in the taber-
nacale of the Lord, as the Lord comaundide.
And whanne the princes of the oost, and 48
the tribunes and centuriouns k hadden
neijd to Moises, thei seiden, We thi ser-
49 naunits han toilde the noumber of fijsters,
whiche we hadden vnduroure hoond1, and
sothel not oon failide; for whichw cause 50
we offenr n in the fre fijtiis of the Lord,
alle bi vs' silf, that that we myten frynde
of gold in the pray, girdelis for 'the mydd-
dil of wymmen6, and bics of the armes,
and ryngis, and ournememtis of the arm
ny3 the bont, and bics of the neckis of
wymmen, that thou praye the Lord for vs.
And Moises and Eleazar, preestr, token al 51
the gold in dyuere spices8, 'ether kyndis5, 52
bi the weijte of the seynntuare, sixtenea
thousynde seuen hundrid and fifti siclis,
of the tribunes, and centuriouns'. For 53
that that ech man raunyaide in the pray;
was his owne; and thei baren the gold54
taken in to the tabernacle of witnessyng,
in to the mynde of the sones of Israel,
bifor the Lord.

CAP. XXXII.

Forsothex the sones of Ruben and of 1
Gad hadden many beestis, and catel with
out noumbe was to hem, in werk beestis.
And whanne thei hadden seyn Jaser and
Galand, couenable7 loondis to beestis to be
fed, thei camen to Moyses and Eleazarr, 2
preest4, and to theb prynces of the multi-
tude, and seiden, Astaroth, and Dibon, and
Jaser, and Nemra, Esebon, and Eleale,
and Sabam, and Nebo, and Beon, the lond 4
whichc the Lord smootd in the sijt of the
sones of Israel, is of moostplenteuousf
cuntrey to the pasture of beestis; and we
thi seruaunits han ful many beestis; and 5
we preyenh, if we han founde grace bifor
thee, that thou juyce to vs thi seruaunits

p wymmens A.  q eetys A acc. m.  r Om. rdefh.  s Om. A.  t Om. A.
1 waken x.  k the centuriouns 18.  1 hoond or power s.  m the which 1.  n offenr or brengen to thee s.
o Om. 8.  p oure xilips.  q wymmens myydlis 1.  wymmen myydlis 8.  r the preest 18.  s kyndis 18.
1 Om. 18.  u and sixtene 1.  v the centuriouns 18.  w Om. 18.  x Sothely 18.  y to be couenable 18.
z to Eleazar 18.  a the preest 18.  b Om. 18.  c that 18.  d destrie 18.  e the moost 18.  f plenteoust L.
g Om. 18.  h preyen thee s.
that cuntery in to possessioun, and make not vs to passe Jordan. To whiche Moises6 answeride, Whether your brethern shulen go to batel, and ye shulen sitte here? Whi peruernten k ye the soulis 1 of Israel, 7 that thei doren not passe in to the place, which 10 the Lord schal 3yue to hem? Whether your bradris diden not so, whanne Y sente n fro Cades Barne to aspire the loond, and whanne thei camen to the valey of Clustre, whanne al the cuntery was compassid, thei perueriden o the herte of the sones of Israel, that thei entreden not in to the coostis, which the Lord 3af p to hem. And the Lord was 4 wrooth, and sw swoor r, seynge, Thes men that stienden 11 fro Egipt, fro twenti 3eer r and aboue, schulen not se the lord which Y biiyte vnndur an ooth to Abraham, Isaac, and Jacob, and nolden v sne me, outakun Caleph, 12 Cenezei, the sone of Jephone, and Josue, the sone of Nun; these tweyne filiden my wille. And the Lord was wrooth 13 aens Israel, and ledde hym aboute the deseert bi fourti 3eer til al the generacioun was wastid, that hadde do yuel in the sijt of the Lord 5. And Moyses seide, 14 Lo! ye encressyngis, and murreis, *ether nurschid children, of synful men, han ryse for yooure fadris, that ye schulden encresse the strong veniunc of the Lord aens Israel. That if ye nylen sne the 15 Lord, in the wildernes he schal forsake the puple, and ye schulen be cause of the death of alle men. And thei neijiden 16 ny3, and seiden, We schulen make foldis of sheepsw, and the stablis of beestis, and we schulen make strengthid citese to oure little children. Forsothe 1 we vs 13 sif艺 schu-17 len be armed 'to defence', and schulen be 'with armes to ayslynga, and schulen go to batel bifor the sones of Israel,

\[ \text{num. XXXII. 6—17.} \]

\[ \text{yuue to vs thi seruauntis it into possessioun, ne maak thow vs passe\( ^{a} \) ouer Jordan. To whom answerde Moyses, Whether your brethern shulen go to the sijt, 7 and ye here shulen sitte? Whi mysturnen ye the thoun\( ^{s} \)tes of the sones of Israel, that thei doren\( ^{n} \) not passe into the place that the Lord is to yuuynge\( ^{m} \) to hem? Whether diden not so your\( ^{e} \)e fadres, whanne Y sente fro Cades Barne to aspire the loond, and whanne thei camen to the valey of Clustre\( ^{s} \), al the region about passid, thei mysturneden\( ^{y} \) the herte of the sones of Israel, that thei wenden not in to the coostis, that the Lord 3af\( ^{f} \) to hem. The which wrooth, swaar, seynge, Thes men that stienden\( ^{1} \) fro Egipt, fro twenti 3eer\( ^{r} \) and aboue, schulen not se the lord which\( ^{b} \) Y biiyte vnndur an ooth to Abraham, Isaac, and Jacob, and nolden\( ^{v} \) sne me, outakun Caleph,\( ^{12} \) Cenezei, the sone of Jephone, and Josue, the sone of Nun; these\( ^{t} \) tweyne filiden my wille. And the Lord was wrooth\( ^{13} \) aens Israel, and ledde hym aboute the deseert bi fourti 3eer, til al the generacioun was wastid, that hadde do yuel in the sijt of the Lord\( ^{5} \). And Moyses seide, 14 Lo! ye encressyngis, and murreis, *ether nurschid children, of synful men, han ryse for your fadris, that ye schulden encresse the strong veniunc of the Lord aens Israel. That if ye nylen sne the\( ^{15} \) Lord, in the wildernes\( ^{h} \) he schal forsake the puple, and ye schulen be cause of the death of alle men. And thei neijiden\( ^{16} \) ny3, and seiden, We schulen make foldis of sheeps, and the stablis of beestis, and we schulen make strengthid citese to oure little children. Forsothe\( ^{1} \) we vs\( ^{13} \) sif\( ^{s} \)lained armed and gyrd, we schulen goo to batayl before the sones of Israel, to the tyne that we leden hem into her places; oure children, and what euer thing we mowen han, shulen be in}

\[ \text{\( ^{a} \) to passe\( ^{c} \) \( ^{v} \) dur cd. der e. \( ^{w} \) yuue c. \( ^{x} \) Clustre a. \( ^{t} \) mystorden biu. \( ^{s} \) Om. a. \( ^{o} \) Om. bdf sec. m. \( ^{b} \) waxyng c. \( ^{e} \) vs ce.} \]

\[ \text{\( ^{i} \) whom is. \( ^{k} \) mysturne is. \( ^{l} \) thoughtis of the sones is. \( ^{m} \) that is. \( ^{n} \) sente hem is. \( ^{o} \) turneden in to fere a. \( ^{p} \) had yee s. \( ^{q} \) herfore was s. \( ^{r} \) he swoor c. \( ^{s} \) wenten vp t. stienden vp s. \( ^{t} \) yeer of age s marg. \( ^{u} \) that is. \( ^{v} \) wolden not c. \( ^{w} \) fulfiliden is. \( ^{x} \) Lordis sijt is. \( ^{y} \) the encressyng is. \( ^{z} \) norished children is. \( ^{1} \) Om. is. \( ^{2} \) fro elp. \( ^{3} \) wil not j. \( ^{d} \) desert is. \( ^{e} \) Om. s. \( ^{f} \) yeden t. \( ^{g} \) sheep foldis s. \( ^{h} \) Om. is. \( ^{1} \) Sotheli is. \( ^{k} \) our elps. \( ^{1} \) Om. is. \( ^{m} \) Om. is. \( ^{n} \) Om. i. with defensable nepnes s. \( ^{o} \) we schulen is.} \]
the waerdid citees, for the aspies of the dwellers. We shulen not turnen azen into oure howsis, into the tyme that the sones of Yrael welden her heritage; ne any thing we shulen seche bijonde Jordan, for nowe we han oure possesioun in the east coost of it. To whom seith Moises, If 3e doon that 3e bihooten, fulspede goo 3e before the Lord into fis; and ech fisynge man armed passe he over Jordan, to the tyme that the Lord turne doun his enemies, and al the loond be suget to hym; thanne 3e shulen be vnculpable anentis God, and anentis Israel, and 3e shulen weed the regions, 'the whiche 3e wolen, before the Lord. If forsothe that 3e seyn, 3e doon not, to no man dowt is, that ne 3e synnen azen God; and wite 3e, that 3our synne shal catche 3ow. Bilde 3e thanne cytees to 3oure children, and fooldis and stablis to sheep and beestis; and that 3e han bihoote, fulfyllith. And the sones of Gad and Ruben seiden to Moyses, Thi seruauntis we ben; we shulen doo that the Lord commaundith. Oure liitol children, and wymmen, and feeldbeestis, and housbeestis we shulen leene in the cytees of Galaad; forsothe we thi seruauntis alle fulspede shulen goo to batayyl, as thow, lord, shalt speek. Thanne Moyses commaundide to Eleazar, the preest, and to Josue, the son of Nun, and to the prynces of the meynees, bi the lyncis of Israel, 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 Galaad into possesioun; if forsothe thei were not passe with 3ow into the loond of Chanaan, among 3ow take their places of dwellynge. And the sones of Ruben and the sones of Ruben answrered, As the til we bryngen hem in to her places; oure little children and what ever thing we mun hau, schulen be in strengthid cytees, for the tresounp of the dwellingst. We shulen not turnen azen in to oure howsis, til the sones of Israel welden her heritage; and we shulen not axe any thing 3ouer Jordan, for we han now oure possesioun in the east coost therof. To whiche Moises seide, If 3e doon that, that 3e biheten, be 3e maad redi, and go 3e to batel bifor the Lord; and ech man fisynge be 21 armed, and passe Jordan, til the Lord distrye hise enemies, and al the loud be 22 maad suget to hym; thanne 3e shulen be gittles anentis God, and anentis Israel, and 3e schulen holde the cuntreys, whiche 3e wolen, bifor the Lord. But if 3e doon not that, that ye seien, it is not a doute to ony man, that ne 3e synnen azen God; and wite 3e, that 3oure synne schal take 3ou. Therfor bilde 3e citees to 3oure little chil-24 dren, and foldis and stablis to scheep, and to beestis; and fille 3e that, that 3e bihiȝten. And the sones of Gad and of Ruben seiden to Moyses, We ben thi seruauntis; we schulen do that, that oure lord commaundith. We schulen leene oure little children, and wymmen, and scheep, and beestis in the citees of Galaad; for-27 sothe alle we thi seruauntis schulen go redi to batel, as thou, lord, spekist. Ther-28 for Moyses commaundide to Eleazar, preest, and to Josue, the son of Nun, and to the princes of meynees, bi the lyncis of Israel, and seide to hem, If the sones of Gad, and the sones of Ruben goen alle armed with 3ou, to batel bifor the Lord, and the loud be maad suget to 3on, 3yne 3e to hem Galaad in to possesioun; but if thei nylen passe with 3ou in to the loud of Chanaan, take their places to dwelle among 3ou. And the sones of Gad and the sones of Ruben answrered,
Lord hath spoken to his seruauntis, so 32 we shulen doon; we armed shulen goo before the Lord, into the loond of Chanaan, and we knowlechen, that we han take now possessioun bjonde Jordan. 33 And so Moyes 3af to the sones of Gad and of 1 Ruben, and to the half lynage of Manasse, the 2 sone of Joseph, the kyng-dam of Seon, kyng 1 of Amorrei, and the kyngdam of Og, kyng 1 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 Aror, and 36 Roth-Sophan, and Jazer, and Jeebaa, and Beth-Neura, and Betharan, waardid cytees; and fooldis to her beestis. 

The sones forsothe of Ruben edифиден Esebon, and Eleale, and Cariathiarym, and Nabo, and Balmyon, turned the names, Sabana forsothe; puttynge names to the cytees that thei maden out. Forsothe the sones of Machir, sone of Manasse, wenten forth into Galaad, and wastiden it, A-30 morre slayn, the dweller of it. Than Moyes 3af the loond of Galaad to Machir, sone of Manasse, that dwelle in 41 it. Forsothe Jair, the sone of Manasse, wente, and occupiede the stretis of it, the whiche he clepide Anochiair, that is, the 42 townes of Jayr. Forsothe Nobe wente, and cau3te Canath, with his litil townes, and he clepide it, of his name, Nobe.

CAP. XXXIII.

These ben the dwellyngis of the sones of Yrael, that wenten out fro Egipite, bi her companyes, in the hoond of Moyes and Aaron; the whiche Moyes discryuede bside the places of the tentis, the whiche weren chaungid thur3 the 3 heest of the Lord. Therfor thei goon forth fro Ramesse, the firste moneth, the fiftenthe day of the firste moneth, diden that other day pask the sones of Yrael, As the Lord spak3 to his seruauntis, so we schulen do; we schulen go armed bifor 32 the Lord, in to the loond of Chanaan, and we knowlechen, that we han take now possessioun over Jordan. And so Moyes 33 3af to the sones of Gad and of Ruben, and to half the lynage of Manasses, sone 9 of Joseph, the rewme of Seon, kyng of Ammorey, and the rewme of Og, kyng of Basan, and 'the loond of hem', with her citees, bi cumpas. Therfor the sones of 34 Gad bilden Dibon, and Astaroth, and Aror, and Roth-Sophan, and Jazer, and 35 Jebba, and Beeth-Nemra, and Betharan, 36 strengid cytees; and foldis 3 to her beestis. Forsothe 3 the sones of Ruben bilden 37 Esebon, and Eleale, and Cariathiarym, and Nabo, and Balmyon, whanne the 38 names weren turned, and thei bilden Sabana; and putiden 3 names to the citees, which thei hadden bilden. Forsothe 39 the sones of Machir, sone 9 of Manasses, 3eden in to Galaad, and distrieden it, and kill-40 iden 3 Amoneris, enhabiter 3 therof. Ther-40 for Moyes 3af the loond of Galaad to Machir, sone 9 of Manasses, which 3 Machir dwelle 3 ther yonne. Forsothe 4 Jair, the 41 sone of Manasses, 3ede, and occupiede the townes therof, whiche he clepide Anochiair, that is, the townes of Jair. Also 42 Nobe 3ede, and took Canath, with his townes, and clepide 3 it, bi his name, Nobe.

CAP. XXXIII.

These ben the dwellyngis of the sones of Israel, that 3eden out of the loond of Egip, bi her cumpenyes, in the hoond of Moises and of 3 Aaron; whiche 3 dwell-2 yngis Moises discryuede bi the 3 places of tentis, that weren chaungid bi comande-ment 3 of the Lord. Therfor the sones of Israel 3eden forth in 'au hi3 hon 3 tro Ramessis, in the firste monethe, in the fiftenthe dai of the firste monethe, in the

1 Om. CE. k Om. c. of the f. 1 the kyng e pr. m. m the c.
XXXIII. 4—26.

NUMBERS.

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tother day of pask, while the Egyptian sang, and bireden the first gendrid chil-4
dren, which the Lord hadde slayn; forsothe
da and in the goddis of hem he enhauynce 5
veniance. Thei settiden in Socoth, 6 and fro Socoth thei camen in to Etham,
that is in the vternest coostis of wildir-
nes; thens thei goon out, camen ajens Phiairoth, that biholdith Beelsephon, and 7
thei settiden before Magdalun. And 8
thei goon forth fro Phiairoth, passiden thur3 the myddil se in wildirnes, and thei goynge three days thur3 the deseert of 9
Ethan, settiden in Maara. And thei 10
goon forth fro Maara, camen into Helym,
where weren twelve wellis of water, and 11
seuenti palmes; and there thei settiden 12
tentis. But and thennes thei goon out,
pit3n tentes vpon the Reed See. And 13
thei goon forth fro the Reed See, set-
tiden tentis in the deseert of Synay, fro 14
whens thei goon out, camen into Del-
pheca. And they goon forth fro Del-
pheca, settiden tentis in Haliys. And 15
thei goon fro Haliys, pit3n tentes in Raphidyn, where to the peple water faylide 16
to drynke. And thei goon forth fro Raphidyn, settiden tentes in deseert of Syn-
ay. But and fro the wildirnes of Synay 17
goon out, thei camen to the Sepulceres of 18
Lust. And thei goon forth fro the Sep-
uleris of Lust, settiden tentes in As-
seroth. And fro Assereth thei camen 19
into Rethma. And thei goon forth fro 20
Rethma, settiden tentes in Remmon 21
Phares; fro whens thei goon out, camen 22
21 into Lemphea. And fro Lemphea thei 23
settiden tentis in Ressa. Goon out fro 24
Ressa camen in Celatha; fro whens goon 25
forth, settiden tentis in the hil of Sep-
phar. Goon out fro the hil of Sepher, 26
camen into Arada; thens goynge forth, 27
settiden tentes in Maelcoth. And goon

in an hi3 hoond, seynge alle the Egyp-
ciens, and byrynyng the first gotun, the
whiche the Lord hadde smytt; forsothe
and in the goddis of hem he enhauynce 5
veniance. Thei settiden in Socoth, 6 and fro Socoth thei camen in to Etham,
that is in the vternest coostis of wildir-
nes; thens thei goon out, camen ajens Phiairoth, that biholdith Beelsephon, and 7
thei settiden before Magdalun. And 8
thei goon forth fro Phiairoth, passiden thur3 the myddil se in wildirnes, and thei goynge three days thur3 the deseert of 9
Ethan, settiden in Maara. And thei 10
goon forth fro Maara, camen into Helym,
where weren twelve wellis of water, and 11
seuenti palmes; and there thei settiden 12
tentis. But and thennes thei goon out,
pit3n tentes vpon the Reed See. And 13
thei goon forth fro the Reed See, set-
tiden tentis in the deseert of Synay, fro 14
whens thei goon out, camen into Del-
pheca. And they goon forth fro Del-
pheca, settiden tentis in Haliys. And 15
thei goon fro Haliys, pit3n tentes in Raphidyn, where to the peple water faylide 16
to drynke. And thei goon forth fro Raphidyn, settiden tentes in deseert of Syn-
ay. But and fro the wildirnes of Synay 17
goon out, thei camen to the Sepulceres of 18
Lust. And thei goon forth fro the Sep-
uleris of Lust, settiden tentes in As-
seroth. And fro Assereth thei camen 19
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Rethma, settiden tentes in Remmon 21
Phares; fro whens thei goon out, camen 22
21 into Lemphea. And fro Lemphea thei 23
settiden tentis in Ressa. Goon out fro 24
Ressa camen in Celatha; fro whens goon 25
forth, settiden tentis in the hil of Sep-
phar. Goon out fro the hil of Sepher, 26
camen into Arada; thens goynge forth, 27
settiden tentes in Maelcoth. And goon

e beringe A.  a otestem E.  q Om. DPH.  q sette c.  r sette c. settin D.  s sette c.  f Om. E.  u sette c.

whanne is.  P the Egypciens is.  q the Egypciens biridden s.  r her is.  s bigotun i.  t took is.
upon is.  v her is.  w Om. is.  x And thei i.  y that is.  z desert is.  a forth is.  b thei camen is.
e that is.  d thei settiden is.  f thornys is.  g myddil is.  h of the see is.
1 Om. 183th rect. M.  w k thei settiden is.  l her tentis is.  m forth is.  n her tentis is.  o upon is.  p thei
settiden is.  q Synay A pro. M. CELNORBY.  r forth is.  s thei settiden i. thei settiden s.  t Om. is.
u Om. s.  v Om. s.  w desert is.  x thei camen is.  f Om. s.  z Lust is.  a Om. ELIP.  b Lust is.  e thei
settiden is.  d her tentis is.  c thei settiden is.  f forth is.  e thei camen is.
forth fro Maceloth, camen into Thaat. 27 Andv fro Thaat thei settidenw tenis in 28 Thare; fro whennus gone out, thei fitchiden tenis in Methcha. And fro Methcha 29 thei settidenw tenis in Esmona. And gone forth fro Esmona, thei camen 'into 30 Moserothx, and fro Moseroth thei settiden 31 tenis in Benelachan. And gone forth 32 fro Benelachan, camen into the hil of 33 Galgad; fro whens gone forth, thei set- 34 tiden tenes in Jethebaca. And fro 35 Jethebaca thei camen into Ebron. And 36 gone out fro Ebron, settidenw tenis in 37 Cades. And gone out of Cades, settidenw 38 tenes in the hil of Hor, in the ytter- 39 moost of the loond of Edom. And 40 Aaron, the preest, steyede vp in to the hil of Hor, comaunderynge the Lord, and 41 there died, the fourithe zeer of the go- 42 ynge out of the sones of Yrael fro Egipte, 43 the fifthe moneth, the fyrst day of the 44 moneth; whanne he was of threes un- 45 Drid and thre and twenti. And Chanane, 46 the kyng Arad, that dwelt at the south, 47 in the loond of Chanana, herde that the 48 sones of Yrael weren camen. And gone 49 forth fro the hil of Hor, settiden tenis 50 in Salmana; fro thens gone out, camen 51 into Phynon. And gone forth fro Phy- 52 non, thei settiden tenes in Oboth. 53 And fro Oboth camen into Jeabarym, that is 54 in the coostis of Moabitis. And gone 55 forth fro Jeabarym, thei pitzen tenis in 56 Dibondag; fro whens gone out, thei set- 57 tiden tenis in Helmon Deblathaym. And 58 gone out of Helmon Deblathaym, camen 59 into the hillis of Nabarym, azens Nabo. 60 And gone fro the hillis of Abarym, 61 wenten to the wijld feeldis of Moab, vp 62 Jordan, azens Jericho. And there thei 63 settiden tenis, fro Bethysymon vnto Bel- 64 sathym, in the more pleyyn places of 65 forth, and settidenb tenis in the hil of 66 Sepher. Thei1 zeden outk fro the hil of 67 Sepher, and camen1 in to Arada; fro28 68 themsus thei zeden forth, and settiden 69 tenism in Maceloth. And thei3 zeden 70 forth fro Maceloth, and camen9 in to 71 Caathi. Fro Caathi thei settiden tenis27 72 in Thare; fro whennus thei zeden outk, 25 73 and settiden tenis in Methcha. And fro 29 75 Methcha thei settiden tenis in Esmona. 76 And thei zeden forth fro Asmona, and 30 camen4 in to Moseroth; and fro Moseroth 31 thei settiden tenis in Benelachan. And 32 thei zeden forth fro Benelachan, and 33 camen4 in to the hil of Galgadw; fro 33 34 whennus thei zeden forth, and settiden 35 tenis in Jethebaca. And fro Jethebaca 34 thei camen in to Ebron. And thei zeden35 35 outv fro Ebron, and settiden tenis in 36 Asiongaber; fro themsus thei zeden forth, 36 and camen in to deseertw of Syn; this is 37 Cades. And thei zeden fro5 Cades, and 37 37 thei settiden tenis in the hil of Hor, in 38 the laste coostis of the lond of Edom. 39 And Aaron, the preest, stiedev in to the 39 hil of Hor, for the Lord comaunder, 40 and there he was deed, in the fourith 40 zeer of the goyng out of the sones of Israel 41 fro Egipht, in the fyuethe monethe, in the 42 firste dai of the monethe; whanne he was 30 43 of an hundrid and thre and twenti zeer4. 44 And Chanana, kyngb of Arad, that dwel- 45 ide at the south, in the lond of Canaan, 46 herde that the sones of Israel camen4. 47 And thei3 zeden forth fro the hil of Hor,41 47 and settiden e tenis in Salmana; fro 42 themsus thei zeden forth, and camen in to 42 Phynon. And thei zeden forth fro Phy- 43 non, and settiden tenis in Oboth. And 44 fro Oboth thei camen in to Neabarym, 45 'that is, into the6 wildirnesse of Abarym', 46 whichb is in the endis of Moabitis. And 45 45 thei zeden forth fro Neabarym, and thei 45 settiden tenis in Dibon of Gad; fro46

v Om. e. w sette c passim. x seroth A. y Om. BDEFII. z vtmost c. otmost e. a into a.

b thei settiden is. i And thei is. k forth is. 1 thei camen is. m her tenis is. n Om. c. o thei camen is. f Om. c. q her tenis is. r forth is. s thei camen is. t thei camen is. b Galgal c. v forth is. Om. xx. v the desert is. x forth fro sc. y zede t. z fourithe fik. y zeer ood t. zeer of age s. b the kyng cib. c camen thider s. d Israel s. the sones of Israel s. e thei settiden is. f Om. c.

'E that is, a desert t marg. s text. h that is.
Moabites, where the Lord spake to Moby-sen, Comaund to the sons of Yrael, and say to hem, Whanne 3e passen Jordan, goynge into the loond of Channaan, scater 3e alle the dwellers of that region; brecke 3e the calues, and the ymagis destroye 3e, and alle the hyse thynge waste 3e, clensynge the loond, and alle the dwellers in it. Y forsothe have yeue to you it into possession, the which 3e shall dyuyde to 3ou bi lot; to the mo 3e shulen 3yue the bradder, and to the fewer the naner; to ech as the lot fallith, so shall 3eue the herytage; bi lynagis and meynees the possessioun shall be dyuydid. Forsothe if 3e wolen not se the dwellers of the loond, that abiden, thei shulen be to 3ow as nayles in eyen, and speris in sidis; and thei shulen contraraye 3ou in the loond of your dwellinge; and what euer thing I thow3t to do to hem, I shall doo to 3ow.

CAP. XXXIV.

The Lord spak to Moyses, seynge, Comaund to the sons of Yrael, and thow shalt seye to hem, Whanne 3e goon into the loond of Channaan, and into posses- sioun to 3ow felle bi lot, with thes eendi 3it shall be 'endid. The south part shall bigyn fro the wilderines of Syn, that is beside Edom, and it shall haue termes ajens the eest, and moist salt see, the whych shall emyrroun the south cost bi the stiyng up of scorpione, so that thei passen into Sennam, and camen to the south, vnto Cades Barne; fro whens shulen 3e goo oute, the 3y3 costis, to a toun, Abber bi name, and thei shulen streeeche vnto Assemmon; and the coost shal goo bi emyrroun fro Assemmon vnto the ren- synge water of Egipte, and it shall be 'endid in the break of the greet see. The

whennus thei 3eden forth, and settiden tentis in Helmon of Deblathaym. And thei 3eden out1 fro Helmon of Deblathaym, and camen2 to the hillis of Abarym, ajens Nabio. And thei[a] 3eden forth fro the hillis of Abarym, and passiden4 to the feeldi places of Moab, ouer Jordan, ajens Jericho. And there thei settiden tentis5, fro Bethsymon 'til to Belzathym, in the pleynere places of Moabitis, where the Lord spak to Moises,

CAP. XXXIV.

Comaundthe thou to the sons of Israel,51 and seie thou to hem, Whanne 3e han passid Jordan, and han entrin in to the land of Channaan, distrie 3e alle the dwell-52 eris of that cuntrey; breke 3e the titlis3, 'that is', anteres, and dryue 3e to poudre4 the ymagis, and distrie 3e alle heij" thingis5, and clese 3e the land, and alle 53 men7 dwellynge thereynne. For Y saiz2 to 3ou that loud into posses- sioun which5 3e 54 schulen parte in to 3ou bi lot; to mo men 3e schulen 3yue largere land, and to fewere men5 streytere6 land, as lot5 fallith to alle men, so eritage schal be 3oun; posses- sioun7 schal be departid bi lynagis and meynees. But if 3e nylen6 sle the dwelleris5 of the loud5, thei, that abiden5, schulen be to 3ou as nailes in the ijren, and speris7 in the sidis, 'that is', deadli adversaries8; and thei schulen be adversaries8 to 3ou in the loud of 3oure abitacions7; and what 50 euer thing Y thout9 to do 'to hem', Y schal do to 3ou. And the Lord spak to Moises, and seide, Comaundthe thou to the sons of Israel, and thou schalt seie to hem, Whanne 3e han entrin in to the loud of Canaan, and it bifelde in to posses- sioun 'to 3ou4 bi lot, it schal be endid bi these endis9. The south part schal bigynne ats the wilderines of Syn, which7 is bisidis

\[1\] forthis. 2 Om. AFBH. c into A. ee shalen A. d vnto AH.

1 forthas. k theicamenis. 1 into s. m Om. s. q her titilis. s or ts. 2 Om. ts. t into ts.

s to hs. w il nat T. 1 that 1. 1 k land of Channaan s. 1 of hem aluye s marg. m as speris 1. n Om. 1.

that 1. a eddli enemies s marg. a contrarie enemies s. deddi adversaries 1. p dwelling 18. q with the Lord s marg. 1 to him Fk. a [of s] vengeance to that puple 1. s hath falle 18. bifalle KLP. 1 Om. 1.

\[*\] coostu 1. costis or terrnes s. v that is.
west pluge, forseide shal begynne fro the Edom, and it schal shal the west, the est, the sylle, see, whiche termes ares.
west pluge, forseide shal begynne fro the Edom, and it schal shal the west, the est, the sylle, see, whiche termes ares.
the lynage of Manasse, Hamyel, the sone
of Ephoth; of the lynage of Efiraym,
Camuel, the sone of Septhan; of the
lynage of Zabulon, Elizaphan, the sone
of Pharnath; of the lynage of Yschar,
duke Phaltiel, the sone of Ozan; of the
lynage of Azer, Abyud, the sone of Sal-
omy; of the lynage of Neptalym, Fed-
abel, the sone of Amyud. Thes ben, to
whom the Lord commaundide, that thei
shulden dyuyde to the sones of Yrael the
loond of Chanaan.

CAP. XXXV.

1 These thingis forsothe spak the Lord to
Moises, in the wijde feeldis of Moab,
upon Jordan, ajens Jerycho, Comaundide
to the sones of Israel, that thei 3yuen to
the Leuyts, of her possessious, citees to
dwellen ya, and the suburbs of hem bi
enyrour, that thei dwellen in wallid
towns, and the suburbiis ben to feele
d beestis, and housbeestis; the whiche fro
the walls of the citees with outen forth
bi enyrour ben stretchid, bi space of a
3 thousands paase; ajens the eest, two
thousands shulen be the cubitis, and ajens
the south, also two thousands; forsothe
at the see that biholdith to the west, the
same mesure shal be, and the north plage
bi cuen teerme shal be eendid. And cite-
es shulen be in the myddil, and sub-
urbis withoute. Forsothe of thilk wallid
Jerico, at the eest coost. And the Lord
seide to Moises, These ben the 'names of
men that schulen departe the lond to you,
Elenazar, preest\(^a\), and Josue, the sone
of Nun, and\(^b\) of each lynage, o prynce; of
whiche these ben the names, of the lynage
of Juda, Caleph, the sone of Jephone; of
the lynage of Symeon, SamuHEL, the sone
of Amyud; of the lynage of Beniamyn,
Heliad, sone\(^c\) of Casselon; of the lynage
of the sones of Dan, Bochi, sone\(^d\) of Jogli;
of the sones of Joseph, of the lynage of
Manasses, Hamyel, sone\(^e\) of Ephoth; of
the lynage of Efiraym, CamuHle, sone\(^f\)
of Septhan; of the lynage of Zabulon, Eliz-
saphan, sone\(^g\) of Pharnat; of the lynage
of Isaacar, dukyk Phaltiel, the sone of Ozan;
of the lynage of Azer, Abyud, the sone of
Salomy; of the lynage of Neptalym, Fe-
dabel, the sone of Amyud. These men it
20 ben, to whiche the Lord commaundide,
that thei schulden depar te to the sones of
Israel the lond of Chanaan.

CAP. XXXV.

And the Lord spak these thingis to
Moises, in the feeldi places of Moab, aboue
Jordan, ajens Jericho, Comaundide thou to
the sones of Israel, that thei 3yue to
dekenes\(^h\) of her possessious, citees to
dwelle\(^i\), and the suburbiis of tho bi
cumps, that thei dwelle in 'the citees\(^j\),
and the suburbiis be to beestis\(^k\), and
'werk beestis\(^l\); whiche\(^m\) suburbiis\(^n\)
shulen be strechid forth fro the walls of
citees\(^o\), with outforth 'bi cumps\(^p\), in
the space of a thousands pancia\(^q\); ajens the
eest schulen be two thousands cubitis,
and ajens the south in lijk manere schulen
be two thousands cubitis\(^r\), and at the see
that biholdith to the west schal be the
same mesure, and the north coost schal be
endid bi euene termene\(^s\). And the citees
schulen be in the myddil\(^t\), and the subur-

\(^a\) Om. e.

\(^b\) Om. e.
townes also to the Leuytes 3e shulen 3yue, sixe shal be sended into the helpis of fugytyues, that he that shedeth bloode, fleeth to hem; and out taken hem, othir two 7 and fourti wallid townes, that ben to gidere eijte and fourti, with her suburbis. 8 And thilk8 cites that shulen be yeuen, of the possessiouns of the sons of Yrael, of hem that more han, mo shulen be take away, and that lasse, fewer; ech aftir the mesure of her8 herytage, shulen 3yue 9 wallid townes to the Leuytes. The Lord 10 seith to Moyses, Spek to the sons of Yrael, and thow shalt seye to hem, Whanne 3e goon ouer Jordan, into the 11 loond of Chanaan, biholdith what cites owen to be into the helpis of fugytyues, 12 that not wilynge9 sheeden9 blood. In the whiche whanne the forth fleer fleeth, the cosyn of the slayn man shal not move sleek hym, to the tyme that he stooned in the siȝt of the multitude, and 13 the cause of hym be demed. Of thilk1 forsothe cites that ben seuerd to the 14 helpis of the fugytyues, thre shulen be beyonde Jordan, and three in the loond 15 of Chanaan; as well to the sons of Yrael as to comlyngis and pilgrimes; that he fleeth to hem, 'the whichm not wilyngea 16 shedith blood. If any man smyttith a man with yren, and were deed, he that is smyter7 shal be gilte of mannus slaunder, and he shal dye. If a stoon he throwe, and with the cast sleeth, lijk 18 maner he shal be punished. If with a tree smytten he dye?, in blood of the 19 smyter he shal be vengid. The ny3 kyme of the slayn the man sleer shall sleek; anoos as he catchith hym, he shal 20 sleek. If bi haat eny man a man asen put-tith, other throwith eny thing into hym

babis with outforth. Forsothe10 of tho16 cites whiche 3e schulen 3yue to dekenes, sixe schulen be departid in to helpism of fugytyues8, 'ether of fleynge men9, that1 the he that shedde bloode, fle to tho9; and outakunr these sixe8, 3e schulen 3yue to dekenes9 othere two and fourti cites, that 7 is, togidere9 eijte and fourti, with her surburbabis. And tho cites that schulen be 8 youn of the possessiouns9 of sones9 of Israel, schulen8 be takun away, mo1 fro hem that han more2, and fewere 'schulen be takun awey8 fro hem that han lesseb, allec bi hem sille schulen 3yue bi the5 mesure of herc eritage, cites to dekenes1. The Lord9 seide to Moises, Spek thou to the sons 10 of Israel, and thon schalt seie to hem, Whanne 3e han passid Jordan, in the lond of Canaan, deme 3e whiche cites owan to 11 be in to the helpis of fugytyues8, whiche not wilfuli hanb shed1 blood. In whichek12 whanne the fleere hath fielid, the kynesan of hym that is slayn, schal not mowe sleek hym, till1 he1 stonde in theu siȝt of the multitude, and the cause of hym be demed. Forsothee of tho cites that ben departid13 to9 the helpis of fugytyues8, thre schulen14 be ouer9 Jordan, and thre in the lond of Canaan; as well to the sons of Israel as15 to comelyngis and pilgryms; that he fle to tho cites, that schedde bloode not wilfuli. If any man smyttith a man with16 yren, and he that is smyttyn is deed, 'the smyter8 schal be gilte of manslyeng, and he schal die. If he castith a stoon, and17 a man is deed bi the strookk, he16 schal be punysched in lijk maner. If a man18 smyttyn with a staf dieth, he schal be vengid bi 'the blood9 of the smyttere. The 19 niȝ kynesan of hym that is slayn schal sle the mansleere9; anoos as he takith

8 willende c. willynge d. b shedeth c. c thou c. m the whichith A. that c.
9 willende c. willynge d. o smetun e. f Om. ce.

10 the 1. m the helpis 18. u fleynge men 18. o Om. 18. p Om. b. q the cites 18. r withoute 1. s sixe cites s. i hem 1. the dekenes 18. u al togidere 1. t possession 1. w the sones bearin pr. m. 3 sec. m. 3 mo cites schulen 18. y Om. 18. z of possession s marg. 22 cites s. a Om. 1. b lease of possession s. c alle the sones of Israel is. d Om. 1. e Om. xx. f the dekenes 18. g fleynge men 18. h han not 1. i scheid out 18. k whiche cites 18. l til that 18. m he that takith grith 9. n Om. 18. o Sothly 18. p into b. q fleynge men 18. r bjonde 18. s he 1. t strook therof s. u the caster s. v deth 18. w bi dome of the lawe s marg.
21 bi aspius, otherwhanne he were enemie with hoon smythe, and he were deed, the smyther shal be gilit of manslaung. Anoon the cosyn of the slayn, whanne he fyndith hym, shal kyt his throt. 22 And if bi hap, and with outen haat and enemiees, eny thing of these doth; and that herynge the puple were pryvlynd, and bitwixe the smyter and the ny3 of the blood the questyoun were meyd, the innocent shal be delynuerd fro the hoon of the vengesour, and he shal be brou3t ajen bi sentence into the citeye, to the which he fleey, and he shal dwelle there, to the tymte that the greet preest that with hooli 26 oyle is anoynt, dye. If the sleer out of the coostis of the citeyes that to outlawis ben ordeynd, were foundun, and smytyun of hym that is vengesour of the blood, withouten gilt shal he be that slewe hym; the forth fleer forsothe shulde vnto the deeth of the bishopp in this citeye dwelle stil; afterward forsothe that he dye, the mansleer shal turrne ajen in1 his loond. These things euerslastynge shulien be, and lawful in alle 3oure dwellyngis. 30 A mansleer vnnder witnesse, shal be pustinshed; at the witnesseyng of oon no man shal be condempnyd. 3e shulen not take prijs of hym that is gilit of blood, 32 anoon and he shal dye. Outlawis, and ferre fleegers, before the deeth of the bishopp no wise into her citeyes mowen 33 turrne ajen, lest 3e poluten the loond of 3oure dwellyngye, the which is defouldi bi the blood of the innocentis, ne other wayes maye purgyd, but bi his blood, 34 that that others blood shedde. And so shal be densid 3oure possessioun, me dwellyngye with 3ou; forsothe Y am the hym, 'that is, the manguellere', he schal sle hym. If bi haterede a man hertith, 30 'ether schonfith', a man, ethir castith any thing in to hym bi aspyngis, ethir whanne he was eneny, smoot with hond, and he is deed, the smytere schal be gilit of mansleyng. These kyngesman 'of him' that is slayn, anoon as he findith him, 'that is, the sleere', schal sle hym. That if bi sudeyn caas, and without hatrede and enemiees, he doith anyt thing of these; and this is preued in 24 herung of the puple, and the question of the blood is discussid bitwixe the smytere and the kyngesman, the innocent schal be 25 delynuerd fro the hoon of the vengere, and bi sentence of ingis he schal be led ajen in to the citeye, to which he flet, and he schal dwelle there, til the grete dye, which is anoyntid with oile. If the sleere is foundun with out the coostis of the citeye that ben asigned to exilid men, and is slayn of him that is vengere, 27 he that sleeth him, 'that is, the exilid man', schal be with out gilte; for the exilid man 28 ou3te sitte in the citeye 'til to the deth of the bishopp; forsothe after that thilke bishop is deed, the mansleere schal turrne ajen in to his lond. These schulen be euerslastynge and lawful thingis in alle 3oure dwellyngis. A mansleere schal be punschid vnnder witnesse; no man schal be dampned at the witnesseyng of o man. 3e schulen not take prijs of him which is slayn, anoon and he schal dye. Men exilid, and fugities, schulen not mowe turrne ajen in ony maner in to her citeyes, before the deeth of the bishop, lest 3e defoulen the lond of 3oure abita-33 cioun, which is defouldi bi the blood of
Lord, that dwelle among the sones of Israel.

CAP. XXXVI.

Cam'm ny3 forsothe and the prynces of the meynees of Galaad, the* sone of Machir, the* sone of Manasse, of the lynage of the sones of Joseph, and spoken to Moy' ses before the princes of Yrael, 2 and seyden, To the*e oore lord comaunder the Lord, that the loond bi lot thou shuldist dyuyde to the sones of Yrael, and that to the dou3tresb of Salphaad, oore brother, thou shulddest yvre possessioun duwe to the fader. The whiche if men of another lynage taken to wyues, shulen folwe her possessioun, and translatid to another lynage, of oore heretyage shal be lassid; and so shal be doo, that whanne the iubyle, that is the fiftithe 3eer of reynyssion, come, he confoundid the delynge of lottis, and other mennus possessioun passe to othir. And Moy'es answersed to the sones of Yrael, and, the Lord comaundyng, seith, Ry3t the lynage of the sones of Joseph hath spoken, and this lawe vpon the dou3trenc of Salphaad of the Lord is opynly shewid; wedden thei to whom thei wolen, onely to the 7 men of her lynage; lest the possessiouns of the sones of Joseph be mengid fro lynage into lynage. Forsothe alle men shulen take wyues of her lynage, and of her skynrede, and alle wymmen housboondes of the same lynage take thei, that the heretyage dwelle in the meynees, ne to 10 hemsitf be mengid the lynagis, but so dwelle thei, as of the Lord thei ben se

innocent* men; and it may not be clensid in other maner, no but bi the blooda of hym, that schedde the blood of another man. And so youre possessioun schal be31 clensid, for Y schal dwelle with you; for Y am the Lord, that dwelle among the sones of Israel.

CAP. XXXVI.

Forsothe* and the princes of the meynees of Galaad sone* of Machir, sone of Manasses, of the generacioun of the sones of Joseph, neijden, and spoken to Moises bfor the princes of Israel, and seyden, The2 Lord comaundide to thee oore lord, that thou shuldist departe the lond bi lot to the sones of Yrael, and that thou shuldist yvre to the dou3tres of Salphaad, oore brother, possessioun due to the*a fadir. And if men of another lynage schulen take to wyues these dou3trisc, her possessioun schal sue, and it schal be translatid to another lynage, and schal be decreesid fro ourre eritage; and so it schal be doon,4 that whanne the iubilee, that is, the fiftithe 3eer of reynyssion, cometh, the departyng of lottis be schent, and that the possessioun of othere men passe to othere menb. Moises answersed to the sones of Israel,5 and seide, for the Lord comaundyng, The lynage of the sones of Joseph spak* riyfuli, and this lawe is demonnsid of the6 Lord on1 the dou3tres of Salphaat; be thei weddid to whiche men thei wolen, oneli to the7 men of her lynage; lest the possessioun of the sones of Joseph be meddild fro lynage in to lynage. For alle men schulen weyde wyues of her lynage and kynrede; and alle wymmen† schulen take hosebondis of the same lynage, that the erytage dwelle in meynees, and7 lynagis be not4 meddildc to hem sif, but dwellee so, as tho ben departid of the8

* and alle wymmen, etc. In Ehren it is thus, each d impoverish that huse have the eritage, schol be wyf to a man of the kynrede of hir fadir. c.

NUMBERS. XXXV. 33—XXXVI. 7.

y Om. c.  z Om. Bode sec. m. fh.  a Om. H.  b dou3trene.  c dou3tris.  d possessioun ce.

* gisles 1.  t Om. 1.  u blood shedinge s.  w Sotherly 15.  x the sone 15.  y leeue 15.  z the possessioun 15.  a her 16.  b Om. 1.  c sue hem 16.  d thanne to s.  e so if schal 16.  f confoundid or faile 16.  g men due to hem s.  h men enduly s.  i hath spoken 16.  k schewid 16.  l vpon 16.  m Om. 16.  n lynage that thei have of s.  o dwelle stille s.  p the meynees theroff 16.  q thei not 16.  r meddild tookide 16.
And the daughters of Salpaah diden, as to hem was commaundid. And Maala, and Thersa, and Egla, and Melcha, and Noha, weren weddid to the sones of the brother of her fader, of the meyne of Manasse, that was the sone of Joseph. And thee possessionn that was to hem deleyerd, abood in the lynage and the meyne of the fader of hem. These ben the commandementis and domes, that the Lord commaundide bi the hoon of Moyses, to the sones of Yrael, in the wijle feeldis of Moab, uppon Jordan, aboon Jericho.

Here endith the book of Numeri and nowe bigynmeth the book of Deutonomij. Here endith the book of Numery, and bigynmeth the book of Deutonomij. Here endeth the book of Deutonomij and here/bigynmeth Deutonomij B. Here endith N. and bigynmeth Deutonomij B. Here endith N. and bigynmeth Deutonomij E. Here endith N. and bigynmeth Deutonomij E. Here endeth the book of Numbre and the lawe, se now Deutonomij B. Here endith N. and bigynmeth the prologue on Deutonomij B. Here endith N. and bigynmeth the book of Deutonomij ox. Here endith N. and Deutonomij eueth s. No final rubric in AELPQT.
DEUTERONOMY.

[Prologue on the book of Deuteronomy.]

In this book of Deuteronomye ben contened the wordis whiche Moises spak to al Israel, in the wildernesse ouer Jordan, and declaride to hem the lawe; and schewide to hem, what goodis scholden bifalle to hem, if thei kepyen 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 kepethen the lawe, and also alle the cursis bi whiche thei scholden be cursid, that breken the lawe. He deluyerede also Josue, the sone of Non, to hem, to be her ledere, as he hadde be, and to departe to hem the lond of Canaan, and to conseule the Lord for hem, by Eleasar, prest. And Moises blesside the peple, and wente in to the hil of Nebo, in to the cop of Phasga, and the Lord schewiede to him the lond, which he hadde bihote to Abraham, Ysaac, and Jacob, her fadris; but Moises passide not Jordan, for he hadde wraththied the Lord in desert, and Moises dieide there in the hil, and the Lord biriede him, and no man knew3 his sepulcre.

Here [begynneth] the bok of Deuteronomie.*

CAP. I.

1 THESE ben the wordis that Moises spak to al Yrael, bijonde Jordan, in the wijld feeldi wildernes, a6ens the reed see, by-twixi Pharan and Tophel and Laban and Asseroth, where is mych thing of 2gold, bi enleuen days fro Oreb bi the wey of the hil of Seyr, vnto Cades Barne. 3The fourteenth 3eer, the enleuenthbb moneth, the first day of the moneth, Moyses spak to the sones of Yrael alle thingis that the Lord hadde commaundid 4to hym that he shulde seye to hem, after that he smoot Seon, the kyng of Amor- reis, that dwellidc in Esebon, and Og, the kyng of Basan, that dwellid in Asseroth

Here bigynneth Deuteronomyb.

CAP. I.

These ben the wordis whichec Moyses spak to al Israel ouer Jordan, in the wilderes of the feeld, a6ens the reed see, bitwixi Pharan and Tophel and Laban and Asseroth, where is ful myche gold, by enleuene dainesf fro Oreb bi the weie of 2the hil of Seir, til to Cades Barne. In the 3forthe 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 4Seon, kyng of Amorreis, that dwellid in Esebon, and Og, the kyng of Basan, that dwellide in Asseroth and in Edray,

* From f. Deutonomii b. No initial rubric in acedbl but only running title. bb bytwene bdefh.
bb betwe c. cdw ellid a. c dwellid a.

* This Prologue is from m. b From LP. Deutonomii k. No initial rubric in the other Mss. c that 1.
d hijonde 1s. d desert 1s. f daines iurney 1s. e had smyte 1 or killid t marg. or killid s. h the kyng 1s.
9 and in Edray, bijonde Jordan, in the loond of Moab. And Moyseyes biganne to
opene the lawe, and seie, The Lordoure God hath spoken to vs in Oreb, seynge,
It suffiseth to 30w that in this hil 3e han
dwelt; turneth azen, and cometh to the
hil of Amorres, and to other that there
ben next, feeldi, and hilli, and the more
lower places azen the south; and to the
loond beside the breke of the see of Chanaeens,
and of Libany, vnto the greet
flood of Eufrates. Loo! he seith, I have
take it to 30w; goo 3e yn, and weelede 3e
it, vpon the which the Lord hath sworn
30uere knares Abraham, Ysaac, and Jac-
ob, that he 3yue it to hem, and to the
seed of hem after hem. And I have seid
9 to 30w in that tyne, I may not alore
susteyne 30w, for the Lord 3oure God
hath multiplied 30w, and 3e ben many as
the sterres of heuen; the Lord God of
oure fadris addeth to this noumber many
thousandis, and blesse to 30w, as he hath
spokun. Y may not alore 3oure nedis
susteyn, and birthens, and striues; 3yue
3e of 30w wyse men, and herti, and whos
conversacioun be preuen in 3oure
lynagis, that I putte hem to 3ow princes.
11 Than 3e answeren to me, A good thing
12 it is that thou wolt doon. And I took of
3oure lynagis wyse men, and noble; and I
have ordeyned hem princes, and tri-
bunes, and centuriously, and quynquage-
naryses, and denes, that techen 3ow alle
13 things. And I have comaundide to hem,
seynge. Here 3e hem, and that is rijt-
wi动漫 denome, whethere he be cyteseyn, or
14 pilgrime. Noon skal be distaunce of per-
sones; so the litil 3e shulen here as the
more, ne 3e shulen accept eny manns
persone, for the dome of God it is. And
if eny thing hard to 30w were seen,
tellith to me, and I shal here. And I
ouer Jordan, in the lound of Moab. And 5
Moyseyes biganne to declare the lawe, and to
seie, Oure Lord God spak to vs in Oreb, and
seide, It suffiseth to 3ou that 3e han
dwellid in this hil; turne 3e azen, and 7
come 3e to the hil of Amorres, and to
other places that ben next it; to m
places of feeldis, and of hillis, and to
lowere places azen the south, and bisdis
the breke of the see, to the lound of Ca-
naneyes, and of Liban, 'til to the greet
flood of Eufrates. Lo, he seith, Y haue 3oue to
3oue; entre 3e, and weele 3e that lond on
which the Lord sower to 3oure fadryes,
Abraham, Ysaac, and Jacob, that he schulde
3yue it to hem, and to her seed after hem.
And Y seide to 3ou in that time, Y may not
alooe susteyn 3ouo, for 3oure Lord
God hath multiplied 3ouo, and 3e ben ful
many to dai, as the sterris of heuen; the Lord God of
3oure fadryes addeth to this noumber many
thousandis, and blesse 3ouo, as he spak.
Y may not alore susteyn 3oue
3oure causis, and birthun, and striyes;
shyp of 3oue men wise in dyynu thingis,
and witti in mensu thingis worthi to be
don, whose conversacioun is preuen in
3oure lynagis, that Y sette hem princes to
3ouo. Thanne 3e answeren to me, The thing is good
which thou wolt do. And 3
Y took of 3oure lynagis men wise and
noble, in vertues and kyms; and Y or-
deynede hem princes, tribunes, and cen-
turyis, and quynquagenaries, and denys,
which schulden teche 3ouo all things.
And Y comaundide to hem, and seide,
Here 3e hem', and deme 3e that that is
just, whether he be a citeseyn, whether
a pilgrim. No difference schal be of per-
sones; 3e schulen here so a littile man, 'that
is, pore', as a greet man, neither 3e schul-
shen take the persoone of any man, for it
is the doom of God. That if any thing
Deuteronomy.

I. 19—30.

come undide alle thingis that 3e shulden to doo. And goon forth fro Oreb, we passiden bi feerful deseert and moost wildernes, that 3e han seen, bi the weye of the hil of Amorrei, as the Lord 3oure God hath comeundide to 3owo. And whanne 3e were comen into Cades Barne, Y seide to 3ow, 3e ben comen to the hil of Amorrei, that the Lord 3oure God is to seide to vs; looke the loond that the Lord thi God shal 3yue to thee; and sty vp, and weelde it, as the Lord 3oure God hath spoken to thi fadris; nyl thou drede, ne any thing be agast. And 3e come to me alle, and seiden, Sende we men, that biholden the loond, and tellen to vs bi what weie we shulden styve vp, and to what cytee goon. And whanne to me the word pleside, Y sente to 3ow twelue men, eche by her lynagis. The whiche whanne thei were goon, and hadden stied vp into the hillis, thei camen into the valeye of Clustre; and the loond biholdid takynge of the fruytis of it, that thei mynyt shewe the plenteouste, thei brou3ten to vs, and seiden, Good is the loond that the Lord 3oure God is to 3uynge to vs. And 3e wolden not styve vp, but myssibleunye to the word of the 3Lord 3oure God, 3e 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 loond of Amorrei, and doo awey. Whether shulen we stie vp? the messangeris han feerde 3oure hertis, seynge, The moost multitude is, and in stature more shapplech than we; greet cytees, and in to heuene wallid; the sons of Enachym we han seen there. And I seide to 3ow, Wole 3e not be feryde, ne drede 3e; the

semeth hard to 3ou, telle 3e to me, and Y schal here. And Y comeundide alle thingis whiche 3e ou3ten to do. Forsothe 3e waten forth fro Oreb, and passiden bi a feerful deseert, and grettiste wildernes, whiche 3e sien, bi the weye of the hil of Amorrey, as 3oure Lord God comeundide to vs. And whanne we hadden come in to Cades Barne, Y seide to 3ow, 3e ben comen to the hil of Amorrey, which 3oure Lord God schal 3yue to 3ou; se thou the lond which th Lord God schal 3yue to thee; 'stic thou, and welde it, as 3oure Lord God spak to thi fadris; 'nyle thou drede', nether 'drede thou in herte any thing'. And alle 3e neijiden 22 to me, and 3e seiden, Sende we men, that schulen biholde the load, and telle to vs bi what weye we owen stie, and to whiche cytees we owen to go. And whanne the word pleside to me, Y sente to 3ou twelue men, of ech lynag oon. And whanne thei hadden goo, and hadden stied in to the hilli places, thei camen 'til the valei of Clustre; and whanne thei hadden biholde the lond, thei token of the 25 fruytis therof, to schewe the plente, and brou3ten to vs, and seiden, The lond is good which oure Lord God schal 3yue to vs. And 3e nolden stie, but 3e were 26 vnbileneuf to the word of oure Lord God. And 3e grutchiden in 3oure tabernaclis, and seiden, The Lord hatith vs, and herfor he ledde vs out of the lond of Egipte, that he schulde bitake vs in the lond of Amorrey, and schulde do awel 26. Whidur schulen we stie? the mes 28 sangeris maden aferd oure herte, and seiden, A1 grettiste multiplet is, and largere in stature than we; the cytees ben greete, and wallid 'til the heuene;

* pleide is ou, that is, Y con-
* sente for oure vnreistefulnesse.

Live here. c.

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39 that is. 39 here it is. 39 and answer to 3ou and is. 39 comeundide to 3ou s. 39 Sothelis. 39 is. 39 feerful 38. 39 bi the grettiste 38. 39 that is. 39 han sien 38. 39 Amorrey we passiden 38. 38 Om. 39. 39 ther, Israel 38. 39 that is. 39 the 38. 39 go thou vp 38. 39 stie than vp. 39 drede thou not 38. 38 Om. 39 thin herte 38. 39 be thou any is. 39 thing agast 38. 39 heringe this s marg. 39 schul telle 38. 38 Om. 39. 39 wende vp 38. 39 stie than vp. 39 word of 3ou 38. 39 gon forth 38. 39 stied vp 38. 39 vnto 38. 39 plente of it is. 39 thei brou3ten the fruytis 38. 39 Om. 1. 39 that is. 39 wolden not wende vp 38. 39 nolden stie th vertis 38. 39 into 38. 39 Om. 1. 39 Om. places. 39 w Whidur 38. 39 lengre 38. 39 vnto 38. 39 to o sec. m. 39 Om. places.
Lord God, that is our Lord, to save thee, as he hath doo in Egypte, alle men seyenge. And in wilderness, ye han seen, the Lord that God hath born thee, as a man is wonyd to bile a litil child, his sone, in alle weie in which ye han goo, to the tymne that ye come to this place. And ye not thus forsothe ye leueuden to the Lord your God, that wente before you in the weie, and hath set the place in the whiche ye shulden piche tensis, the nyxt shewynge the weie to 3owe bi fier, and the dai bi pilern of a clowde. And whanne the Lord hadde herde the voyce of your wordis, wrooth he swore, and seith, There shal not se eny man of the men of this worst generacions the good loond, that vnndareth. Y haue bishoot to your fadris, saue Caleb, the sone of Jephon; he forsothe shal se it, and to hym I shal yue the loond that he hath troden, and to his sones, for he hath folwid the Lord. Ne the indignacions azen the puple is to be meruelid, sith to me forsothe the Lord wrooth for 3owe, seide, Ne thow shall go in thidir, but Josue, the sone of Nun, thi seruaunt, he shal goo yn for thee; this eufournwe thow, and strengthe, that he the loond bi lot dyuyde to Yrael. 3oure litil children, of the whiche ye han seid, that chiytif thei shulen be lad, and the sones that to day of good and yuel vn-known the distance, thei shulen goon yn; and to hem Y shal yue the loond, and thei shulen weeld it. 3e forsothe turneth azen, and goth thens into wildernes, bi the weie of the Reed See. And ye answerden to me, We han synned to the Lord; we shulen stie vp, and fiyst, as the Lord our Lord hath commaundid.

1 Om. c. m the piler ce. n yn thidir A. o Om. c. f Om. A.

e sien thei seiden s. a haue 3e no 1. t herof have drede s. b Om. 1. with ynee you s. ca n a. w he 3e agast 18. drede 3e without forth s. x sec. m. 8 that 18. 3e 3owe 18. 2 sien the same goodness of the Lord a. Om. 18. b Israel bar s. c so God doute to you s. d thei ey. e Om. bc. f the tensis l. 3oure tensis s. 3e shewide 18. 8 the nyxt is 18. A Om. s. b the dai is 18. 8 the is. 3a a clowde is. 5 words, misbileuyne to him and grechichins s. m he swoor is. 6 that is. 9 Om. 18. 8 forsothe is. 7 vpon 18. 8 hath troden is. 9 Lordis indignacions is. v to be meruelid is. 8 seruaunt s. 10 entre into that lond is. y conforme thou Josue is. in my drede s marg. z in my love s marg. 3 Om. 1. 3a Om. s. b known is. c entre thidre 1. entre into that lond s. 4 Om. phares. 5 han synned is.
And whanne 3e, tauȝt in armes, wolden 42 goo into the hil, the Lord seide to me, Sey thou to hem, Wole 3e not stie vp, ne fiȝte; forsothe Y am not with 30w, lest 43 3e fallen before 3oure enemies. I spak, and 3e herden not, but contraruye to the heest of the Lord, and bolynge bi pride, 3e stieden vp into the hil. And so Amorre gon out, that dwelt in the hillis, and aȝen comyng pursude vs, as been ben8 wont to be pursued, and swen 45 don fro Seyr vnto Horma. And whanne turned aȝen 3e wepten before the Lord, he herde 30w not, ne to 3oure voys wolde 46 assent; 3e seeten therfor in Cades Barne myche tyne.

CAP. II.

1 And gooyn forth thens, we comen into wildernes that ledith to the Reed See, as the Lord seide to me; and we emuy2 rounden the hil of Seyr long tyne. And 3 the Lord seide to me, Sufﬁce it to 30w to goo about this hil; 400 3e aȝens the north. And to the puple comaund, seiȝhe, 3e shulen passe bi the coosti of 3oure britheren, the sones of Esan, that dwellen in Seyr, and thei shulen drede 530w. Se 3e therfor bisilye, that 3e ben not meted aȝens hem; ne forsothe I shall 3eue to 30w of the loound of hem as myche as the stap of a foot may treede, for into the possesyon of Esan Y haue 63yue the hil of Seyr. Meeteis 3e shulen bigger of hem for money, and eten; water bouȝt 3e shulen drawe, and drynke. 7 The Lord thi God hath blessid to thee in al the werk of thin hoonedes; he hath knowyn thi weie, what maner wise thow hast passid this greet wildernes, bi fourti schulen stie, and we schulen ﬁȝte, as oure5 Lord God8 comaundide. And whanne 3e1 weren arrayed with armenis, and 3ed3 'intok the hil, the Lord seide to me, Seie42 thou to hem, 'Nyle 3e styel, nether ﬁȝte 3e, for Y am not with 30w, lest 3e fallen bifoer 3oure enemies. Y spak43, and 3e herden NOT; but 3e 'weren adversaries to the comandement of the Lord9, and bolynge p with prijde, and stieden10 in to the hil. Therfor Amморrey 3ed6 out, that dwell−44 idle in the hilis, and he cam aȝens 3ouw, and pursuede 3ouw, as bees ben wont to pursue11, and killide9 fro Seir til12 Hormax. And whanne 3e turneden3 aȝen, and wepten 45 bifor the Lord, he herde not 3ouw, nether woldeo2 assente22 to 3oure vois; therfor 3e 46 saten† in Cades Barne bi myche tyne.

CAP. II.

And we* 3eden forth fro thennus, and camen in to the wildirnesseb that ledith to the Reed See, as the Lord seide to me; and we compassiden1 the hil of Seir in long tyne. And the Lord seide to me,2 It sufficith to 3ou to campuised this hil; go3 3e aȝens the north. And comaunde thou to the puple, and seie6, 3e shulen passe bi the termes13 of 3oure britheren, the sones of Esan, that dwellen in Seir, and thei schulen drede 3ouw. Therfor se 3e diligent14, that 3e be not meted aȝens hem; for Y schal not 3yue to 3ou of the15 land of hemh as myche as the steppe of a foot may treede, for Y 3af1 the hil of Seir in to the possession of Esan. 3e shulen bie of hem metis for money, and 3e schulen k etc; 3e1 schulen drawe, and drynke watir bouȝt. Thi Lord God blesside them thee in al the werk of thin hondis; he knewe2 thi weye, hou thou passid this moste wildirnesse, bi fourti 3eer; and thi Lord God 3a beth e. 2 bie c.

*wende vp 1. stie vp s. 8 youre x. b Om. k. 1 we a. k to a. 1 weende 3e not vp 1. nyle 3e styel
vp s. 2 his to 3ou s marg. 3 herden me is. 1 contraruye the Lords heestis is. 9 bolynge 15. 2 Om. is. 1 joden vp 1. stieden vp s. 4 wenten i. 1 hem that amo 3en s marg. 1 he killede 1. Ammourrey killide s. 1 youn don fro s. 2 til to ngelp. vnto is. 9 Horma pursyne 3ouw s. 3 turneden hoom s. 2 he wolde i. 1 asentol A. 1 3e b desert s. 1 geden aboute is. 2 geden about 1s. 3e seie to hem is. 1 bisily 1s. 8 her is. h Om. is. 1 haue 3ouen is. 1 k Om. ikogistwx. 1 and 3e k. m hath blesside is. schal bloose m. 2 werkis m. o bath knowe 1s. f hast passid 1s. 
zeer, the Lord thi God dwellynge with thee, and no thing failde to thee. And whanne we hadde passid bioure brethren, the sones of Esau, that dwellyden in Seyr, bi the weie of Elath, and fro Asiongaber, we camen to the weie that ledith into descent of Moab. And the Lord seide to me, Fyfe thou not aizens Moabites, ne go thou in aizens 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 possesioun. Emyn were the first dwellers of it, a greet puple, and a strong, and so hi3, that of Enachym lynage as gaunntis thei ben troved, and weren lijk of the sones of Enachym; therfor Moabites clepen hem Emyn. In Seyr forsothe rather dwelen Horrey, the whiche put out and doon awei, the sones of Esau dwellyden, as Yrael dye in the loond of his possessioun, that the Lord 3af to hym. 

Thanne arysyng, that we myyt passer the streem of Zareth, we camen to it. Forsothe the tyne, in the which we wenten fro Cades Barne vnto the passyng of the streem of Zareth, was of eijt and thretty 3eer, to the tyne that al the congregacioun of men of bateyl weren wastid fro the tentis, as the Lord swore; whos hoond was aizens hem, that thei dien fro the myddyl of the tentis. Forsothe afther that alle the fiijers fallen, the Lord spak to me, seylynge, Thou shalt passe to day the coostis of Moab, the citee, Ar bi name; and comyng ny3 into the side coostis of the sones of Amon, be war lest thow fiythe aizens hem, ne be thoun mened to bateyl; forsothe Y shal not 3eue to thee of the loond of the sones of Amon, for to the sones of Loth I haue 3eme into possessioun. The loond of gaunntis it is holdun, and in it sum tyne dwellyden gaunntis, whom the Ammomytes dwellyde with thee, and no thing failde to thee. And whanne we hadde passid bioure britheren, the sones of Esau, that dwellyden in Seir, bi the weie of the field of Elath, and of Asiongaber, we camen to the weie that ledith in to descent of Moab. And the Lord seide to me, Fyfe thou not aizens Moabitis, nether bigyn thou batel aizens hem, for Y schal not 3yue to thee eny thing of the lord of hem, for Y 3af Ar in to possessioun to 'the sones of Loth'. Emyn, 'that is, grisful men', were first w. dwellers therof, a greet puple, and strong; and so hi3, that thei were blyeued as giants, of the generacioun of Enachym, and thei weren lijk the sones of Enachym; forsothe Moabitis clepen hem Emyn. Forsothe Horress dwellyden biore in Seir, and whanne thei were put out, and weren doon awei, 'the sones of Esau' dwellyden there, as Israel die in the lond of his possessioun, which the Lord 3af to hym. Therfor we riesiden, that we schulden passe the stronde of Zared, and camen to it. Sothely the tyne in which we 3eden fro Cades Barne 'til to the passyng of the stronde of Zared, was of eijt and thretty 3eer, til al the generacioun of men fiijers was wastid fro 'the castels', as the Lord hadde swore; whos hond was aizens hem, that thei schulden perische fro the myddis of 'the castels. Forsothe after that alle the fiijers felliden doon, the Lord spak to me, and seide, Thou shalt passe to daie the termes p of Moab, the citee, Ar bi name, and thon schalit nei3 in5 the 3y3 coost of the sones of Amon; be thun war that thou fiythe not aizens hem, nether be moned be batel; for Y schal not 3yue to thee of the lond of the sones of Amon, for Y 3af it to the 'sones of Loth' in to possessioun. It is mrettidel the lond of giaunntis, and giaunntis enhabittiden theryne sumtyne, which giaunntis - 3 Om. A. ¹ ha c. 469
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1 clepen Zonym; a myche puple and greet, and of feyre lengthe, as Enachym, whom the Lord did away fro the face of hem, and made hem to dwelle for hem, as he did to the sones of Esau, that dwellen in Seyr, doynge away Horreis, and the loond of hem to hem takynge, the which thei weelden vnto the tyne that is nowe.

23 Forsothe Eueos, that dwellen in Asseryn vnto Gazam, men of Capadocie putten out; the whiche goon out fro Capadocie, diden hem away, and dwellden for hem.

21 Ryse 3e, and passith the streem of Arnon; loo! Y haue takun in thin hoon Seon, the kyng of Esebon, and Amorreis; and the loond of it bigynne to take possessioun, and doo azen hym batayle.

To day Y shal bigynne to sende drede and thi feerde into puplis that dwellen yndur al heuen, that thi name herd, thi breden, and bi maner of wymmen berynge child thi bigynnen to tremble, and with sorwe biholden.

Y sente therefore messangeris fro the wildernes of Cademocho to Seon, the kyng of Esebon, bi pesible wordis, seiynge, We shulen passe bi thi loond, the comoun wyne we shulen goo; we shulen not goo aside, ne to the ryzt ne to the left. Lyuelodis bi prijs sel to vs, that we eetten; water for money 3f, and so we shulen dryynke. Oonlích is, that thou graunte to vs passyng forth, as the sones of Esau diden, that dwellen in Seyr, and Moabitis, that dwellen in Ar, to the tyne that we comen to Jordan, and passe to the loond that the Lord ooure God is to 3yynge to vs. And Seon, the kyng of Esebon, wolde not 3ynue to vs passyng; for the Lord, thi God, inwardly hardise the spirite of hym, Amonyts clepen Zonym; a myche puple and greet, and of noble lengthe, as Enachym, which the Lord did away fro the face of hem, and made hem to dwelle for the the sones of Esau, that dwellen in Seire, and dide away Horreis, and aft to hem the lord of Horreis, which the sones of Esau veldden 'til in to present tyne'. Also men of Capadocie putten out Eueys, that dwellen in Asseryn, 'til to Gaza; which yden out fro Capadocie, and diden away Eueis, and dwellen for hem.

Rise 3e, and 'passe 3e the stronde of Ar-24 non; lo! Y haue bitake in 'thin hond' Seon, king of Esebon, of Amorreis; and his lord bigynne thou to welde, and smyte thou batel of hym. To di Y schal bigynne to sende thi drede and strengthen in to puplis that dwellen yndur al heuen, that whanne thi name is herd, thi breden, and tremble bi the maner of wymmen trauelynge of child, and be holden with sorwe. Therfor Y sente messangeris fro the wildinesse of Cademocho to Seon, kyng of Esebon; and Seo seide with pesible wordis, We schulen passe thorou thi loond, we schulen go in the comyn weie; we schulen not bowe nether to the ryzt side, nether to the left side. Sille thou metis 'to vs' for prijs, that we eete; 3if thou warp for money, and so we schulen dryynke. Oneli it is
that thou graunte passage to vs, as the sones of Esau diden, that dwellen in Seir, and Moabitis 'didens', that dwellen in Ar, til we comen to Jordan, and passen to the lord which oure Lord God schal 3yne to vs. And Seon, kyng of Esebon, ooreyeld 3yne passage to vs; for the lord

u dwelten c. v Om. E. w of Amorreis c. e. sende e. y 3yne c.
and azen festned the herte of hym, that
so he were take into thin hondis, as
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
weele it. And Seon goon out to mete
with vs, with al his puple, to the batayle
in Jasa. And the Lord oure God took
hym to vs, and we haue smyten hym, with
his sones, and al his puple. And al the
cytees in that tyme we token, sleyn the
dwellers of hem, men, and wymmen, and
children; we laffen not in hem eny thing,
oue take beestys that camen into the
part of the praye takers, and spoylis of
the cytees which we token. Fro Aroer,
that is vpon the brekke of the streem of
Arnon, fro the wallid town that in the
valeye is set, vnto Galaad, was no street
or cytee, that oure hondis askapide. Alle
the Lord oure God took to vs; with oue
the loond of the sones of Amon, to the
which we comen not ny3, and alle that
liggen to the streem of Jeboch, and the
mounteyn cytees, and alle the places fro
the whiche the Lord oure God hath de-
fendid vs.

CAP. III.

And so turned we stieden vs bi the
weye of Basan; and Og, the kyng of
Basan, wente out into azenecomyye to
vs with his puple, to fishe in Edray. And
the Lord seide to me, Ne drede thou
hym, for in thin hond he is taak, with
al the puple, and his loond; and thou shalt
doo to hym as thou didist to Seon, the
kyng of Ammoreis, that dwellid in
Esebon. The Lord oure God took also
thanne in oure hondis Og, the kyng of
Basan, and al the puple of hym; and we
hau smyten hym vnto the deeth, wanst-
ynge alle the cytees of hym o tyme;

God made hard his spirit, and made sad
in yuel the herte of hym, that he schulde
be bitakun in to thin hondis, as thou seest
now. And the Lord seide to me, Lo, Ye bi-
egan to bitakun to thee Seon, and his
lond; bigynne thou to welde it. And Seon
3ede out azen vs with al his puple
to batel in Jasa. And oure Lord God bi-
took hym to vs, and we haue smythe hym
with his sones, and al his puple. And
we token in that tyme alle the citees,
whanne the dwellers of the citees, men,
and wymmen, and children weren slayn;
we leften not in hem ony thing, outakun
beestis that camen in to the part of men
takyng prey, and outakun spuylis of the
cytees whiche we token. Fro Aroer, which
is on the brekke of the streem of
Arnon, fro the towne which is set in
the valey, til to Galaad, no towne was
erth citee, that ascapide oure hondis.
Oure Lord God bitook ale to vs; outakun
the lond of the sones of Amon, to which
lond we neijiden not, and outakun alle
thingis that liggen to the streem of Je-
both, and outakun the citees of the munt-
eyns, and alle places whiche oure
Lord God forbade vs.

CAP. III.

And so we turneden, and stieden vs bi the
weye of Basan; and Og, the kyng of
Basan, 3ede out azen vs with his puple, to
fishe in Edraie. And the Lord seide to me,
Drede thou not hym, for he is bitakun
in thin hond, with al his puple, and his
lond; and thou schalt doo to hym, as thou
didist to Seon, kyng of Ammoreis, that
dwellide in Esebon. Therfor oure Lord
3 God bitook in oure hondis also Og, kyng
of Basan, and al his puple; and we haue
smythe hym til to deeth, and wastiden
alle the citees of him in o tyme; no
town was that ascapide vs; we destri-

2 Om. a. 3 Om. c. 6 lin c. e Om. c. d defenden d. e steyn d.

k thi God, Israel s. 1 hath yny hardid s. hath inwardly hardide s. m and his herte s. n Om. is.
O  now that he is s. p have bigunne s. q Om. x. r take a. s her s. t fallen s. u that s. v vpon s.
w that s. x vnto s. y ne s. z Om. s. a the which i. b Om. t. c the places s. d jenen vp s.
stieden vp s. e in to s. f the kyng s. g vnto s. h we wastiden s. i his s. k Om. s. l town
ther i. m was of his s.
there was no wallid town that vs myyte askape; sexti citees, al the regioun of Argob, of the kyngdom of Og in Basan.

3 Alle the citees were strenthid with moost hiii wallis, yatis, and barris; with outen townes vnumbrable, that hadden not wallis. And we diden hem aweny, as we diden to Seon, the kyng of Esebon, destrynginge al citee, and men, and wymen, men, and litil children; beestis forsothe and spuyles of the citees we han frodrawen. And we han take that tyrne the loond fro the hoond of two kyngis of Amorreis, that weren bijonde Jordan, fro the streem of Arnon vnto the hil of Hermon, that Sydonyys Saryon clepen, and Amorreis Sanyr; alle the citees 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.

10 Oonli forsothe Og, the kyng of Basan, left of the stok of geauntis; and the bedde of hym is shewid yren, that is in Rabath, of the sones of Amon, ten cubites hauynge of lengthe, and foure of brede, at the mesure of the cubite of mannus hoon. And the loond weeldiden in that tyrne, fro Arroer, that is vpon the brenek of the streem of Arnon, vnto the mydyl part of the hil of Galaad; and the citees of it Y hane yeuen to Ruben and Gad. Forsothe that other part of Galaad, and al Basan, of the kyngdom of Og, Y hane take to the half lynage of Manasses, al the regioun of Argob. Al Basan was clepid the loond of geauntis. Jayr, the sone of Manasses, weeldide al the regioun of Argob, vnto the teermes of Gesuri, and Machati; and he clep\(^b\) Basan bi his name, Anothiayyr, that is, the towns of Jayr, vnto the day that is nowe. Forsothe to Machir Y haeuene Galaad; and to the lynag\(^{1}\) of Ru\(\textit{eden}\)\(^{6}\) sixti citees, al the cuntrei of Argob, of the reume of Og in Basan. Alle the citees were strenthid with hii\(^{6}\) wallis, and with yatis and barris; with out townes vnumbrable, that hadden not wallis. And we diden aweny thilke men, as we diden to Seon, kyng\(^{7}\) of Esebon; and we losten ech citee, and men, and wymen, and litte children; forsothe\(^{7}\) we token bi prey\(^{7}\) beestis, and the spuylis of citees. And we token in that tyrne the lond fro the hond of twey\(^{7}\) kyngis of Ammoreis, that weren bijonde Jordan, fro the strende of Arnon 'til to the hil of Hermon, 'which\(^{9}\) Honor Sidonyes' clepen Sarion, and Ammorreis clepen Sanyr. \(\textit{We did token}\) al the citees that were set in the pleyn, and al the loond of Galaad, and of Basan, 'til to Selcha and Edray, citees of the reume of Og, in Basan. For Og aloone, kyng\(^{10}\) of Basan, was left of the generacion of giauntis; and his yrn hoo\(^{1}\) is scheidw, which\(^{1}\) is in Rabath, of the sones of Amon, and hath\(^{1}\) nyne cubitis of lengthe, and foure cubitis of breede, at the mesure of a cubit of mannus hond. And we weldiden\(^{m}\) in that tyrne the lond, fro Arroer, which\(^{n}\) is on\(^{o}\) the 'brynke of the stronde\(^{o}\) of Arnon, 'til to the mydyl paart of the hil of Galaad; and Y\(^{3}\) the citees 'of hym\(^{x}\) to Ruben and Gad. Forsothe\(^{13}\) Y\(^{3}\) the tother part of Galaad, and al\(^{1}\) Basan, of the reume 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,\(^{w}\) weldide al the cuntrei of Argob, 'til to the lond of Gesuri and of Machati; and he clepide bi his name Basan Anothiayyr, that is, the towns of Jair, 'til in to present\(^{7}\) dae. Also Y\(^{3}\) Galaad to Machir; and to the lynag\(^{s}\) of Ruben and of Gad Y\(^{3}\) the lond of Galaad, 'til to the strond of

\(^a\) Om. 1. \(^b\) vy shedding, \(^c\) cleped \(^d\) cdh. \(^m\) lynagis bcdeh.
III. 17—26.

DEUTERONOMY.

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ben and Gad Y haue 3eue the loond of Galaad, vnto the streem of Arnon, half of the streem, and the ny3 coostis\(^k\) vnto the streem of Jeboch, that is the teerme 17 of the sones of Amon; and the pleyen of wildirnes, and Jordan, and teermes\(^2\) of Cenereth vnto the see of deseert, that is moost salt, to the rots of the hil of 18 Phasga, a\(\text{m}\)ens the east. And Y haue comaundid to 3ow in that tyme, seyynge, The Lordoure God 3yueth to 30w 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 knowvun forsothe that 3e han manye beestis, and in thes cites shulen abide, 20 the whiche Y 3af\(^m\) to 30w, to the\(\text{e}\) tyme that the Lord 3yue rest to 3oure britheren, as he hath 3yue to 30w; and also that thei weelden the loond that he is to 3yuyng\(\text{e}\) to hem, biponge Jordan; thame shal turne a\(\text{en}\) echon\(\text{e}\) into his possessioun, that Y haue 3eue to 30w. To Josue forsothe in that tyme I haue comaundid, seyynge, 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 thow art to passyng\(\text{e}\); ne drede thou hem; the Lord oure God shal f\(\text{ij}\)t for us. And I preyede the Lord 24 in that time, seyynge, Lord God, thow hast\(\text{b}\) bigunne to shewe to thi seruanunt thi mophilnes, and moost stronge

k coostes bcdh.  l the teermes ce.  m the which I 3aue n pr. m. the whiche I haue take n sec. m. e. that I haue take c.  n that c.  o jouyn bcdh.  p ech e.  q passe c.  r hath ad pr. m.  s ne of c.

Arnon, the\(\text{b}\) myddil of the stronde, and of\(\text{e}\) the endis\(\text{d}\) 'til to\(\text{e}\) the stronde of Jebboth, which\(\text{f}\) is the terme of 'the sones of Amon\(\text{g}\). And Y 3af\(\text{h}\) the\(\text{b}\) pleyen of the 17 wildernes 'til to\(\text{k}\) Jordan, and the termes of Cenereth 'til to\(\text{k}\) the see of deseert, which\(\text{1}\) see\(\text{m}\) is moost\(\text{a}\) salt\(\text{a}\), at the rots of the hil of Phasga, a\(\text{m}\)ens the east. And Y\(\text{i}\) comaundid to 3ou in that tyme, and seide, 3oure Lord God 3yue to 3ou this lond in to erytage; alle 3e stronge men, with\(\text{19}\) out wyues and litle children and beestis, be\(\text{p}\) maad redel, and 'go 3e\(\text{w}\) bifor 3oure britheren, the sones of Israel. For Y knowe that 3e han manye beestis, and tho schulen dwelle in citees\(\text{r}\) whiche\(\text{y}\) Y 3af\(\text{t}\) to 3ou, til\(\text{20}\) the Lord 3yue reste to 3oure britheren, as he 3af\(\text{a}\) to\(\text{t}\) 3ou, and til thei also welden the lond 'which the Lord\(\text{w}\) schal 3yue to hem bigunde Jordan; thanne ech man\(\text{a}\) schal turne a\(\text{en}\) in to his possession which\(\text{3}\) Y 3af\(\text{z}\) to 3ou. Also Y comaundid\(\text{21}\) to Josue in that tyme, and seide, Thin ijen sien\(\text{a}\) what thingis 3oure Lord God dide to these twei kyngis\(\text{t}\); so he schal do to alle rewmes\(\text{e}\), to whiche thow schalt go; drede thou not hem. And Y preiede the\(\text{22}\) Lord in that tyne, and seide, Lord God,\(\text{21}\) thou hast bigunne to schewe to\(\text{d}\) thi seruanunt thi grentnesse, and strongest\(\text{e}\) hond, for noon other God is\(\text{f}\) ether in heunene, ether in erthe, that mai do thi weriks, and may be comparisound to thi strengthe. Therfor Y schal passe, and schal\(\text{g}\) se this\(\text{23}\) beeste lond biponge Jordan, and this noble hil and Liban. And the Lord was wrooth\(\text{26}\) to me for 3ou, nethir he herde me, but seide\(\text{b}\) to me, It suffisith to thee; speke thou no more of this thing to me\(\text{1}\). 'Stye\(\text{27}\) thou\(\text{k}\) in to the hynesse of Phasga, and caste aboute thin ijen to the west, and

3 p
but seide to me, It sufficith to thee; na-
more spek thou of this thing to me. Sty
up to the cop of Phasge, and thin eyen
turn about to the west, and north, south,
and eest, and biholde; ne forsothe
thow shalt pass this Jordan. Comaund
to Josue, and strengthe hym, and com-
fort; for he shal goo before this puple,
and dynyde to hem the loond that thou
art to seynge. And we dwellen in the
valeye, ajen the 'mawmet temple' of
Phegor.

CAP. IV.

1 And nowe, Israel, here the heestis and
domys, that Y teche thee; that doynge
them thow lyue, and goynge yn thow
welede the loond that the Lord God of
2 youre fadres is to thee to 30w. 3e shulen
not adde to the word that Y speke to
30w, ne take away from it; kepe 3e the
heestis of the Lord youre God, the whiche
3 Y commaunde to 30w. 3oure eyen han
seen alle thingis that the Lord dide ajen
Belphegor; what maner wise he hath
brusid down al the heriirs of it, fro the
4 myddil of 30u. Forsothe 3e that cleene
to the Lord youre God, lyuen alle, tov
the 5 day that is nowe. 3e witen that I tau;
30w heestis, and riȝtwisnesses, as hath
comaundid to me the Lord my God;
so 3e shulen doo hem in the loond that
6 ben to weeldynge, and kepe and ful-
file in dede. Forsothe this is youre wis-
dam, and vnderstondyte before the pup-
lys, that thei alle, herynge thes heestis,
seyu, Loo! a wise puple and an vndir-
stoodynge! a greet folk of kynde! Ne
there is another nation so greet, that hath
goddis neyynge to hem, as oure God is
8 ny3 to alle oure hol peiriers. What is
forsothe other folk of kynde so noble,
that hath ceremoyns, and riȝtwis domys,

CAP. IV.

And now, thou Israel, here the co-
mmaundemys and domes whiche Y teche
thee, that thou do tho, and lyue, and that
thow entre and welde the lond which the
Lord God of 3oure fadris schal yuye to
30u. 3e shulen not adde to the word2
which Y speke to 30u, neither 3e shulen
take awei fro it; kepe 3e the commaunde-
mentys of 3oure Lord God, which Y
commaunde to 30u. 3oure ien sien alle 3e
thingys whiche the Lord dide ajen Bel-
phegor; how he alto brak alle thee wor-
schiperis 'of hym fro the myddis of 30u.
Forsothe 3e that cleeneto 30u, the Lord
4 God lyuen alle 'til in to present day. 3e5
witen that Y tau;te 30u the commaunde-
mentys and riȝtfulnessis, as my Lord God
comamund to me; so 3e shulen do tho5
in the lond which 6e shulen welde, and 6
3e shulen kepe, and shulen k fille in
werk. For this 7 is 3oure wisdom and
vnderstondyng bifor puplis, that alle men
here these commaundemys, and seie, Lo!
a wise puple and vnderstondyng! a greet
folk? Noon other naclion is so7
greet, 'not in noombre ethere in bodili
quantite, but in dignite', that lath Goddis
neyynge to it sif, as oure God is reedi
to alle oure biseychynge. For whi what 8

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27 Om. E. t thou about c. 2 Om. D. w plane e pr. m. v vnto ce. v vryjwisnesse b. w welden c.
3 to the eest is. m thou him is. n countoure thou. o that. p heestis is. q that is. r Om. s.
that is. s fals understanding s marg. t then fro. u tru vnderstanding s marg. v heestis is. w the
which 1. x commaundid cpd. y han sien is. z his is. a Om. 18. b For is. c faithfully s marg. d vnto
the day that is now is. e heestis is. f the riywisnesse. g the witenese 1. the witenes s. h hem 1. i that is. j kepe
the s. k Om. is. l fillely hem is. m doenge s marg. n the puple 1. peple s. o heestis is. p Om. 1.
q an vnderstondeynge is. s folk in grace s. t greet in dignytie s. u Om. 1. v Om. 1korts.

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and al the lawe, that I purpose to day 9 before youere eyen? Keep therfor thi sylf, and thi soule bisilich; ne forgeet thou the wordis that thin eyen han seen, and ne dalle thei out of thin herte, alle the dayes of thi lijf. Thou shalt teche hem 10 thi sones, and thi sone\(^e\) sones; the day 'the which? thou stodist' before the Lord thi God in Oreb, whanne to me spak the Lord, seiynge, Gedere to me the puple, that he here my wordis, and lerne to drede me al tymne that he lyueth in 11 erthe, and teche he his sones. And 3e neijeden to the root of the hyl, that breut vnto heuene; and there weren in it derk- 12 nessis, and clowde, and nyustryes\(^a\). And the Lord spak to 30w fro the myddil of the fier; the voyce\(^b\) of the wordis of hym 3e herden, and the forme out ryst saw3 13 3e not. And he shewede to 30w his co- 14 unaunt, that he comaundide that 3e shulden doo, and the ten wordis, that he wrooth in the two stonen tablis. And to me he comaundide in that tymne, that I shulde teche 30w ecrwynys, and domes, that 3e owe to doo in the loond that 3e 15 ben to weelden. Kepe 3e therfor bisiliche 3oure soulis; 3e lan not\(^c\) seen eny\(^d\) liche- 16 nes, in the day that the Lord spak to 17 30u in Oreb, fro the myddil of fier; lest perauenture disseyued 3e maken to 30w a grauned\(^e\) liknes, other\(^f\) ymage of maal, or 17 of\(^g\) femnal; liknes of alle beestis that ben vpon erthe, or of briddis vndur heuene fleyng, and\(^h\) of crepyng beestis that meuen in the erthe, other of fischis that vndir the erthe dwellen in watrys; 19 lest perauenture the eyen reryd to heuene, thou se the sunne, and the mone, and alle the sterris of heuene, and by errou disseyued thow honourue hem, and other folk is so noble, that it hath cery- 20 monyes and iust domes, and al the lawe which\(^i\) Y schal 'sette forth'\(^w\) to dai bifoř 20 youere iżen? Therfor\(^x\) kepe thi sylf, and 9 thi soule bisilich; forgezeth thou not the wordis whiche thin iżen sien\(?\), and faile tho\(^o\) not down fro thin herte, in alle the daies of thi lijf. Thou shalt teche tho thi sones and thi sones sones. 21 *Telle thou* the day in 10 which thou stodist bifoř 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\(^b\) for to drede me in al tymne in which it lyueth in erthe, and teche hise sones\(^c\). And 3e neijiden\(^i\) 22 to the 'roote of the hille', that brente 'til 23 to\(^f\) heuene; and derknessis, and clowde\(^f\), and myist weren therryne\(^b\). And the 24 Lord spak to 3ou fro the\(^l\) myddis of fier\(k\); 3e herden the vois of hise wordis, and 25 outirli 3e sien no fourme\(^1\). And he\(^u\) 26 shewede to 3ou his coeunaunt, which\(^h\) he comaundide, that 3e schulden do, and 'he 27 schewede\(^a\)' ten wordis, which he wrooth in two tablis of stoon. And he comaundide 28 to me in that tymne, that Y schulde teche 3ou ecrwynys\(^p\) and domes, which 3e 29 owe to do in the lond which\(^i\) 3e schulen welde. Therfor kepe 3e bisili 3oure soulis\(^7\); 3e 30 sien not ony lischenese in the dai in which the Lord spak to 3ou in Oreb, fro the\(^e\) myddis of the fier; lest perauenture 3e be\(^b\) disseyued and\(^u\) make\(^v\) to 3ou a graunu 31 lischenese, ether an ymage of male\(^w\), ether of\(^x\) female\(^7\);\(^a\) lischenese of alle beestis\(^a\) 32 that ben on\(^b\) erthe, ether of briddis fleyng 33 vndur heuene, and\(^e\) of crepyng beestis\(^b\) 34 that ben mowed in erthe\(^d\), ether of fischis 35 that dwellen vndur the erthe in watrys; lest perauenture, whanne thin iżen ben\(^1\) 36 reisid to\(^e\) heuene, thou se the sonne, and

\(^{a}\) sonus ce. \(^{b}\) that c. \(^{c}\) stode c. \(^{d}\) daswennyge e pr. m. \(^{e}\) noyce ah. \(^{f}\) Om. abfu. \(^{g}\) no b sec. m.

\(^{a}\) grauen c. \(^{e}\) or c. \(^{f}\) Om. c. \(^{b}\) other e pr. m.

\(^{v}\) that is. \(^{w}\) purpose to scheewe is. \(^{x}\) Therfor, Israel s. \(^{y}\) han seen is. \(^{z}\) thei is. \(^{a}\) thou to hem is. \(^{b}\) that it lerne is. \(^{c}\) this drede s marg. \(^{d}\) cumen niʒ i. neijiden niʒ s. \(^{e}\) hillus roote i. hiil root s. \(^{f}\) vnto is. \(^{g}\) a cloude s. \(^{h}\) in that hill iis. \(^{i}\) Om. is. \(^{j}\) the fier s. \(^{k}\) fourme or schapp s. text. of eng creatureus u marg. \(^{l}\) in the 19 is. \(^{m}\) the which i. \(^{n}\) Om. i. he schewide to 3ou s. \(^{o}\) his ecrwynys s. \(^{p}\) that i. \(^{q}\) myndis s. \(^{r}\) Om. is. \(^{s}\) Om. i. hadden therki ben s. \(^{t}\) therki i. \(^{u}\) haddu maad s. \(^{v}\) man i. \(^{w}\) Om. xx. \(^{x}\) womman is. \(^{y}\) or a 1ks. \(^{z}\) the beestis s. \(^{a}\) vpon is. \(^{e}\) either. \(^{b}\) the erthe is. \(^{v}\) to 1. vp in os.
herye, the whiche of nouȝt maad the Lord thi God, into servyce to al folk of kynde, that ben vendur heuene. Forsothe the Lord took 30w, and ladde 30w oute fr̄ the yren fornyes of Egipte, that he hauè a pule bi herytage, às it is in the day that is nowe. And the Lord was wrooth àgens me, for ȝour wordis, and swore that I shulde not passe Jordan, ne goo into the best loond, that he is to 3yuynge1 to 30w. Loo! I dye in this erthe; I shal not passe Jordan; 3e shul- len passe, and weelde the noble loond. Be war, lest eny tymé thou forȝete the couenaunt of the Lord thi God, that I made couenaunt with thee, and to make thee àm grauende liknes of hem that the Lord defende to make. For the Lord thi God fier wastynge is; a God gelous. If 3e geten sones, and sones sones, and dwellden in the loond, and desseyde make to 30w eny liknes, doyynge yuel be- fore the Lord ȝoure God, that 3e terren hym to wrathethe, witnesses Y inwardly clepe to day heuene and erthe, that soone 3e ben to perishen fr̄ the loond, that, Jordan ouerpassid, 3e ben to weelde; 3e shulen not dwelle in it long tymé, but the Lord ȝou shal doo away, and scatter into alle foliks of kynde, and 3e shulen dwelle fewe in the naciouns, to whiche the Lord is to lede ȝou. And there 3e shulen serue to goddis, the whiche bi hoond of men ben forgid of 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 neverthelater x that with al thin herte thou seche, and moone, and alle the sterris of heuene, and be disseyued bi errour, and worshiphe tho, bi outerme reverence, and onour, bi ynnor reverenç, the thingis whiche thi Lord God made of nouȝt, in to servyce to alle foliks that ben vendur heuene. Forsothe the Lord took ȝou, and ledde out fṛ the yren fornyes of Egipte, that he schulde have a pule of eritage, as it is in 'present dai'. And the Lord was wrooth àgens me for ȝour wordis, and swoor that Y schulde not passe Jordan, and schulde non entre in to the beeste lond, which he schal syue to ȝou. Lo! Y 22 die in this erthe; Y schal not passe Jordan; 3e shulen passe, and schulde wede the noble lond. Be thou war, lest ony tymé thou forȝete the couenaunt of thi Lord God, which he made with thee, and lest thou make to thee a grauen licnes of the thingis whiche the Lord forbeed to make. For thi Lord God is fier wastynge, that is, pu- nyshinge scharpely, as fier among others ele- ments wor- thy more. Live here. c.

k Om. A. 1 jine c.  n granen c.  q thei d.  u thynge E pr. m.  s weeldeynge E pr. m.  r me E pr. m.  t enforgid c.  w to bedefh.  x never- thelater E.

f the moone cin.  s thou be is.  h thilk thynge i.  th creauros s.  i Om. i.  bi outward reverençe s.  k onour hem is.  l Om. i. bi inward affectioous s.  m whiche thingis dennisburwix. thingis which grq, the whiche thingis i.  q the c.  r the servyce is text. and not in to soverenite s marg.  f of is.  q for is.  r you outisk.  s or strong tribulacioun is.  t bi ikex.  u shewid s marg.  v the dai that now is.  w he swoor is.  x that I schulde is.  y that i.  z lond is.  a and a pr. m.  b passe it is.  c 3e schulen is.  d 3e i.  th duon s.  e that is.  f hath forbidden thee is.  g a fier is.  h a gelous God is text. louyng feruently s marg.  i geten i.  k Om. i. zif 3e s.  l licenss or yynge s.  m witnesse a pr. m. cin.  n unre- sonable nodh pr. m.  t pr. m.  o Om. m.  p Om. i.  q that i.  r leene friqwyx. live enen. other dwelle k marg.  s he schal is.  t scatere ȝou abrood 1.  scatere ȝou xs.  u among i.  v dwelle is.  w the naciouns s.  x the whiche i.
with all the tribulation of thy soul. After that thee han founden alle thingis that ben before seid, forsothe the last tyne thou shalt turne azen to the Lord thi God, and thou shalt here the voyce of hym. For a merciable God the Lord thi God is; he shall not leue thee, nor vtterlIch doo a wey, ne he shal forytete the covenaunt in the which he swore to thi fadris. Ask thow of the oold dayes that were hen before thee, frowe the saye that the Lord thi God fourmede7 man upon erthe, frowe the hiȝest of heuene vnto the hiȝest of it, if there is doon any tyne siche a muner thing, or euere is knowen, that the puple herde the voyce of the God7 spekyng frowe the myddil of fier, as thow herdist, and28 sawst; if God dide, that he ȝede in, and took to hym a folk of kynde frowe the myddil of nacionis, bi temptaciouns, signes, and wondres, bi fiȝt, and strong hoon, and streiyt out the arme, and orrible siȝtes, after alle thingis that dide for ȝow the Lord ȝoure God, in E-33 gipte, seynge thin eyen; that thow knewe for the Lord he a God, and there is noon other but oon. Fro heuene he made thee to here his voyce, that he teche thee; and in the loond he hath shewyd to thee his moost fiȝer, and thow hast herde the wordis of hym frowe the myddil of fier; for he hath loued thi fadres, and chosun the seed of hem after hem. And he ladde out thee, goynge before in his greet ver-36 tue, fro Egipte, that he doo awey moost nacionis, and the strengere8, in thin entree, and in lede thee, and jeue to thee the loond of hem into possessioun, as thow biholdist in the day that is now. 39 Know thow 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 thow the 'hond of men9, to a tre and a30 stoon, that 'seen notb, nether heren, nether eten, nether smellen. And whanne thou hast 29 sousyt there + thi Lord God, thou shalt fynde hym; if nethese thou sekiestc with al thed herte, and with al the tribulation of thy soule. Aftir that alle thingis30 han founde thee, that ben biforseid+, forsothe in the laste tyne, thou shalt turne azen to thi Lord God, and thou shalt here his voy. For the Lord God is merciful; he schal not forsake thee, nethir he schal doe8 awey outirli, nethir he schal foryte the covenaunt, in which he swoor to thi fadris. Axe thou of elde daies that32 waren biforn thee, frowe the day in which thi Lord God made of nouȝt man oni erthe, axo thou frow that8 oon ende of heuene 'til to the tother ende therof||, if sic a thing was doon any tyne, ether if it was euere knowen, that a m puple herde the vois of God spekyng frowe thea myddis of thec fier, as thou herdistd, and siestd; if'34 God 'dide, that he entride, and took to him siff a folc frowe thei middis9 of nacionis, bi temptaciouns, myraclis, and grete wondris, bi batel, and strong hond, and arm holdun10 forth, and orrible siȝtes, bi alle thingis whiche ȝoure Lord God dide for you in Egipte, 'while thin iȝen sien11; that thou schuldist wite, that the Lord hym siff is God, and noon other is12, outakyn17 oon. Fro heuene he made thee36 to here his vois, that he schulde teche thee; and in erthe he schewide to thee his grettiste12 fier, and thou herdist27 the wordis 'of hymb frowe theb myddis of the fier; for37 he lonyde thi fadris, and chees her seed aftir hem. And he lede thee out of Egipte, and ȝede bifornc in his greet vertu, that38 he schulde do awei grettisted nacionis, and strongere than thou, in thin entryinge, and that he schulde lede thee yne, and schulde

7 fourmede thee A. 9 Lord A. 22 ad A. 5 strength the A pr. m.

*menus hondis is. 8 Om. 9. 1 to I. to a s. 18 neither seen 1. 4 sekiest him s. 4 thi is. 5 so-thely 18. 2 is a 18. 8 do thee 18. *dies or tyymes 18. 1 upon is. k the places. 1 vnto 18. m the A. 19 Om. 20 Om. 21 prorq. 3 fast herd 18. 2 seen 18. r either if that 1. either if any tyne it were knowe that s. 8 ȝede yn is. 17 Om. b. * myddil 18. v streeijt 1. w in aƫ of thin iȝen 18. 30 Om. 2. 7 outakun him 1. outakun he s. 2 ful greet i. 22 gerrid 1. 4 his is. b Om. 26. 5 before thee s. d the grettist 18. 5 entree is.

† in the heeres, domes, and in ceromomys, pa-

ciently obliague the Lord. v.

† that is, after alle these thinges ben bi-

fallen to thee. v.

‡ that is, tak33 hedo to alle things that ever were

do. s.
heestis of hym, and maundements, that I
comaunde to thee, that wel it be to thee,
and thi\(^b\) sones after thee, and dwelle\(^bb\)
throw myche tyne vpon the erthe, that
the Lord thi God is to 3yue\(^c\) to thee.
41 Thanne Moyses seuerde thre cites, bi-
3onde Jordan, at the est plage, that to
hem fleè the whiche sleeth a neijbour,
not wilaynge, ne were enemy before oon
and other day, and to oon of these cites
3nyste ascape; Bosor, in wilernesse, that
is set in the wijde feeldi loond, of
the lynage of Ruben; and Ramoth, in Ga-
lad, that is in the lynage of Gad; and
Golan, in Basan, that is in the lynage of
41 Manasse. This is the lawe that Moyses
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 aëzens the 'mawmet
temple\(^d\) of Phegor, in the loond of Seon,
kyng\(^e\) of Amorrei, that dwellid in Ese-
bon, whom smoot Moyses. Fosorothe
the sones of Israel goon out of Egipte,
47 weeldiden the loond of hym, and the
loond of Og, kyng of Basan, of the two
kyngis of Amorreiis, that weren biyonde
48 Jordan, at the rysynge of the sume; fro
Aroer, that is set vpon the brenek of the
streme of Arnon, vnto the hil of Seon,
that is in Hermon; al the pleyn biyonde
49 these Jordan, to the eest plage, vnto the
see of widernes, and into the rotis of the
hil of Phasga.

3yue to\(^f\) thee the\(^g\) lond 'of hem\(^h\) in to pos-
sessionou, as thou seest in 'present day\(^i\).
Therfor wite thou to dai, and thenke in thin
herte, that the\(^k\) Lord him silfe is
God in heuene aboue, and in erthe by-
nethe, and noon other is\(^l\). Kepe thou hise
49 heestis, and comaundementis\(^m\)\(^n\), whiche Y
comaunde\(^o\) to thee, that it be wel to thee,
and to thi sones after thee, and that thou
dwelle mych tyne on\(^o\) the lond, which\(^p\)
thi Lord God schal 3yue to thee. Thanne 41
Moises departide thre cites biyonde Jord-
an at the eest coost, that he fle to tho\(^q\),
42 that sleeth his neighbore not wilfuli,
and was not enemy\(^r\) before oon\(^s\) and 'the to-
other dai\(^t\), and that he mai fle\(^u\) to summe
of these cites; Bosor\(^v\) in the\(^w\) wilernesse, 43
which is set in the feeldi lond, of
the lynage of Ruben; and Ramoth\(^x\) in\(^y\) Ga-
lad, which\(^z\) is in the lynage of Gad; and\(^{a}\)
Golan\(^b\) in\(^{c}\) Basan, which\(^d\) is in the lynage
of Manasses. This\(^z\) is the lawe which\(^44\)
Moises 'settide forth\(^s\) bifor the sones of
Israel, and these ben the witnessyngis, 45
and cerymoynes, and domes\(^b\), which he
spak to the sones of Israel, whanne thei
3edon out of Egipte, biyinde\(^e\) Jordan, in the 46
valey aëzens the temple\(^k\) of Phegor, in the
loond of Seon, kyng of Ammorreiis, that
dwellide in Esebon, whom Moises killide\(^l\).
And the sones of Israel 3edon out of E-
gipte, and weildiden 'the lond of him\(^m\),
and 47 the lond of Og, kyng of Basan, twei
kyngis of Ammorreiis, that weren biyende
Jordan, at the rysyng of the sume; fro\(^n\)
Aroer which\(^o\) is set on\(^o\) the brenek of the
stronde of Arnon, 'til to\(^p\) the hil of Seon,
which is\(^q\) Hermon; the\(^r\) weeldiden al at the 49
pleyn biyende Jordan, at the eest coost,
'til to\(^t\) the see of wildirnesse, and 'til to\(^t\)
the rootis of the hil of Phasga.

\(^b\) to thi ce. \(^bb\) dwel a. \(^c\) seynge e pr. m. \(^d\) phane e pr. m. \(^e\) the kyon g e pr. m. \(^ee\) Om. e.

\(^f\) Om. s. \(^g\) he r in. \(^h\) Om. in. \(^i\) the tyne that is nowe in. \(^k\) thi in. \(^l\) but he is. 1. is God but he. s.
in his maundements in. \(^m\) comaunide cogynoq. \(^n\) vpon in. \(^o\) that in. \(^p\) thrille i. \(^q\) enemy to
him in. \(^r\) oon day in. \(^s\) an other in. \(^t\) ascape in. \(^u\) o clee of the the re s marg. \(^w\) Om. in. \(^x\) Ramoth
the tother cite s. the other cite s marg. \(^y\) is in in. \(^z\) the which i. \(^{a}\) Om. b. \(^{b}\) Golan the thrid cite s.
the thrid cite s marg. \(^{c}\) is in in. \(^d\) the which i. \(^e\) And this i. \(^f\) that i. \(^g\) hath ordeyned i. \(^h\) the
domes in. \(^i\) ouer b. \(^k\) mawmet temple in. \(^l\) destriede in. \(^m\) his lond in. \(^n\) that i. \(^o\) vpon in.
\(^p\) vnto in. \(^q\) clepid s marg. \(^r\) and thei i. \(^s\) vnto in. \(^t\) vnto in.
CAP. V.

And Moises clepede al Yrael, and seide to hym, Here, Yrael, cerymoyns, and domys, that I spake in youre eris to day; lerne 3e hem, and fulfylith in dede.

The Lord oure God hath couenautned with vs a bound of pee in Oreb; not with oure fadres he made couenautn, but with vs, that nowe ben, and lyuen. Face to face he hath spoke to vs in the hil, fro the myddlil of fier. I felawe and meene was bitwix God and 30w in that tyme, that I tolde to 30w the wordis of hym; forsothe 3e dreden the fier, and 3e stiden not into the hil. And he seith, I the Lord thi God, that hau ladde thee out of the bond of Egypte, fro the hows of seruage. Thow shalt not haue alyen 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 watres vndur erthe; thow shalt not honoure hem, ne herey; forsothe I am the Lord thi God, a ielouse God, yeeldynge wickidenes of fadres into sones, into the thridde and thel ferthe generacion to hem that hatiden me, and doyng mercy into many thousandes to hem that louen me, and kepyn myn heestes. Thow shalt not mystaak the name of the Lord thi God idillich, for he shall not be vpnumysched, that vpon veyn the name of hym takith. Keppith the day of the saboth, that thow halwe, as the Lord thi God hath coamaundid to thee. Six dayes thow shalt worche, and doo alle 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 dowyst-ter, seruauent, and handmayden, and oxe,

CAP. V.

And Moises clepede al Israel, and seide to hym, Here, thou Israel, the cerymony and domes, whiche Y spake to dai in youre eris; lerne 3e tho, and 3e in werk. Oure Lord God made a bound of pee with vs in Oreb; he made not couenautn, that is, of lave writun, with oure fadiris, but with vs that ben present, and lyuen. Face to face he spak to vs in the hil, fro the myddis of the fier. Y was recouncelec and mediatour bitwixe God and you in that tyme, that Y schulde telle to you the wordis of hym, for 3e dreden the fier, and 3e stiden not into the hil. And the Lord seide, Y am thi Lord God, that ladde thee out of the bond of Egypte, fro the hows of seruage. Thow schalt not haue alien Goddis in my sijt. Thow schalt not make to thee a grauyn ymage, neither a liences of alle thingis that ben in heuene aboue, and that ben in erthe bynethe, and that lyuen in watris vndur erthe; thow shalt not herie tho, and thow shalt not worschipe tho; for Y am thi Lord God, 'God a fervent louver'; and Y seide the wickidenes of fadris, in to sones in to the thridde and the fourth generacion to hem that haten me, and Y do merse in to many thousyndis to hem that louen me, and kepyn myn heestis. Thow schalt not mystake the name of thi Lord God in veyn, for he schal not be vpnumysched, that takith the name of God ou a veyn thing. Kepe thou the day of 12 sabat that thou haulewe it, as thi Lord God coamaundide to thee. In sixe daies thou shalt worche, and thou schalt do alle thi werkis; the seuenthe day is of sabat, that is the reste of thi Lord God. Thow shalt not do therynne eny thing of werk; thou, and thi sone, and douy-

f clepe EPH. g have A. h bytwene BDEFI. betwee C. w wickedenneses C. j Om. K.

u heryng is. v hem is. w fulfyllith is. x decide is. y Om. is. z fadris bi lave writen is. a Om. is. b and is. c his is. d Om. is. e 3e jelen not yp 36 stiden not s. f he i. g ben A. h the erthe mort. i hem is. k Om. is. l he worschipe is. m hem is. n a gelous God. o a gelous God or fervently lounge is. p or a fervent lounge. q Om. A. r in L. spon is. t Om. is. u day of the sabat koqtwx. sabat day is. v Om. dis. w Om. is. x the day of sabat is. x of n.
and asse, and al thi beest, and pilgryme that is with ymne thi jatis; that thi seruuant and handmaiade rest, and as thow. Haue mynde, that and thi self seruuel in Egipet, and the Lord thi God lodde thee out thens in a stronge hoon, and in an arme streit out; therfore he bæth commaundid to thee, that thow kepe wel the day of the sabbath. Honour thi fader and thi moder, as the Lord thi God hath commaundid to thee, that longe tyme thow lyne, and wel be to thee in the loond that the Lord thi God is to 

13.3 bynyng to thee. Thow shalt not see. And thow shalt do no lechery. And thow shalt not speke ayns thi neigbore faultis witnes. Thow shalt not concyte the wijf of thi neigbore, nor hwos, ne feeld, ne seruaut, ne handmaiade, ne oxe, ne ass, and alle thingis that of hym ben. Thes wordes the Lord spak to al oure multitute, in the hil, of the myddel of fier and clowde and dêrknesse, with a greet voyce, no thinge addinge more ouer; and he wroote hem in two stonen tablis, that he took to me. Je forsothe, after that je herden a voice fro the myddel of dêrknessis, and that je seen the hil to brenne, je comen to me alle the princes of the lynages, and the more thur; birthes, and 24. seiden, Loo! the Lord oure God hath shewyd to vs maistre, and his mychylness; the voyce of hym we han herd fro the myddiel of the fier, and we han prened to day that thurS God spakeynge with man a man lyneth. Whi thanne shulen we die, and shal denoure vs this moost fier? Forsothe if we heren more the voice of the Lord oure God, we shulen ter?, seruaut?, and handmaide?, and oxe?, and asse?, and 'al thi werk? beeste, and the pilgrym which? is with ymne thi jatis; that th? thi seruaut reste? and thin handmaide, as? also? thou. Bithenke thou, that is also thou? serueldist in Egipet, and thi Lord God ledde thee out fro themus, in a stronge hond, and arm? holdyn? forth; therfore he commaundid to thee, that thon shuldists kepe the 'dai of sabat?. Onoure thi fadir and thi modir, as thi Lord God commaundid to thee, that thon lyue in long tyme, and that it be wel to thee, in the lond which? thi Lord God schal yyne to thee. Thon shalt not sle. Thon shalt not do letcherie. And thon shalt not do therthe. Thon shalt not speke fals witnesse. Thon shalt not couete 'the wijf of thi neigbore, not? hows, not? feeld, not? seruaut, not? handmaiade, not? oxe, not? ass, and alle thingis? that ben hise. The Lord spak these wordis to al youre multitute, in the hil, fro the myddis of fier? and of cloude? and of myist?, with greet voyis, and addide? no thinge more?; and he wroote the wordis? in two tablis of stoon, whiche he saf to me. Forsoothed after that je herden the vois 23 fro the myddis of the dêrknessis, and sien? the hil brenne?, alle je princis of lynageis, and the grettere? men in birthes, neijden to me, and seiden?, Lo! oure Lord God 24 schewide? to vs his maistre and greefnesse; we herden his vois fro the? myddis of fier?, and we preued'? to day that a man lyued?, 'while God spak' with man. Whi therfor schulen we die, and schal 25 this grettest fier de noure? For? if we heren more the vois of oure Lord God, we schulen die. What is ech man, that 26

k handmaiade e. 1 seruedest c. 1 3. bynyng bde 3. mic, 3. fim. 1 jeune c. 1 not c. 1 thinge bde. 1 hem a. 1 fro bde. 1 Om. A. 1 the majeste ce. 1 Om. bde. f om. bde. g thy doufter f 3. mic. k. 1 g. 1 r. 1 x. 1 w. 1 s. 1 t. 1 s. 1 t. 1 1. 1 thow 1. 1 that also as thou s. 1 Om. 1. 1 s. also rest 1. resten s. 1 Haue mynde is. 1 m thi silf 1. 1 in an arm 1. 1 streit 1. 1 sabot day 1. 1 that is. 1 Om. 1. 1 k. 1 in yuel s marg. e. 1 thy neijbors wijf 1. 1 ne his 1. 1 ve is. 1 w. 1 Om. 1. 1 x. 1 the fier is. 1 y. the cloude is. 1 the myist is. 1 he addide to 1. 1 than that 1 that surch of these kevatis 1 marg. c. 1 om. 1. 1 d. 1 ad. 1. 1 had herd 1. 1 Om. plures. 1 ye sawyon is. 1 brendyng d. 1 the lynagis 1. k. grettest s. 1 ye seiden s. 1 hath shewid 1. Om. 1. 1 the fier is. 1 p han preued 1. 1 lyneth 1. 1 God spekinge 1.
26 die. What is al flesh, that he here the voice of God lyuynge, that fro the myddil of fier speiketh, as we han herd, and 27 mysten lyue? Thow more goo nij, and here alle thingis that the Lord oure God shal seye to thee; and thow shalt speke to vs, and we berynge 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 haue spokun to thee; wel alle thingis 29 thei han spokun. Who 3yeth hem siche thought to haue, that thei drede me, and kepen alle my maundementis in al tyne, that wel it be to hem, and to the sones 30 of hem, into with outen ende? Go, and sey to hem, Turneth 43en into 3oure tentis. Forsothe thow stoond here with me, and I shal speke to thee al the maundementis, and ceremoyns, and domes, that thow shalt teche hem, that thei doon hem in the loond that Y shal seye to hem into possession. Kepe 3e therfore, and doth hem, 'the whiche' the Lord God hath comaundid to 30w; 3e shulen not bowe 31 aside, ne to the ry31, 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 30w, and 3oure daies ben drawun along in the loond of 3oure possessyoun.

CAP. VI.

1 These ben the heestis, and cerymoyns, and domes, that the Lord oure God comaundide that Y shulde teche 30w, 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 wones, and to thi sones sones, alle the he here the vois of God lyuynge, that spekith fro the myddis of fier, as we herden, and that he may lyue? Rathere 27 neije thou, and here thou alle thingis whiche oure Lord God schal seie to thee; and thou schalt speke to vs, and we schulen here, and schulen do tho wordies.

And whanne the Lord hadde herd this, 28 he seide to me, Y herde thevoys of the wordis of this puple, whiche thei spaken to thee; thei spaken wel alle thingis. Who schal 3yue 'that thei haue siche 29 soule', that thei drede me, and kepe alle my maundementis in al tyne, that it be wel to hem and to the sones 'of hem', with outen ende? Go thou, and seye to 30 hem, Turne 3e azen in to 3oure tentis. Sotheli stonde thou here with me, and Y 31 schal speke to thee alle maundementis, and cerymoynes, and domes, whiche thou schalt teche hem, that thei do tho in the lond which Y schal 3yue to hem in to possession. Therfore kepe 3e, and do 3e tho thingis, whiche the Lord God comaundide to 30u; 3e schulen not bowe away, nether to the ri3t side nether to the left side, but 3e schulen go bi the weie which 3oure Lord God comaundide, that 3e lyue, and that it be wel to 3ou, and that 3oure daies be lengthid in the lond of 3oure possessioun.

CAP. VI.

These ben the comaundementis, and cerymoynes, and domes, whiche 3oure Lord God comaundide that Y schulde teche 3ou, and that 3e do tho in the lond to which 3e passen ouer to wele; that thou drede thi Lord God, and kepe alle hise comaundementis, and heestis, whiche Y comaunde to thee, and to thi sones, and sones of sones, in alle the daies of thi

\[\text{CAP. VI.}\]

These ben the comaundementis, and cerymoynes, and domes, whiche 3oure Lord God comaundide that Y schulde teche 3ou, and that 3e do tho in the lond to which 3e passen ouer to wele; that thou drede thi Lord God, and kepe alle hise comaundementis, and heestis, whiche Y comaunde to thee, and to thi sones, and sones of sones, in alle the daies of thi

\[\text{CAP. VI.}\]

These ben the comaundementis, and cerymoynes, and domes, whiche 3oure Lord God comaundide that Y schulde teche 3ou, and that 3e do tho in the lond to which 3e passen ouer to wele; that thou drede thi Lord God, and kepe alle hise comaundementis, and heestis, whiche Y comaunde to thee, and to thi sones, and sones of sones, in alle the daies of thi
dais of that lief, that they days be drawn along. Here, Israel, and keep well, that thou do that the Lord hath comauandid to thee, and well be to thee, and thou be multiplied furthermore, as the Lord God of the father hast beseech, to yeue to thee the loond flowynge mylk and hony. Here, the Lord God of Israel is. Thou shalt love the Lord God of all thin herte, and of all thi soule, and of alle thi strength. And these wordis that I comaund to thee to day, shulen be in thin herte; and thou shalt telle hem to thi sones, and deouwtly thanke, settinge in thin hoouse, and goynge in the weye, and slepyng, and aryng. And thou shalt bynd hem as a tokne in thin hoond; and thei shulen be before thin yen, and not be meued; and thou shalt write hem in the threshold and dores of thin hows. And whanne the Lord God hath lad thee into the loond, for the which he swore to thi fadrys Abraham, Ysaae, and Jacob, and seueeth to thee greet and best citees, that thou hast not bide, hollows ful of alle richesses, that thou hast not made out, and cysterne, that thou hast not doluen, vyen places, and olyue places, that thou hast not plantid, and etet, and were fullid, be war bisily that thou foryste not the Lord, that hath lad thee out of the loond of Egipte, fro the hows of seruage. The Lord God thou shalt drede, and to hym oouli thou shalt serue, and bi the name of hym thou shalt swere. 3e shulen not go aftir alyen goddis, of alle gentilis that about 30 wben; for a geuleau God the Lord thi God, in the myddil of thee, lest eny tymne the woodnes of the Lord God wratthe ajen thee, and doo thee awry fro the 3ttermoost of the etre. Thou shalt not 

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VI. 3—16.

sleepe and risyng. In E-

brenk it is thus, ligging down and risyng, &c. for in the en-

tering of the bed to syepe, and in the go-

nyng out to wake, a man owth reduc

he his herte bi his

wight in to God; also slepyng may be ex-

proued thus, for fantasies ben wont to come to a man in sleep of these things, aboute which he is blissed in wak-

ning; and so if men in wak-

ing ben bi3i aboute the their of God, lyk fantasies ben wont to come in sleep. Live here, c. he that sendyth wel at his wak-

nyng. s. f speaking trewth and fulfilling it. s.

\[1\] thy det. 3. ii. 24. 3. 23. 3. 18.

\[2\] thy det. 4. 20. 5. 20. 3. 18.

\[3\] thy det. 1. 24. 3. 20.

\[4\] thy det. 2. 13.

\[5\] thy det. 4. 25.
tempt the Lord thi God, as thou hast
17 temptid in the place of temptynge\textsuperscript{d}. Keep
the heestis of the Lord thi God, and wit-
nessynge, and cerynomy, that he com-
mandid\textsuperscript{e} to thee; and do that is plea-
saunt and good in the sjt of the Lord,
that it wel be to thee, and thou goon yn
weelde the best loond, of the\textsuperscript{f} which the
Lord hath swore to thi fadres, that he
shal do awey alle thin enemies bifo re
thee, as he hath spokun. And whanne
thi sone askith thee to morwe, seiynge,
What to hem self wolen these witness-
yngis, and cerynomy, and domes, that
the Lord oure God hath comandid to
vs? thow shalt seie to hym\textsuperscript{g}, Thrallis
of Pharao we weren in Egipte, and the
Lord ladde vs out of Egipt, in a strong
hoond; and hath doo signes, and greet
wondris, and moost yuel in Egipte, a\textsuperscript{z}ns
Pharao, and alle the seruauntis of hym,
in youre sjt. And he ladde 30w out
thens, that vs lad ynne, he 3yue the loond,
vp the which he hath swore to oure fa-
dres. And the Lord hath comandid to
vs, that we doon alle thes lawful things,
and drede the Lord oure God, that it
wel be to vs alle the dayes of oure lijf, as
23 it is to day. And he shalt be merciable
of vs, if we doon and kepen alle the
heestes of hym, bifo re the Lord oure
God, as he hath comandyd to vs.

**CAP. VII.**

1 Whanne the Lord thi God hath lad
thee into the loond, the which to welle\textsuperscript{b}
thow shalt goo yn, and doth awey many
gentilis before thee, Ethée, and Ger gesi, and
Amorree, Chananée, Pheree\textsuperscript{e}, Ebbye,
and Gebuse; seuen folkis, of myche no more
numbres than thow art, and stronger
\textsuperscript{2}than thow\textsuperscript{k}; and the Lord God take
erthe\textsuperscript{f}. Thou shalt not tempte thi Lord\textsuperscript{16}
God, as thou temptidist\textsuperscript{e} in the place of
temptyn. Kepe thou the comande\textsubscript{17}
mentis\textsuperscript{h} of thi Lord God, and the wit-
nessynge\textsuperscript{i}, and cerynomy, whiche he com-
mandid\textsuperscript{k} to thee; and do thou that th\textsuperscript{18}
is plesaunt\textsuperscript{1} and good in the\textsuperscript{1m} sjt of the
Lord, that it be wel to thee, and that thou
entre, and welle the beste lond, of which
the Lord swoor to thi fadris, that he\textsuperscript{19}
schulde do awey alle thin enemies bifo re
thee, as he spak\textsuperscript{a}. And whanne thi sone\textsuperscript{20}
schal axe thee to morwe, \textit{that is, in tyme
comyng}\textsuperscript{a}, and schal seie, What wolen these
witnessynge, and\textsuperscript{d} cerynomy, and domes
to hem sif, whiche oure Lord God com-
mandid\textsuperscript{1} to vs? thou shalt seie to 21
hym, We weren 'seruauntis of Farao\textsuperscript{c} in
Egipt, and the Lord lede vs out of Egipt,
in strong\textsuperscript{b} hond; and he dice myra-
clis, and grete wondris, and werste, \textit{'that
is, moost pnyful\textsuperscript{1} veniannes\textsuperscript{e}'}, in Egipt,
a\textsuperscript{z}ns Farao and al his hows, in oure sjt.
And he lede vs out therof, that he schulde 23
3yue to vs led yn, the lond of which he
swoor\textsuperscript{w} to oure fadris. And the Lord co-
mandide to vs, that we do alle these law-
ful things, 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 not-
ciuf to\textsuperscript{s}, if we schulen do and kepe alle
hise heestis, bifo re oure Lord God, as he
comandide to\textsuperscript{xx} vs.

**CAP. VII.**

Whanne thi Lord God hath lad thee in\textsuperscript{1}
to the lond, in to which thou schalt entre
to welde\textsuperscript{c}, and hath\textsuperscript{e} do awey many folkis
bifo re thee, Ethée, and Gergesi, and An-
morrey, Canenei, and Pherezei, Euey, and
Jebusei; seuen folkis, of myche gretter
numbres than thou art, and strongere than
thou; and\textsuperscript{a} thi Lord God hath bitake hem\textsuperscript{z}
DEUTERONOMY.

vii. 3—12.

hem to thee, and thou shalt smyte hem vnto the deth, thou shalt not maak with hem couenaunt of pees, ne haue mercy of hem, ne felawship with hem mariagis; thì douster thou shalt not ȝeue to his sone, ne his douster thou shalt1 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 of the Lord shal wratheth, and soone do 5 thee away. But rather thes thingis 'ye shulen2 doo to hem; the auters of hem vndurturneth, and brekith togidires the ymagis, and the 'mawmet wodis3 hewith down, and the grauen thingis bremeth.

6 For an holy puple thou art to the Lord thì God; the Lord thì God hath chosen thee, that thou be to hym a special puple, fro al the puples that ben vpon erthe. 7 Not for al theo2 gentilis in nomubre 3e vencusiden, and the Lord is ioyned to 30w, and hath chosun 30w, whanne 3e ben 6 fewer than al the puples; but for the Lord hath loued 30w, and hath kept the testament that he hath sworn to 30ur fa- dres; and he hath lad 30w 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, for3 the Lord thì God he is a strong God, and a feithful, kepynge couenaunt and mercy to thilk4 that louen hym, and to hem that kepen his heestis, into thow- 10 sande generacios; and ȝeeldynge anoon to hem that haten hym, so that he scater hem, and ferther differe not; anoon ȝeld- 11 ynge to hem that thei desciren. Kepe therefore the heestis, and eerynoys, and doones, that I comande to thee to day, 12 that after that thou herist thes doones, kepist hem, and doost7, the to thee, thou shalt smyte hem 'til to12 deeth, thou shalt not make 'with hem2 a boond of pees, nether thou shalt haue merci on3 hem, nether thou shalt felow-3 schipe mariagis with him; thou shalt not ȝyue thi douster to the4 sone 'of hym5, nether thou shalt tak his doustir to thi sone; for sehe schal disceyne thi sone, that 4 he sue not me, and8 that he serue more alien goddis; and9 the strong9 veniunce of the Lord schal be wrooth, and schal10 do awei thee soone. But rather thou schalt10 do these thingis to hem; destrie 3e the1 anteris 'of hemm8, and breke 3e ymagis9 'of metal5, and9 kitte 3e doun wodis8, and breune 3e graunun9 ymagis. For thou art6 an hooli puple to thi Lord God; thi Lord God chees thee, that thou be a special puple to hym, of alle puples8 that ben on9 erthe. Not for 3e10 ouerecamen in7 nomubre alle folkis10, the Lord is ioyned to 30u, and chees11 30w, sitten 3e ben fewerere than alle puple; but for the Lord8 louede 30u, and kepte9 the ooth which12 he swoor3 to 30ure fa- dris; and he ledde 30u out in strong hond, and ajen12 bouyte 30b fro the hows of seruage, fro12 the hows of Farao9, kyng of Egipte. And9 thou schalt wite, that thi Lord God hym sill is a strong God, and feithful8, and kepith1 couenaunt and mersi to hem that louen hym, and to hem that kepen hise comandementis8, in to a8 thousynde ge- neracios; and1 ȝeldithb anoon to hem10 that laten hym, so that he destrie hem, and differt11 no lengere; restorynge11 anoon to hem that thei disseruen. Therfor11 kepe thou the comandementis9, and eery- monyes, and doones, whiche Y comaunde to thee to dai, that thou do9. If aftir that12 thou herist these doones, thou kepist, and

1 shalt not c.  " thou shalt pr. m. 3e shole correxit evad. m. b templys e pr. m. mawmet wodis sec. m. c Om. b. d that e pr. m. in for sec. m. e thou c. f deest bref. deest hem h. g vnto 18. " Om. 4. a vpon 18. " his 18. f Om. 18. g Om. s. h and thanne 18. i feers 18. k he schal 18. l her 18. m Om. 18. n her ȝoten ymagis i. the ymagis ȝoten kn. ymagis ȝoten or sec. m. w. the ymagis qz pr. m. her forgid ymagis ȝoten s. o Om. ort sec. m. w. p Om. w. q her wodis 18. r her graunun 18. s the puplis 1. thi jelle s. t vpon 18. u that 3e 18. v othere folkis 1. w he cheez 1. x he kepte 18. y that is. z trenti biadoinge s marg. a he ajen 18. b Om. plures. c and fro 1. d Pharaois hors 1. Farow house s. e a feithful 18. f the kepthis. g heestis 18. h Om. s. i and he is. k her while s marg. l tare 18. m restorynge or zeldingis 18. n heestis 18. o do hem a pr. m.
Lord thou God shalt kepe couenaunt  to thee, and mercy, that he swore to thine fathers. And he shall love thee, and multitude, and he shall bless thee to the fruyt of thine wombe, and to the fruyt of thy loond, and to thy whete, and to thy vineyard, oyle, and droues, flockis of thine sheepe, vpon the loond for which he hath swore to thy fadris, that he sone it to thee.  Blessid thou shalt be among alle puplis; there shall not be anentis thee bareyn of either kynde, as well in men, as in thine flockis. The Lord shall do awei fro thee al sorwe; and the worst infirmityes of Egypte, that howst known, he shall not put in to thee, but to al thin enemies. And thou shalt deuoure alle thew puplis, 'the whiche2' the Lord thy God is to syue to thee; thin eye shall not spare to hem, ne servue to the goddis of hem, lest thei ben into downfallynge of thee. If thou seist in thin herte, Mo ben thes folk than Y, what maner wise shal I mowe doo awei hem? wol thou not drede, but recorde that the Lord thy God hath doo to Pharoa, and to alle the Egipcians, most veniauntes, that thin eyen han seen, and toknes, and wondres, and a strong hoon, and a straunt out arme, that the Lord thy God out lede thee; so thow shalt doo to alle puplis 'the whichx' thow dredit.

Forthermore and horsefejsis the Lord thy God shal sende2 to hem, to the tymne that he doo awei alle, and scater, that fleen thee, and ben 'hid mowen thei not. Thou shalt not drede hem, for the Lord thy God is in the mydyl of thee, the greet God, and feerful. He shall waste thy nacionis 'in thi sijt', litiiname and bi parteis; thou shalt not mowe doo hem doist tho, the Lord God shal kepe to thee couenaunt, and mersi, which he snode to thy fadris. And he shal love thee, and shal multiple thee, and he shal blesse the fruyt of thy wombe, and the fruyt of thy loond, thy wheete, and vijndage, oyle, and droues of beestis, and the flockis of thy scheep, on the lond for which he snode to thy fadris, that he schulde syue it to thee. Thou shalt be14 blessid among alle puplis; noen bareyn of euere eithir kynde schal be at thee, as well in men, as in thine flockis. The Lord shal do awei fro thee al ache, 'ether sorewe'; and he schal not brynge to thee the worsteb siknessis of Egypt, which thou knewist, but to alle thin enemies.

And thou schalt 'deauoure, that is, distrie, alle puplis, which the Lord God schal 3yue to thee; thin ysw schal not spare hem, nethir thou schalt servye theh goddis 'of hem', lest thei ben in to the falling of thee. If thou seist in thin herte,These folkis ben17 mo than Y, hon may Y do awei hem? 'nyle is. thou drede, but have thou mynde, what things thi Lord God dide to Farao, and alle Egipcians; 'he dide' the gretteste19 veniauntes, which thin ien siem, and miraclis and grete wondris, and the strong hond, and arm 'holdun forth, that thi Lord God schulde lede thee out; so he schal do to alle puplis which thou dredit.

Furthermore and thi Lord God schal sende20 venomouse flies in to hem, til he do awei, and destroye alle men, that fleeden thee, and thei schulen not move be lid. Thou shall not drede hem, for thi Lord is in the mydyl of thee, grete God, and ferdful. He hym silf schal waste these miicions in thi sijt, litil and litil, and bi partiis; thou schalt not mowe do awei 'tho
away to kindness, lest peraudenture be multiplied aizens thee the beestys of the erthe; 23 and the Lord thi God shall yeue hem in thi siȝt, and sle hem, to the tymne that 24 fulli thei ben doon aweie. And he shal take the kyngis of hem into thin hoonedes, and thou shalt scater the names of hem vndur heuene; no man shal mowe withstoode to thee, to the tymne that thou 25 al to-trede hem. The grauen thingis of hem with fier thou shalt brene; thou shalt not coueyt silver and gold, of the whiche thei ben maad, ne thou shalt take of hem to thee any thing, ne offend thou for hem, for abhominacioun it is of 26 the Lord thi God. Ne byrnye thou yn any thing of the mawmet into thin hows, lest thou be maad accusird, as and it is; as stynnk thou shalt looth, and as filthed and hortheb of abhominacioun thou shalt haue, for cursid it is.

CAP. VIII.

1 Al maundement that I commaunde to thee to day be war bisili that thou doo, that 3e moywenlye, and that 3e ben multiplied, and goon yn, 3e weelden the loond, for thed which the Lord hath 28 sworn to 3oure fadres. And thou shalt recorde of al the weie, bi the which the Lord thi God hath lad thee fourti windir, bi deseert, that he trauyele thee, and tempete; and weren known that in thin inwitte weren styryd, whether thou woldist kepe the hystis of hym, or noo. 3 He trauelde thee with scarsons, and 3af to thee meett manna, the which vnknewe thou, and thi fadres, that he shewe to thee, that not in oyny breed lyneth man, but in ech word of God, that goth out 4 of the mouth of the Lord. Thi cloth-

nacionus togidere, lest peraudenture heestis of ertheb be multiplied aizens thee; and 23 thi Lord God schal 3yue hemc in thi siȝt, and he schal sle hem, til thei be doon away outerly. And he schal hitake the24 kyngis of hemc in to thin hondis, and thou schal destrie thec names of hemc vndur heuene; noon schal mow azenstonde thee, til thou al to-broke hem. Thou 25 schal brene in fier thef graunsc ymagisc of hemb; thou schalt not coueite the siluer and gold, of whiche thoy ymagisc ben maad, nether thou shalt take of thob ony thing to thee, lest thou offende1 therfor, for it is abhominacioun of thi Lord God. Nether 26 thou shalt brynge ony thing of the idol in to thin hous, lest thou be maad cursid, as also that idol is; thou shalt wate itc asd filthe, and thou shalt haue itd asd defoulyng, and filthise of abhominacioun, for it is cursid1.

CAP. VIII.

Be thou war diligentib, that thou do1 ech comauende whichc Y comauende to thee to dai, that 3e moun leyne, and be multiplied, and that 3e entre, and welde the lond, for which the Lord swoor to 3oure fadris. And thou shalt haue mynde2 of al the weie, bi whichf thi Lord God lede thee by2 fourtii seerb, bi descent, that he schulde turmente3, and schulde3 tempete4 thee; and that the thingis that weren tretidb in ‘thi soule’ schulden be known, whether thou woldist kepe his comauidentis, ethir nayb. And he tur-3 mentide thee with nedynesse, and he 3af to thee meette, mamma which thou knowistb not, and thi fadris ‘knewen not’, that he schulde6 schewe to thee, that a man lyneth not in breedi alone, but in ech

b horuthe c. horuthes e. horrede d. c may EBDH. d Om. c. c nai c. noo d. c

a hem is. b the erthe is. c to hem s. text. to thee marg. d her is. e Om. f her is. g Om. s. h Om. i. k thi ymagis s. l offende God s. m the abhominacioun s. n Om. phures. o al I.P. p Om. phures. q looth as is. r as filthis s. s abhominaciouns t. t acursis u bisily s. v heestis w that GIS. x comauinde cd. y the which i. z hath ledde i. a in BEDPENRQX. Om. mow. b wyn- ter is. c in EIKYPS. d turmente thee phures. e schude A. Om. no. f Om. n. assaye is. g Om. phurec. h bisily ymagyned is. i thin ywitt is. j heestis or no l. heestis or nay s. k turmentide A. hath turmentid s. l m hath pouen is. m manna to ete s. o that i. p knowes i. q and neither i. r knowen it not s. s volde l. t mete i.
inge, with the which thou were couerd, for eelde faylde not, and thi foot was not vndur bryssed, lo! the fourthi threer is; that thou azen thanke in thin herte, for as a man techith his sone, so the Lord thi God tauyte thee, that thou kepe the heestis of the Lord thi God, and goo in the weies of hym, and drede hym. Forsote 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-drynges of floades; the loond of whete, and of barlyl, and of vynes, in the which fisgis, and poomgermettis, and olyues grown; the loond of oyle and of hony; where with out eny scarsenes thou shalt ete thi breed, and thou shalt ful vse the plente of alle thinges; whos stones ben yren, and of the hillis of it ben doluen metallys of brasse; that whanne thou vetist, and were fulfillid, thou blesse to the Lord thi God for the best loond that he hath yeue to thee.

Kepe wel, and bewarre, lest eny tyme thou foyrte the Lord thi God, and mys-leue the heestis of hym, and domes, and cerymoyynes, that Y commaunde to thee to 12 day; lest after that thou etist, and were fillid, feyr hoywes biddist, and dwellidist in hem, and hast droues of oxen, and flockis of sheep, and plente of siluer, and of gold, and of alle thinges, thin herte be reryd, and have no mynde of the Lord thi God, that hath lad thee out of the loond of Egipte, and of the hows of serv- 13 uage, and thi leder was in greet wildernes, and feerful, in the which was ser- 14 penti thurz blast brennynge, and scorpion, and 'dipas, that is, an ed dre that whom he bitith, he maketh thurz threste die, and noon algatis watriis; the which ladde out ryueres of the most word† that cometh 'out of the Lordis mouth, 'that is, bi manna, that cam down' 15 at the heest of the Lord". Thi cloth, bi4 which thou wert bilid, failide not for eldnesse, and thi foot was not brokun under-nethe, lo! the fourthi threer is; that2 thou 5 thanke in thin herte, for as a man techith his sone, so thi Lord God tauyte thee, that6 thou kepe the commaundements of thi Lord God, and go in hisse weies, and drede hym. For the Lord God schel lede thee in to a good lond, in to the lond of ryneris, and of 'standylunge watriis', and of wellis, in whos feeldis and monteyns the depthisd of floodis broken out; in to the lond of awele, of barli, and of vyneries, in which lond fige trees, and pumgranadis, and 'olyue tree' come forth; in to the lond of oile, and of hony; where thou schalt ete thi breed with out nedysses, and schalt vsei the abundanae of alle thingis; of which lond the stonyes ben yrun, and metals of thy ben diggid of the hillis therof; thati whanne thou hast ete, 10 and art fillidm, thou blesse mn thi Lord God for the beste lond whichn he ato to thee. Therfor kepe thou, and be war, lest ony tyme thou foyrte thi Lord God, and dispise hime commaundementis, and domes, and cerymoyynes, whiche Y commaunde to thee to dai; lest after that thou hast ete, 12 and art fillid, hast blydred faire housis, and hast dwellid in tho, and hast droues of oxen, and flockis of sheep, and plente of siluer, and of gold, and of alle thingis, thin herte be reisid, and thenkeno not on14 thi Lord God, that lede thee out of the lond of Egipte, and fro thew hous of servuage, and wasp thi leder in the greet wil- 15 dinesse and ferful, in which was a serpent† breninge with blast, and scorpiona, and dipas, and outirli no watriis; whichl Lordp lededd out strenmes of of

† word is not in Ebrum. c.

† in which was a serpent and so forth, fro the biring of which the Lord defendide thee; and the synguler is taken here for the plurel, a serpent, that is, serpentis, and so of scorpion and dipas, as in viij e' of Esool, a greouneise file cam, that is, the multitudes of fleg; also the glos seih, that dipas is a kynde of the beste serpent, so that it is unmethis per- seynd, and he perichilis none, whom ese dipas bitith. Line here, c. 14 that is, an eddre that fynesh swet- nesse with the lord, but ven- methane with the tyr. k. 15 that is, an eddevo, k. dipas is an ed- dre, that makith himen whom he thyngeh to die for thirst. s.
DEUTERONOMY.

VIII. 16—IX. 5.

16 hard stoon, and fedde thee with manna in wildernes, the which knewen not thi fadres. And after that he transelde thee, and strengthide, at the eende he hadde 17 mercy of thee, lest thou seist in thin herte, My strenghe, and myst of myn hoonde alle thes thingis to me han yeuen.

CAP. IX.

1 Here, Yrael; thow shalt to day gon oner Jordan, that thow weelde moost nacioun, and strengere than thou; greet 2 eyees, and into heune wallid; a greet puple, and an hicie; the sones of Enachym, 'the whiche' thi self hast seen, and herd. to the whiche no man may azen 3 withstood. Thanne to day thow shalt wite, that the Lord thi God he shal go before thee; fier deouvyrnyge and wastynge, the whiche brisse4 hem down, and doo awey, and scater5 before thi face swiftly, as he hath spokun to thee. Ne sey thou in thin herte, whanne the Lord thi God hath doo hem awey in thi sit, For my rijtwinnes the Lord hath lad me in, that this loond I weelde; sith for her wichidness6 thes naciouns ben doon awey. Forsothe ne for thi rijtwinnes, and enenness of thin herte thou shalt the hardeste7 stoon, and fedde7 thee with manna in the8 wildernes, which9 manna thi fadris knewen not. And after that the Lord turmentid1 thee, and preude2, at the last he hadd merisii1 thee, lest thou woldist seie in thin herte, My9 strenghe, and the myst of myn hond 3af alle these thingis to me. But thenke thou on9 thi 18 Lord God, that he 3af strengthis to thee, that he schulde fille1 his coenauant, of whiche he swoor to thi fadris, as present19 dai scewith. Forsothe1 if thou forgetist 19 thi Lord God, and uuest alien goddis, and worschisip hem 'in herte', and onourist 'with outforths', lo! now Y biforsei to thee, that thou schalt perische outerli; as9 20 hethen men perisiched20, whiche20 the2 Lord2 didewai in thin3 entryng, so and 3e schulen perische, if 3e schulen be vnobedient to the vois of 3oure5 Lord God.

CAP. IX.

Here thou, Israel; thou schalt passe1 Jordan to dai, that thou welde moost4 nacioun, and strengere than thou; grete citees, and wallid 'til to heune; a greet puple, and hij; the sones of Enachym, whiche thi silf 'siest, and herdist', whiche no man may azenstonde in the contrarie.

Therfor thou schalt wite to dai,3 that thi6 Lord God7 hym silf schal passe bifor thee; he is a fier deouvyrnyge and wastynge1, that schal al to breke hem4, and5 schal6 do8 awei, and destrie7 bifor thi face swiftli, as he spak to thee. Sei4 thou not in thin herte, whanne thi Lord God hath do hem awey in thi sit, For my rijtfulnesse9 the Lord brouste9 me ynh,7 that Y schulde welde this lond; sithen these naciouns ben doon awey for her wichidness. For not for thi rijtful5 nessis', and equyte5 of thin herte thou

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Footnotes:
- *vpon c.
- *honoure hem A pr. m.
- *weren E pr. m.
- *that c.
- *bruse E.
- *skatere E.
- *wickidness A.
- *For is.
- *Om. s. myn w. *also l. *oure 1. *d. the mooste 1s. *vnto 18. *hast seen and hird 18. *the s.
goon yn, that thow weeld the loondes of hem; but for thei diden vnpitownes, the comyng yn, ben doon awaye, and that the Lord fulfille his word that under ooth he hath bihoot to thi fadres Abraham, Ysaac, and Jacob. Wite thow then, that not for thi rýtwisnesse the Lord thi God shal ȝyme to thee this best loond in to possessioun, sith thow art a puple of moost hard nolle. Hauine mynde, and foryste thow not what maner wise to wraththe thow teredist the Lord thi God in wildernes; fro that day that thow wentist out of Egipte vnto this place, euere more aȝens the Lord thou striuedist. For and in Oreb thow teredist hym, and wrooth he wolde doo thee awaye, whanne I stiede into the hil, that I took two stonen tablis, tablis of couenaunt, the Lord couenauntide with ȝou, and I a bood in the hil fourti days and nyȝtis, breed not etynge, and water not drynkyng. And the Lord ȝaf to me two stonen tablis, either wrytun with the fyngre of God, and conteynynge alle the wordis that to ȝow he spak in the hil, fro the myddil of fier, whanne al the companye of the puple was gedrid. And whanne fourti days were passed, and so feele nyȝtis, the Lord ȝaf to me two stonen tablis, tablis of boond of pees; and he seide to me, Ryse, and go hens anoone, for thi puple, that thow hast lad out of Egipte, han forsake swiftli the weie that thou hast shewid to hem, and han maad to hem self a ȝoten calf. And eft the Lord seide to me, I biholde, that this puple is of hard nolle; suffre me, that I trede hym doun, and doo awaye the name of hym vnndur heuene; and Y shal set thee vpon folk that is more and strenger than this. And whanne I shulde de-
schalt entre that thou wèle the lord of hem; but for thei diden wickidili, thei weren doon awaye, whanne thou entridist, and that the Lord schulde fille his word which he bihiȝte vnndur an ooth to thi fadris, to Abraham, Isac, and Jacob. Therfor wite thon that not for thi rýtwisnesse the Lord God ȝaf to thee this beste loond in to possessioun, sith thow art a puple of hardest nolle. Hauine thoun; mynde, and foryste not, houn in the wil- dirnesse thou teredist the Lord God to greet wraththe; fro that day in which thou stedist out of Egipte til to this place, thou striuedist euere aȝens the Lord. For whi also in Oreb thou teredist hym, and he was wrooth, and wolde do thee awei, whanne Y stiede in to the hil, that Y schulde take two tablis of stoone, the tablis of couenaunt which the Lord made with ȝou, and Y continuèd in the hil fourti daies and nyȝtis, and Y eet not breed, and Y drank not watir. And the Lord ȝaf to me, twye tablis of stoone, euer either wrytun with Goddis fyngur, and conteynynge alle the wordis whiche he spak to ȝou in the hil, fro the myddis of the fier, whanne the companye of puple was gadered togidere. And whanne fourti daies and so many nyȝtis hadden passid, the Lord ȝaf to me twee tablis of stoone, tablis of boond of pees; and he seide to me, Rise thou, and go down fro hennys soone, for thi puple, which thou leddist out of Egipte, han forsake swiftli the weie which thou shewidist to hem, and thei han maad to hem a ȝoten calf. And eft the Lord seide to me, Y se that this puple is of hard nolle; suffre thou me, that I alto breke hym, and doo awaye the name of hym fro vnndur heuene; and Y schal ordeyne thee on a folk which is grettore
DEUTERONOMY.

scende fro the hil breynynge, and two
tables of the boond of pees I heelede with
either hoon, and saw3 30w to have syn-
ned to the Lord 3oure God, and haue maad to 30w a 30ten calf, and han fors-
sake swifly the wey of hym, that he
shewide to 30w, I threwe afer the tablis
fro myn hoondis, and breek hem in 3oure
sijt. And I felle down before the Lord
as before, fourdi days and fourti ny3t,
breed not etnyghe, and water not drynk-
ynge, for alle 3oure synnes that 3e diden
ajens the Lord, and hym to wraththie
han terred; forsothe I drede the indig-
nacioun and the wraththie of hym, 'in
which a ajens 30w styryd, wold doo 30w
away. And the Lord herde me also this
while. Forsothe ajens Aaron hugeli
wroth, he wolde hym trede, and for
hym lijk maner Y priedede. Forsothe
3oure synne that 3e diden, that is, the
calf, takynge Y brent with fier, and in
gobotis brekyng, and vetterly into pow-
dre doyng, Y threwe ferre into the
stream that descendide fro the hil. In
the breynynge forsothe, and in the temp-
ynghe, and in the Sepulcre of Lust, 3e
terreden the Lord; and whanne Y sente
30w fro Cades Barne, seiynghe, Stye 3e
vp, and weeld3 3e the looned that I haue
3ene to 30w, and 3e han dispisid the
maundement of the Lord 3oure God, and
han not leued to hym, ne his voyce heren
3e wolden; but evere more 3e weren rebel,
fr3 the day that I bianne to knowe 30w.
And Y leye before the Lord fourdi days
and fourti ny3tis, in the whiche hym
mekely Y preyede, that he ne shulde do
30w away, as he thraatte. And preyynge
I seide, Lord God, ne scater th3 pul-
ple, and thin herytage, that thow hast
and strongere than this folk. And whanne
Y cam dow3 fro the hil breynynge, and
helde2 with euert3 either hond twei4 tablvis
of boond5 of pees, and Y seij3, that 3e hadde
synned to 3oure Lord God, and haunden
maad to 30u a 30ten calf, and hadden6 for-
sake swiftli the weie of God which he
schewide7 to 3ou, Y3 castide8 doun the ta-17
blis fro1 myn hondis, and brak9 the tablis
in 3oure si3t. And Y felde doun bifer the 18
Lord as 'biforto, in4 fourti dai3 and fourti19
ny3tis, and Y eet not20 breed, 'and drank
not21 watir, for alle 3oure synnes whiche
3e diden ajens the Lord, and terriden hym
to 'greet wraththe22; for Y drede the in-19
dignacioun and yre23 of hym', by which he
was stirid ajens 3ou, and wolde do3 3ou
away. And the Lord herde me also in this
tyme24. Also the Lord was wrooth gretel25
ajens Aaron, and wolde26 alto breke27 hym,
and Y priedede in lijk maner for hym.
'Forsosie Y took 3oure22 synne whiche 3e21
maden2, that is, the calf23, and brent it26
in fier, and27 Y alto brak27 in26 gobetis,
droofi27 outerli in to dust, and castide27 forth
in to the27 stronde, that cam dow3 fro the
hil. Also in the breynynge, and in the22
tempacioun at the watriis of a3enscying,
in the Sepuleris28 of Coneytise27, 3e
terreden the Lord; and whanne Y sente
3ou fro Cades Barne, and seide, 'Stye 3e25,
and welde27 the lord which27 Y saf28 to 3ou,
and 3e dispisiden the commandement29
of 3oure Lord God, and 3e bileueden not to
him, nether 3e wolden here his vois; but24
enere 3e weren rebel, fro the day in which
Y bigan to knowe 3ou. And Y lay before25
the Lord fourdi dai3 and fourti ny3tis, in7
which27 Y bisouyte hym mekeli, that he
schulde not 'do ayew27 3ou, as he manaas-
side. And Y priede27, and seide, Lord26

1 That e pr. m. 2 ny3t rcefr.
bought in thy mychilnes, the which thou hast lad out of Egipte in a strong hoon.

27 Record of thi seruannts, Abraham, Ysaac, and Jacob; ne bихold thow the hardnes of this puple, and vnapitowmes, and las them lest peraunenture the dwellers of the loond, of the which thou hast lad vs out, seyn, The Lord myyte not lede hem into the loond that he bихіtє hem, and hatide hem; therfor he hath lad out, that he sle hem in wildernes, that ben thi puple, and thin herytage, the which thou hast lad out in thi greet strenghte, and in thi streijt out arme.

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 thou shalt make a treen ark, and I shal write in the tablis wordes that weren in hem 'the which' before thou breeke; and thou shalt putt hem into the ark. I made therfor the ark of trees of Sechyn; and whanne I hadde planed two stonen tablis, at the lyknes of the rather, I stide vp into the hil, hanynge hem in hoondes. And he wroth in the tablis, after 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 gedryd, and hath jeue hem to me. And turned æsen fro the hil, Y desseindid, and putt the tablis into the ark that I made, the which ȝit hidir to there ben, as the Lord hath commaundid to me. Forsothe the sones of Yrael meeuend tantis fro Beroth, of the sones of Jachan, in Mosera, God, distyre not thi puple, and thin eritage, which thou leddist out of Egipt in strong hond. Hane thou mynde of thi seruannts, of Abraham, Isac, and Jacob; bихолde thou not the hardnesse of this puple, and the wickidnesse, and the synne therof, lest peraunenture the dwellers of the loond, of which thou leddist vs, seien, The Lord myyte not bryng hem in to the loond which he bихіtє hem, and he hatide hem; therfor he ledde hem out that he schulde sle hem in wildernes; and thei ben thi puple and thin eritage, which thou leddist out in thi greet strenghte, and in thin arn holdun forth.

CAP. X.

In that tyme the Lord seide to me, Hewe thou twei tablis of stoon to thee, as the formere weren; and stie thou vp to me 'in to' the hil. And thou schalt make an arke, 'ether a cofere', of tree, and Y schal write in the tablis, the wordis that weren in these tablis whiche thou brakist bfore; and thou schalt putt the tablis in to the arke. Therfor Y made an arke of the trees of Sechim, and whanne Y hadde hewe twei tablis of stoon, at the lynces of the formere tablis, Y stiede in to the hil, and hadde the tablis in the hondis. And he wroth in the tablis, bi that he 'hadde writun bfore, ten wordis, which the Lord spak to ȝou in the hil, fro the myddis of the fyer, whanne the puple was gaderid, and he ȝat the tablis to me. And Y turnide æsen fro the hil, and cam doun, and puttide the tablis in to the arke which Y hadde maad, 'whiche tablis ben there hidir to, as the Lord commaundid to me. Forsothe the sones

\* wikkednes E pr. m. d Om. c. e that c. f that c. g is E pr. m.

\* that t. w thou hast rs. x æsenbouyt 1. y of mercy s marg. z hast led rs. a strong rs. b of Jacob rs. c hast led rs. d that l. e wolde l. f and, Lord rs. g that t. h strieit rs. i thou vp rs. k in c. l Om. m. n tho ks. thes x pr. m. o the two rs. p yeide vp t. stide vp s. q I hadde rs. q tho a sec. m. r myn rs. s the Lord l. t that maner rs. u wroth rs. v the ten rs. w Om. x. y the Lord rs. z tho a sec. m. c sec. m. z I putte rs. a that rs. b the whiche l. c And rs.

3 R 2
DEUTERONOMY.

X. 7—17.

where Aaron is dead, and bireyd, for whom his son Eleazar bere the office of 7 preest. Thens thei camen in Galaad; fro the which place goo forth, thei set-tiden tentis in Gethabatha, in the loond 8 of watris and of stremes. That tyne I seuerde the lynage of Leuy, that he bere the ark of the boond of pees of the Lord, and stood before hym in seruyce, and blesse in the name of hym, into the present day. Wherfor Leuy hadde no part ne possession 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 bifoire, fourti dais and fourti nyzt, and the Lord herde me in this while, and wold not 11 leese thee. And he seide to me, Go, and weend before the puple, that he goo yn, and weelde the loond that I haue sworn to the fadres of hem, that I shulde take to hem. And nowe, Yrael, what thing the Lord thi God askith of thee, but that thou drede the Lord thi God, and goo in the weies of hym, and londe hym, and serue to the Lord thi God in al thin herte, and in al thi soule; and kepe the heestis of the Lord thi God, and the cerymounys of hym, that I to day commaunde to thee, that wel it be to thee. 14 Lo! of the Lord thi God is heuene, and heuene of heuene, erthe, and alle thingis that in it ben; and neverthelater to thi faders ioynde is the Lord, and he louede hem, and hath choosen the seed of hem, after hem, that is, 30w, fro alle gentils, as 16 to day is preued. Kutte 3e about thereafter the vtermore part of 3oure herte, and 3oure nolle furthermore harde 3e not. For the Lord oure God he is God of goddis, and Lord of lordyngis; a greet God, and myyty, and dredeful, that of Israel moueden tentis fro Beroth of the sones of Jachan in to Mosera, where Aaron was dead, and bireyd, for whom his son Eleazar was set in preesthood. Fro 7 themus thei camen in to Galgad; fro which place thei 3eden forth, and settiden tentis in Jehabatha, in the lond of watris and of strondis. In that tyne Y deparde 8 the lynage of Leuy, that it schulde bere the arke of boond of pees of the Lord, and schulde stonde bifor hym in' seruyce, and schulde blesse in his name til in to present dai. For which thing Leuy hadde not part, nether possession with his britheren, for the Lord hym silf is his possession, as thi Lord God bhiyte to hym. Forsomoth Y stood in the hil as bifoire, fourti dais and fourti nijitis, and the Lord herde me also in this tyne, and nolde leese thee. And he seide to me,11 Go thou, and go bifor this puple, that it entre, and welde the lond which Y swoor to her fadris, that Y schulde 3ene to hem. And now, Israel, what axith thi Lord God of thee, no but that thou drede thi Lord, and go in his weies, and that thou londe hym, and serue thi Lord God in al thin herte, and in al thi soule; and that thou kepe the comaundementis of thi Lord God, and the cerymonyes of hym, whiche Y commaunde to thee to dai, that it be wel to thee. Lo! heuene is of thi Lord God, and heuene of heuene; the erthe and alle thingis that ben ther yne ben hice; and netheles the Lord was glued to thi fadris, and louede hem, and he chees her seed after hem, and 3ou of alle folkis, as it is preued to dai. Therfor cire-16 cumcide the prepucie, ethir enclen-nesse, of 3oure herte, and no more make 3e harde 3oure nol. For 3oure Lord God 17 hym silf is God of goddis, and Lord of

\[ ^a \text{h sette c.} \quad ^b \text{k nertherater k.} \quad ^c \text{Om. ce pr.m.} \quad ^d \text{m feredful bcdefhi.} \]
18 persooone taketh not, ne ʒiftis. He doth
doom to the faderles child, and to wi
dewe, and loueth the pilgrime, and ʒyueh
to hym lyuelod, and clothinge. And ʒe
therefore loueth pilgrimys, for and ʒe ʒoure
self weren pilgrimys⁶ in the loond of E-
gipt. The Lord thi God thou shalt drede,
and to hym thou shalt serue, and to hym
thou shalt drawe to, and swere in the
name of hym. He is thi preysynge, and
thi God, that hath do⁶ to thee thes greet
thingis, and feerful, that thi thin eyen han
seen. In seuenti soules thi fadres des-
sendeden into Egipte, and lo! now the
Lord thi God hath multiplied thee as sterres of heuene.

CAP XI.
1 Loue also the Lord thi God, and kepe
wel the heestis of hym, and ceremyoyns,
domes, and maundememts, al tyme. Knowe
ʒe to day that ʒoure sones unkwown, that
han not seen the discipline of the Lord
ʒoure God, the greet thingis of hym, and
ʒstrong hoon, and stræt arm, toknes
and werkis, that he dide in the myddil of
Egipte to Pharoao the kynge, and to al
his loond, and to al the oost of Egipli-
ciens, and to hores and charys; what
maner wise couerden he manis of the
reed see, whanne thei pursueden ʒow,
and the Lord dide hem awey vnto the
ʒ day that is now; and to ʒow what
thingis he hath doo in wildernes, to the
tyme that ʒe camen to this place; and to
Dathan and Abyron, the sones of Eliab,
that was the sone of Ruben, whom the
erthe, his mouth opned, sowpide awey,
with howses and tabernaclis, and al the
subsantaue of hem that thei hadden, in
lordis, 'God greet⁴, and miʃti, and feer-
ful', which taketh not persooone⁶, nether
ʒiftis⁵. He makith doom⁴ to the fadirles, 18
and modirles, and to the widewe; he
loueth a pilgrim, and ʒyueh⁶ to hym ly-
lode and clothinge. And therfor 'loue ʒe
pilgrimys, for also⁶ ʒe weren comelyngis
in the loond of Egipte. Thou shalt drede⁰
thi Lord God, and thou shalt serue hym
alone, and thou shalt cleue to hym, and
thou shalt swere in his name⁰. He is ʒ21
thi preisyng, and thi God, that made to
theye these grete dedis⁵, and feerful⁵,
whiche thi nis thon⁴. In seuenti men²⁹
thi fadris ʒedon douu in to Egipte, and
lo! now thi Lord God hath multiplied
theye as the sterris of heuene.

CAP XI.
Therfor⁰ loue thi Lord God, and kepe i.
thi hise comandumemts and ceremyo-
ynes, domes⁰ and heestis⁰, in al tyme. 
Knowe ʒe to day the thingis whiche ʒe
ʒoure sones knowen⁰ not, 'whiche ʒones
sien not'⁷ the doctryn of ʒoure Lord God,
'greet dedis', and strong⁰ hond, and
'arm holdun forth⁶, myraclis⁶ and werkis⁵,
whiche he dide 'in the myddis of d
Egipte to Farao, kyng, and to al 'the lond of hym',
and to al the oost of Egipliens, and to ʒ horsis⁶,
and carris; howe⁶ the waris of the
reed see hiliiden hem, whanne thei pur-
sueden ʒou, and the Lord 'dide awei² hem 
til in to b 'present dai'; and whiche⁸ ʒ26
thingis the Lord dide⁰ to ʒou in wilder-
nesse, til ʒe camen to this place; and to ʒ
Dathan and Abyron, 'the sones of Helia⁰,
that was 'the sone of Ruben⁰, whiche⁰ the
erthe sowelewise, whanne his mouth was
openyed, with 'the housis⁰ and tabernaclis,
and al² the catel 'of hem² which⁰ thei
the myddil of Yrael. 3oure eyen sawen alle the grete werks of the Lord, 'the 
whiche' he dide, that 3e kepen alle the maundements of hym, the whiche I to
day comande to 30w, and mowen goo 
yn, and weelde the loond, to the which 
3e shulen goo yn, and myche tyme lyue 
in it, that vndur ooth the Lord hath bi-
hoot to 3oure fadres, and to the seed of 
hem, mylky and hony flowynge. Fosrothe 
the loond, to the which to be weeldid 
howe shalte goo yn, is not as the loond 
of Egipte, of the which thow wentist 
out, where the seed throwen in maner of 
gardyns moystynge watryn ben lad; but 
it is hilly, and feeldi, abidynge fro heune 
reynes, that the Lord thi God enuermore 
visitith, and the eyen of hym in it ben, 
the bigwynge of the 3eer vnto the 
edend of it. If thanne 3e obeshen to myn 
heestis that I to day comande to 3ou, 
that 3e louen the Lord 3oure God, and 
serne to hym in al 3oure herte, and in al 
3oure soule; he shal 3yue to 3oure loond 
reyn tymeli and laate, that 3e gederen 
togider whete, and wyn, and ouyle, haye 
of the feeldes to heestis to ben fed, and 
that 3e eten and ben fulfillid. Be 3e 
war, lest perauentre 3oure herte be dis-
seyued, and 3e goon awey fro the Lord, 
and seren to alyen goddes, and honoure 
hem; and the Lord wrooth close he-
neuen, and reynes comen not down, ne 
the erthe 3yue his buriownyng, and 3e 
perishen swiftli fro the best loond that 
the Lord is to 3eunye to 30w. Putte 
3e thes my wordis in the hertis, and in 
3oure inwittis, and honge 3e hem vp for 
a toke in hoondis, and amonge 3oure eyen 
sette 3e. Teche 3e 3oure sones, that hem 
thi denouyli thanken, whanne thow sit-
tist in thin hows, and gost in the weye, 
hadden, in the myddis of Israel. 3oure 7 
isen sienw alle the grete werks of the 
Lord, whiche he dide, that 3e kepe alle 
hise heestis whiche Y comande to da to 
3ou, and that 3e moun entre, and welde 
the loond, to which 3e schulen entre, and 
3e lyue therynne in mysche time; which 
loond, flowynge with mylky and hony, the 
Lord bihiste vndur an ooth to 3oure fa-
dris, and to the seed of hem. For the 10 
loond, to which thou schalt entre to welde, 
is not as the loond of Egipt, out of which 
3thou 3edist, where whanne the seed is 
cast in the maner of gardyns, moist 
waters ben led; but it is hilly, and 
feldi, and abidith reynes fro heune, which 
12 
loond thi Lord God biholdith, and hise 
isen ben therynne, fro the bigwynnyng 
of the 3eer 'til to the ende therof. Ther-
for for if 3e schulen obeie to myn heestis 
whiche Y comande to da 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 lond reyn tymeful 
and late, that 3e gadere wheete, and wyn, 
and oile, hey of the feeldi to feede 
beestis, that 3e bothe ete and be fillid. 
Be 3e war, lest perauentre 3oure herte be 
disseyned, and 3e go awey fro the Lord, 
and serue alien goddes, and worschipe 
hem; and the Lord be wrooth, and close 
heune, and reynes come not down, he-
ther the erthe 3yue his fruyt, and 3e 
perishe swiftli fro the beste lond which 
the Lord schal 3yue to 3ou. Putte 3e thes 
wordis in 3oure hertes and soules, and 
honge 3e 'tho wordis b for a signe in the 
4 thon bostixe 3oure 19. Teche 3e 3oure sones, that thei thenke on 
tho wordis, whanne thou stittist in thin 
hows, and goist in the weye, and lyggist 
doun, and risist. Thou schalt write tho 

\[1\] that c. \[2\] Om. c. \[3\] Om. A. \[4\] fillyd BCEFH. \[5\] heune BCEDFH. \[6\] boriusnyngis BD.
\[7\] han seen is. \[8\] hath do is. \[9\] comandeide BDO. \[10\] Om. i. \[11\] the which. \[12\] stidfastly s marg. 
\[13\] fadres, and her fadres s. \[14\] Om. 15. \[15\] her seed is. \[16\] Om. A. \[17\] that i. \[18\] 3edist out off r. \[19\] sowe is. 16 
\[20\] led therto i. led to moiste it. \[21\] the lond that Israel shal welde s. \[22\] is abidith is. \[23\] vnto is. 
\[24\] tynely i. \[25\] feeld s. \[26\] feed with i. \[27\] and your beestes s marg. \[28\] fulfillid is. \[29\] therfore be i. 
\[30\] wrooth herefore s. \[31\] or the firmament i marg. \[32\] reyn i. \[33\] ful good i. \[34\] that i. \[35\] my wordis s. 
\[36\] in youre soulis s. \[37\] hem vp is. \[38\] tokene is. \[39\] 16 
\[40\] youre is. \[41\] 3e hem is. 3e tho k. \[42\] Teche 3e 19.
and lyist, and arysist. Thow shalt wryte hem vpon the postis and 3atis of thin houes, that the daies of thee and of thi21 sones be multiplied in the lond which1 the Lord swoor22 to thi fadris, that he schulde 3yue3 to hem, as long as heune stoont abone 22 to eterhe. Forsothe if ye 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 before 3oure face, and ye shulen weelde hem that ben more and 24 strenger than 3e. Eche place that 3oure foot tredith, shal be 3oure; fro deseert, and fro Libane, and the greet flood of Ebrate vnto the west see, shulen ben 25 to 3oure termes. No man shal stooond a3ens 3ow; 3oure deed and feeden shulen 3yue the Lord 3oure God vpon al the lond that 3e ben to tred, as he hath spoke to 26 3ow. Loo! I purpose in 3oure siet to day 27 blessyng and cursynge; blessyng, 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 awhy fro the weie that Y now shewe to 3ow, and gon after alien goddis that 3e knowen not. Forsothe whanne the Lord thi God ledith thee into the lond, to the which to be had thow goost, thow shal putte blessyng vpon the hil of Garisym, 30 cursyng vpon the hil Hebal, that ben bijonde Jordan, after the weye that turn-eth to the sunne goynge down, in the lond of Channcey, that dwelith in the wilde feeldes a3ens Galgal, that is biside the valey strechyngge and entrynge 31 aferre. Forsothe ye shulen passe Jordan, that 3e weelden the lond that the Lord 3oure God is to 3yue to 3ow, and 3e han

wordis on1 the postis, and 3atisk of thin houes, that the daies of thee and of thi21 sones be multiplied in the lond which1 the Lord swoor22 to thi fadris, that he schulde 3yue3 to hem, as long as heune is a boone eterhe. For if ye kepen the heestis 22 which Y comaunde to 3ou, and 3eo do tho, that 3e lone 3oure Lord God, and go in alle hisse weies, and cleue to hym3, the Lord 23 schal destrie alle these heten men bifor 3oure face, and 3e schulen weelde tho folkis that ben grettore and strongere than 3e. Ech place which3 3oure foot schal3 trede, 24 schal be 3oure; fro the3 deseert, and fro the3 Liban, and fro the greet flood Eu- frates 'til to3 the west see, schulen be 3oure termes. Noon schal stonde a3ens 25 3ou; 3oure Lord God schal 3iue 3ourea outward drede and inwardw drede onx ech lond which7 3e schulen trede, as he spak to 3ou. Lo! Y sette forth in 3oure siet to 26 day blissyng and cursyng; blessyng, if 3e 27 obeien to the heestis of 3oure Lord God, whiche7 Y comaunde to 3ou to boi; curs-28 3oure Lord3 God, but goen awei fro the weie which7 Y schewe3 now7 to 3ou, and goen after alien goddis which 3e knowen not. Sothel3 whanne thi Lord God hath brouxt thee in to the lond, to which to enhabite3 thou goist, thou schalt sette blessyng onh the hil Garisym, cursyngk onl the hil Hebal, whiche hillisn ben biyende Jordan, aftr30 the weie that goith to the goynge down of the sunne, in the lond of Cananey, that dwellithp in the feealdi places a3ens Galgal, whichs bisidis the valey goynge and entrynge fer. For 3e schulen passe31 Jordan, that 3e welde the lond whichr 3oure Lord God3 schal 3yue to 3ou, and that 3e haue and welde that lond. Ther-32 for se 3e, 'that 3e fillea the cerynonyes

1 Om. r.  u of Hebal ce.  uu Chaney A.
2 k the 3atis 15.  1 that 1.  m stidefastly himself 15.  3 yue it 15.  6 Om. i.  v hi trewe
3 bleswe s marg.  1 that 1.  Om. 1.  8 Om. 15.  t vuo 1.  1 you plures.  w youre inward 15.  x vpon 15.
4 y that 1.  2 that 1.  a comandide b.  b thee s.  c Om. 15.  d that 15.  e shal sheewe g.  f Om. a.
5 s dwelle yume 15.  l vpon 1.  1 of Garisym c. that hikt Garisym s.  8 and cursynge 15.  l vpon 15.  m that
6 high Hebal s.  u Om. 1.  o the men of Channcey 15.  p dwellen 15.  q that 15.  r of which s. q that 15.
7 Om. plures.  t Om. 1.  u fuilile 15.
32 and weeld it. Se 3e therfore that 3e ful-
fillen the cerymyns and domes, that I to
day shal putte in 3oure sijt.

CAP. XII.
1 Thes ben the heestis and domes, that
3e Owen to doon in the lound that the
Lord God* is to 3yue to thee, that thow
weeld it, alle dasies in the whiche vpon
theveth thow shal goon. Turre 3e
doon alle places in theveth whiche the
genlilis that 3e ben to weeld, heried1 her
goddis, vpon hiȝe mounteyns, and hillis,
and vndir al thik brancliid tree. Scatre
3e the auters of hem, and brekith topidgire
the ymagis; the2 mawmet wodes3 bren-
neth with fier, and the mawmettis de-
strye 3e; scatre 3e the names of hem fro
theveth places. 3e shulen not doo so to the
Lord 3oure God; but to the place that
the Lord 3oure God cheseth of alle 3oure
lynges, that he putte his name there,
and dwelle in it; 3e shulen come, and
offre in that place brent sacrificis, and
3oure slayn offringis, and dymes, and
first fruytis of 3oure hoondis, and auowis4
and sijtis, the first goten of oxen, and of
7 sheep. And 3e shulen eete there in the
sijt of the Lord 3oure God; and 3e shu-
len glade in alle thingis, to which putten
hoond, 3e and 3oure houswe, in the whiche
the Lord 3oure God blesse to you. 3e
shulen not doo there that we doon here
to day, ech to hym self semeth riȝt.
9 Forsothe ne vnto the tyme that is nowe
3e comen to rest and to the possessioun,
that the Lord God is to 3eue to 3owy.
3e shulen passe Jordan, and dwelle in the
loond that the Lord 3oure God is to 3yue
to 3owy, that 3e resten fro alle enemies bi
eunyroun, and dwelle with outen eny
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, which
3e Owen to do, in the lound which5 the Lord
God of thi fadrys schal 3yue to thee, that
thou weeld it, in alle dasies in which thou
shal cont 3yue therewith. Distrie 3e alle the6
place whereyn thehen men whiche 3e
shulen weeld, worschipiden7 her goddis,
on2 hiȝe mounteyns, and little hillis, and
vndir ech tre ful of bowis. Distrie 3e the3
auteris of hem8, and he breke 3e the9 ymagis;
brenne10 3e the wodis with fier, and al to
breke 3e the idolis; destrie 3e the names of
hem11 fro the places. 3e schulen not4
do so to 3oure Lord God; but 3e schulen
5 come to the place which4 3oure Lord God
chees12 of alle 3oure ymagis, that he putte
his name there, and dwelle theryme; and
3e schulen come13, and schulen14 offre in
that place 3oure brent sacrificis, and slayn
sacrifices, the dyymes, and firste fruytis of
3oure honidis, and avowis and sijtis, the
firste genrid thynge of oxun15, and of
scheep. And 3e and 3oure housis schulen7
ete there in the sijt of 3oure Lord God;
and 3e schulen be glad in alle thingis to
whiche 3e putten honde16, in whiche 3oure
Lord God blesside17 you. 3e schulen not8
do there tho thingis which we9 don here
to dai, ech18 man that semeth riȝtful to
'hym siiff9. For 'till in to present tyme9
3e canen not to reste and possessioun10,
which7 the Lord God schal 3yue to 3ou.
3e schulen passe Jordan, and 3e schulen10
dwelle in the lound which12 3oure13 Lord
God schal 3yue to 3ou, that 3e reste fro
alle enemies 'bi cumpas14, and dwelle15
without eny drede. In the place which11

1 God of thy faders E. vv Om. c. w han heried bebe. x and a. 7 templis e pr. m. 77 thoo ch.
* voweys bebe. 2 t. 3 vpon 18. x om. 4 wirschichen 15. 5 vpon 18. a her autris 1. breke her s. e and brene 18. d her names 15. e that 15. f chesseth k. chesseth oxun 18. g come thirde s. h om. 12. 12 tithes 18. k 3oure oxun s. l meynees 18. m the honde 1. n hath blessid 18. o in the lound that 3e ben to cumme s marg. p 30 108. q but ech 1. r that that 11. s hym 1. hym siiff that now he doth s. t vnto the tyme that is now 18. u to possessioun 18. v that 1. w that 18. x the 18. y about e. z that 3e dwelle s. a that 18.
God chesith, that his name be in it. Thidre alle thingis that Y commaunde ye shulen bere, brent sacrifises, and oostis, and dymes, and firste fruitis of youre hoondys, and what euere thing cheque is in sijfis, that ye han vowid to the Lord. There ye shulen eete before the Lord youre God, ye, and sones, and youre douyles, men seruauntes, and wymmen seruauntes, and Leuytis, that in youre citees dwellen; forsothe ne thei han other part and possession among 30w. Be war that thou offre not thi brent sacrifises in 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 commaunde to thee. Forsothe if thou wolt eete, and thee the etynge of flesh delyte, se, and eete after the blessyng of the Lord thy God, that he hath jeeue to thee in thy cytees, other vnclene it were, that is, wemmed and feble, other cleene, that is, hool and withouten wemme, that is leuelful to ben offrid, and as capret and hert thou shalt eete; with outen etynge oonli of the blood, that vpon the erthe as water thou shalt heeld out. Thou shalt not move eete in thy burgtownes dymes of whete, of wyn, and of thin yole, the firste geten of droues, and beestis, and alle thingis that thou auowist, and wilfulli wolt offre, and the firste fruitis of thin hoondes; but before the Lord thi God thou shalt eete hem, in the place that the Lord God chesith, thou, and thi sone, and thi douyer, knaue seruaunt, and meyde seruaunt, and the Leuyt that dwelith in thi citees; and thou shalt glade, and be fulfilld before the Lord thi God, in alle thingis to the which thou strechlist thin youre Lord God cheebe that his name be therwynne. Thidur ye shulen bere alle thingis, whiche Y commaunde, brent sacrifises, and sacrifises, and the dymes, and firste fruitis of youre hondys, and what euere is the beste in sijfis, whiche ye auowiden to the Lord. Ther ye shulen ete bifor youre Lord God, ye, and youre sones, and douylis, youre seruauntes, and seruanteses, and the dekenes, that dwellen in youre citees; for thei han not other part and possession among 30w. Be thou war lest thou offre thi brent sacrifises in eech place which thou seest, but in that place which the Lord God is in oon of thi lynagis thou shalt offre sacrifises, and schalt do what euere thingis Y commaunde to thee. Forsothe if thou wolt eete, and the etynge of fleischis w delitith thee, se thou, and ete, bi the blessing of thi Lord God, which he yaf to thee in thi citees, whether it is vnclene, that is, spottid ether vwnimed and feble, ether clene, that is, hool in membris and with out wem, which is leuelful to be offrid, thou shalt ete as a capret and hert; oneli without etynge of blood, which thou shalt schede out as watir on the erthe. Thou shalt not move eete in thi citees the tithis of thi wheete, wyn, and oile, the firste gentrid thingis of droues, and of scheep, and alle thingis whiche thou hast avowid and wolt offre bi fre wille, and the firste fruitis of thin hondis; but thou shalt eete the bifor thi Lord God, in the place which thi Lord God chee, thou, and thi sone, and douyer, seruaunt, and seruantesse, and the deken that dwelith in thi citees; and thou shalt be glad, and schalt be fillid bifor thi Lord God in alle thingis to which thou holdist.
19 hound. Be war that thou forsake not the Lenovo in al tym, in thekk which thou 20 dwellist in erthe. Whanne the Lord thi God shall large thi termes, as he hath spoke to thee, and thou wolt efe flesh, 21 that thi soule desireth, forsothe the place that the Lord thi God cheseth, that his name be there, if it were ferre, thou shalt sle of the1 drones, and of thi beestis, 'the whiche76 have hast, as he hath comandid to thee; and thou shalt eete in thi burztouns, as it plesith to thee. 22 As is etu a capret and an hert, so thou shalt eete hem; and cleene and uncle to 23 in comun shulen be eete. 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 well it be to thee, and to thi sones after thee, whanne thou dost that plesith8 in 26 the sijt 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 offerynge, flesh and blood, vpon the alter of the Lord thi God; the blood of the oostis thou shalt heele in the alter, and flesh 28 thi silt shalt eete. Kepe wel and here alle thingis that I comandue to thee, that it well be to thee, and to thi sones after thee, into with outen eende, whanne thou dost that is good and plesaunt in the sijt 29 of the Lord thi God. Whanne the Lord thi God scaterreth before thi face the gentilis, to the whiche to be weelde9 thou shalt goon yn, and weelde hem, and 30 dwelle in the loud of hem, be war that thou folwe not hem, after that the comynge yn thi weren vnder turned, and seche the cerymoyns of hem, seyne. As these gentilis heryden her goddis, so and forth thin hound. Be thou war lest thou 19 forsake the dekene in al tym, 'in which7 thou lyuest in erthe. Whanne thi Lord 20 God9 hath alargid thi termes, as he spak to thee, and thou wolt efe fleischis, 21 whichb thi soule desirith, forsothec if 22 the place is4 fer, whichc thi Lord God 23 cheesf, that his name be there, thou shalt sile of thin oxun, and scheepg, which thou hast, as 'the Lordb comandid to thee; and thou shalt eete1 in thi citees as it plesith thee. As a capret and hert9 is1 22 etu, so thou shalt eete tho; bothe a cleene man and vncleneem schulen efe therof 3 in conyn. Oneli escheue thou this, that 23 thou eete not blood; for the blood 'of the 24 beestis11 is for theo lijf, and therfor thou owist not eetc the lijf12 with fleischis, but 24 thou shalt schede13 as wair1 'the blood4 on13 the erthe, that it be wel to thee, and 25 to thi sones after thee, whanne thou hast do that, that plesith in the sijt of the Lord. Sothelie thou shalt take that that 26 thou 'auowist, and halewistv to the Lord, and thou shalt come to the place whichw the Lord Chees; and thou shalt 27 offre1 thin offerynge, fleischis, and blood, onz the alter of thi Lord God; thou shalt schede13 in the alter the blood of sacrificesz; forsothec thou shalt eete the fleischis14. Kepe thou and heree alle thingis 22 whiche Y comandue 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 plesauntf in the sijt of thi Lord God. Whanne thi Lord God 29 hath distried bifor thi face folkes, to which thou shalt entre tof weldeb, and thou hast welde the folkes, and hast 30 dwelde in 'the loud of hem, be thou 30 war lest thou sue hem, after that thei ben distried, whanne thou entrist, and thou

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kk Om. c. l thi p. m that c. n plescx. o to weelde4.
31 Y shal hery. Thow shalt not do ljk maner to the Lord thi God; forsothe alle abhomynnacions that the Lord contrarieth theip han doon to her goddis, of Frynge sones, and dowtris, and brynge with the fier. What I comande to thee, that thou onllye do the Lord, ne adde thow anyt thing, ne lasse.

CAP. XIII.

1 If there rise in the myddyl of thee a prophete, uther eny man seith hym sylf to have scen a sween, and he seith before a tokne and wondre, and comith that he spak, and seith to thee, Goo we, and folwe we alen goddis, that thow vnsknowist, 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 of whether 3e loun hym or not', in al 3oure herte, and 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 shulden serue, and to hym 3e shulen drawe to. Forsothe that prophete or feynere of sweeuen shal be slayn; for he hath spoken that he turne 30w away fro the Lord 3oure God, that hath lad 30w out of the loond of Egipte, and hath ransoumed 30w fro the hows of seruage, that he make thee to erre fro the weye that the Lord thi God hath comandid to thee; and thou shalt doo awaye yuel fro the myddyl of thee. If thi brother, the sone of thi moder, wol meue thee, or thi sone, or thi douther, other wijf that is in thi bosome, other freende that thou louest as thi soule, pryuel seyenge, Goo we, and serue we to alien seke 'the cerymony es of hem', and seie, As these folkis worshippyden her goddis, so and Y schal worschipe. Thow shalt not do in ljk manere to thi Lord God; for thei diden to her goddis alle abhomynnacions which the Lord wiltith, and offrdien her sones and dowtris, and bren-ten with fier. Do thou to the Lord this thing onelie which Y comande to thee, nethir adde thow anyt thing, nether abate.

CAP. XIII.

If a prophete risith in the myddis of thee, ethir he seith seith hym sylf to have seyn a dreem, and he biforseith a signe, and a wondur to comynge after, and this that he spak bifallith, and he seith to thee, Goo we, and suee alen goddis, whiche thou knowist not, and serue we hem, thow shalt not here the wordis of that prophete, ether of dremeres; for 3oure Lord God assaith 3ou, that he wite opynlly whether 3e loun hym ether nay, in al 3oure herte, and in al 3oure soule. Sue 3e 3oure Lord, and 'drede 3e hym'; kepe 3e his comandementis, and here 3e 'the vois of hym'; 3e schulen serue hym, and 3e schulen cleue to hym. For sothe thilike prophete, ether thek feynere of dremes, schal be slayn; for he spak that he schulde turne 3ou weie fro 3oure Lord God, that ladde 3ou out of the lond of Egipte, and ajenboute 3ou fro the hous of seruage, that 'thilike prophete schulde' make thee to erre fro the weye which thi Lord God comandid to thee; and thou schal doo awaye yuel fro the myddis of thee. If thi brothir, the sone of thi moder, wol meue thee, or thi sone, or thi douther, other wijf that is in thi bosome, other freende that thou louest as thi soule, wol counselors thee, and seith pri-
goddis, the whiche vknowist how, and thi fadres, of alle gentilis in emyrown, that biside or ferre ben, fro the bigyn-
ynge vnto endyngew of the loond, assent thou not to hym, ne hyreww, ne spare to hym thin eye, that thou haue mercy, and hide hym, but anoon thou shalt sle hym. Be first thin hoond vpon hym, and after thee sal the populace put on hoond. He shal be copleid the throwen down with stonus; for he wold drewe thee awey fro the Lord thi God, that ladde thee out of the loond of Egipte, fro the hows of seruage, that al Israel herynge drede, and no more do eny thing ijik of this thing. If thou here in oon of thi citees, that the Lord thi God shal 3yue to thee to dwelle8, summ men seijynge, The sones of Belial ben goon out fro the myddil of thee, and han take awey the dwellers of that citee, and seiden, Goo we, and serue we to alyen goddis, the whiche 3e known not, seche wisely and bilsy, the sooth of the thing ful lokid; if thou fynde it to be certeyn that is seid, and this abomynacioun in dye fullid, anoon thou shalt smyte the dwellers of that citee in the mouth of they swerd, and do it awey, and alle thingis that in it ben, vnto the heestis.

And what euere thing were of purtenaunce, thou shalt grede in the myddil of the streis 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 sepculere; it shal be bid not more. And there shal not cleue of that cursid heed eny thing in thin hoond, that the Lord turne awey fro the wrathithe of his wodenes, and haue mercy of thee, and multiply thee, 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 fadris8, of alle7 the folkis 'in cumpaw8, that ben ni3 ether fer, fro the bigynnyng 'til to8 the ende of the lond7, assente thou not to hym9, nether here thou, nether thin ijenb spare hym, that thou haue mercy9, and hide hym, but anoon thou shalt sle hym.† Thin hond be fyrst on4 him and affir thee at the puple putte to hond. He schal be oppressis10 with stoomus, and 'chal bef slayn; for he wolde drewe thee awei fro thi Lord God, that ledde thee out of the lond of Egipte, fro the hous of seruage, that al Israel11 here8 and drede, and do no more ony thing lijk this thing. If thou herist ony men12 sciyenge in oon of thi citees, which13 thi Lord God schal syue to3 thee to enhaibite3. The sones of Belial jeden out fro the13 myddis of thee, and turneden awei the dwellersis of the citee, and seiden,1 Go we, and serues14 alien goddis whiche3e known not, enquere thou bisilli, and whanne the14 treuthe of the thing is biholdun diligenti, if thou fyndest that this thing is certeyn, which6 is seid, and9 that this abominiacion is doon in werk3, anoon thou shalt15 smyte the dwellersis of that citee bi13 the scarpness of swerd, and thou shalt 'do it awey3, and alle thingis that ben ther yyne, 'til to10 beestis. Also what euere thing16 of purtenaunc of houshold16, thou schalt gaderen14 in they myddis of the stretis therof, and thou schalt brenne17 with that citee, so that thou waste alle thingis to8 thi Lord God8, and it16 be9 a birel euerylastynge; it16 schal no more be biliid. And17 no thing of that cursynge schal cleue16 in thin hond, that the Lord be turned awei fro the ye14 of his strong veniaunce, and haue mercy on8 thee, and multiply thee, as he swoor13 to thi fadris. Whanne thou18

† anoon thou schalt sle him, whanne he is dened bi inga.
× théere c.
thow shalt kepe alle the heestis of hym that I commaunde to thee to day, that thou doo that is plesaunt in the sij of the Lord thi God.

CAP. XIV.

Sones be 3e of the Lord soun God; 3e shulen not kut, ne make ballidnes, vpon the deed, for a puple holi thow art 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.

Ne eete 3e thingis that ben vnclene. This is the beest that 3e owen to eete; oxen, and sheepe, and she geet, hert, capret, bugle, tragelaphum, that is, a beest in part lijk an hert, and in part lijk a goot, phigargr, origen, camelion, that is, a beest lijk a camele in the heed, in the bodi to a paard, and in the nek an horse, in the feet to a bugle, and pardelum, that is, a litil pard. Al beest that in two partis deuydith the clee, and cheweth code, 3e shulen eete. And of thes that chewen code, and dyuyned not clee, thes 3e shulen not eete; chameyl, haare, yrchun, for thei chowen code, and deuyden not the clee, thei shulen be vnclene to 3ow; a suwe forsothe, for she deuydith the clee, and chewith no code, she shal be vnclene; the flesh of hem 3e shulen not eete, and the careyns 3e shulen not 9towche. Thes thingis 3e shulen eete, of alle thingis that dwellen in wattris; tho that han fynyns and scalis eete 3e; tho that with outen fynnys and scales ben, eete 3e not, for thei ben vnclene. Alle vnclene briddis eete 3e; vnclene eete 3e not, that is, egle, and griiffun, and a merlizon, and yron, that is, a whyte foul, lasse than a grijp, and of his kynde, and

hast herd the vois of thi Lord God, thou schalt kepe alle his heestis which Y commaunde to thee to day, that thou do that is plesaunt in the sij of thi Lord God.

CAP. XIV.

Be 3e the sones of 3oure Lord God; 3e shulen not kitte 3ou, nether 3e shulen make ballidnesse, om a a puple, for then 3 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 that ben on erthe. Ete 3e not tho thingis that ben vnclene. This is a beeste which 3e shulen len eete; an ox, and a scheep, and a goet, an hert, a capret, a 'wiele oxen', trege-laufen, 'that is, a beeste in part lijk a buk of geet', and in part lijk an hert, a figarde, an ostrich, a camelion, 'that is, a beeste lijk in the heed to a camel, and hath white spottis in the bodi as a parde, and is lijk an hors in the necke, and in the feet is a lijk a wilde oxen, and a parde. 3e shulen eete ech beeste that departith the clee in to two partis, and cheweth code. Sothelis 3e shulen not eete these beestis, of these that chewen code, and departen not the clee; a camel, an hare, and a cirogrille, 'that is, a beeste full of prickis, and is more than an irchoun'; for theo chewen code, and departen not the clee, tho shulen be vnclene to 3ou; also a swyn, for it de partith the clee, and cheweth not code, schal be vnclene; 3e shulen not eete the fleischis of tho, and 3e shulen not touche the deed bodices. 3e shulen eete these thingis, of all that dwellen in wattris; ete 3e tho thingis that han fynnes and scalis; ete 3e not tho thingis that ben with out fynnys and scalis, for tho ben vnclene.

* the peple is holy x pr. m. a goert hert x pr. m. sed suppl. sec. m. in marg. b phigars a. c Om. e pr. m. sed suppl. sec. m. in marg.
1 Om. pluris. the gis. 2 Om. die pr. m. 3 that thing is. m plesinge is. n vpon is. o for, Israel s. p the folkis is. q vpon is. r that is. s and an i. t and a cro. u bugle is. v a goet buk s.
2 The whole gloss omitted in I. 3 it hath s. 4 It hath a necke lijk a hors s. 5 Om. s. 6 ben s. b Om. a. c bugle s. d The whole of this gloss and three words following omitted in I. e in a. f the code is. 4 guide ELP passim. g and I. h hem is. I the code i. k departith m. 1 Om. xx. m Om. is. n and it s. o Om. ELP. p the whole gloss om. in I. q thes is. r the code I. s and thei s. t thei is. u the code is. v fleische is. w hem is. x here is. y bodys of the ELP. z Om. i.
DEUTERONOMY.  

XIV. 14—27.

22 kidde in al-M and ispellican, hymic and eete, God. With, and an erythe, for thow art an hooli puple of the Lord thi God. Thou shalt not seethe the kyde in the mylk of his moder. The tenthe paart thou shalt seuer fro alle the fruytis that growen in thi lond, bi eche 3eer; and thou shalt eete in the sijt of the Lord thi God, in the place that he chees, that in it the name of hym be inwardli clepid, the dyne of thi whete, of wyn, and oyle; and the first gotun of drones, and of thi sheep thou shalt ofre, that thou lerne to drede the Lord thi God, in al tyne. Forsothe whanne lenger were the weye, and the place that the Lord thi God chees, and hath blessid to thee, ne thou mayst not to hym alle thes thingis bryngye, thou shalt selle alle, and into priys turne, and thou shalt bere in thin hoon, and go to the place that the Lord thi God chesith; and thou shalt bigge of the same money what euere thing to the plese, other of drones, or of sheep; forsothe wyn, and sidre, and al that desyrith thi soule; and thou shalt eete before the Lord thi God, and shal eete, thou, and thin hows, and the Leuyte that is with yyne thi sijtis; be war Ete 3e alle clene briddis; ete 3e not vn- cleene briddis, that is, an egle, and a gripe, and an alie, ixon, that is, a whjt brid lease than a vultur, and isd of the kynde of vultris, and a vultur, and a kite bi his kynde, and al thing of rauenys kynde, and a struciuon, and a nyjt crowe, and a lare, and an hauk bi his kynde, a 16 fawcun, and a swan, and a siconye, and a dippere, a pursiriuon, and a reremos, and a corneraunt, and a caladrie, alle in her kynde; also a lapwynke and a backe. And 19 al thing that crepith, and hath fynnes, schal be vnelene, and schal not be etun. Ete 3e al thing that is cleene; sotheli what euere thing is deed bi it siff, ete 3e not therof. 3yue thou to the pilgrim which is with yyne thi sijtis, that he ete, ether sille thou to hym, for thou art the hooli puple of thi Lord God. Thou schalt not sethe a kyde in 'the mylk of his modir'. Thou schalt departhe the tenthe part of alle thi fruytis that comen forth in the lond bi ech 3eer; and thou schalt ete in the sijt of thi Lord God, in the place which he chees, that his name be clepid therynne; thou schalt ofre the tithe of thi wheete, wyn, and oyle, and the firste gendry thingis of thi droues, and scheep, that thou lerne to drede thi Lord God in al tyne. Sotheli whanne the wei is len-gere, and the place which thi Lord God chees is fer, and he hath blessid thee, and thou maist not bere alle these thingis to that place, thou schalt sille alle thingis, and schalt turne in to priys, and thou schalt bere in thin hond, and thou schalt go to the place which thi Lord God chees; and thou schalt bie of the same money what euere thing plesith to thee, ethir of droues, ether of scheep; also thou schalt bie wyn, and sidur, and al thing  

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Notes:

- The original text is in Old English and Latin.
- The translation is approximate due to the nature of the text and the absence of proper context.
- The text includes a variety of animals and their uses, as well as the concept of tithing in agriculture.
- There are many abbreviations and ligatures that are typical of medieval manuscripts.
that thou forsake not him, for he hath
noon other paart in thi possession. The
thridde 3eer thou shalt seuer an other
dyme of alle thingis that growen to thee
that tymne, and put vp with yyne the
223atis. And the Leuyte shall come, that
hath noon other paart ne possessioun
with thee, and the pilgryme, and fader-
les child, and wedowe, that with yyne
thi 3atis ben; and thei shulen ecte, and
be fulfillid, that the Lord thi God blesse
to thee, in alle the werkis of thin hoones
that thou shalt doo.

CAP. XV.

1 The seuenthe 3eer thou shalt doo re-
monyssyon, that in this ordre shal be ha-
lowid. To whom is owedk any thing, of
freend, or neibore, and his brother, he
shal not move azen aske it, for 3eer of
remyssion of the Lord it is. Of pil-
grime and comlyng thou shalt aske;
thew shalt not haue power of azen ask-
ynge the citeseyn and ny3 kyn; and
algatis nedli and begger there shall not be
among 30w, that the Lord thi God blesse
to thee, in the loond that the Lord is to
take to thee in to possessioun. If neer-
thenlaterc thou here the voyce of the Lord
thi God, and keip all thingis that he
comaundith, and that I to day comaunde
to thee, he shall blesse to thee, as he hath
bihoot. Thow shalt leen vndur wed to
many folk of kynde, and thi rif shalt
borowe of no man; thow shalt haue lord-
ship vpon many nacionis, and no man
shall haue lordship vponu thee. If oon
that thi soulef desirith; and thou schalt
ete3 bifor thi Lord God, and thou schalt
make feeste, thou, and thin howsi, and
27 the dekeene whichh is with yyne thi 3atis;
be thow war lest thou forsake hyml, for
he hath not other part in possessiounm.

In the thridde 3eer thou schalt departe 28
another dyme of alle thingis that growen
to thee in that 3eer, and thou schalt kepeo
withynt thi 3atis. And the dekeene schal 29
come, whychp hath noon other part ne-
theri possessioun with thee, and the pil-
grym, and thef fadirles, etherk modirles
child, and widnei, that ben withynti
thi 3atis, 'schulen come+a, and schulenv ecte, and
be fillidw, that thi Lord God blesse thee,
in* alle werkis* of thin hondis whiche
thou schalt do.

CAP. XV.

In the seuenthe 3eer thou schalt make
remyssion®, that schal be fillidb bi thi 2 orde.
To whom any thing is 'dettid, ethir
owne® of his freend, ether neibore, and
brother, he schal not move axe3, for it is
the 3eer of remyssion® of the Lord. Thou
schalt axe® of a pilgrym® and comelyng®;
thou hast notb power to axe® of a citeseyn
and neibore®; and outerli a nedi man and f
begger® schal not be among you, that thi
Lord God blesse thee, in theu lord which®
he schal yuye to thee in to the® possessi-
oun. If netheles thou schalt® here thevois of thi Lord God, and schalt kepe
alle thingis whiche he comaundide®, and
whichee Y comaunde® to dai to thee, he
schall blesse thee, as he bihi®. Thou
schalt leene to many folkis®, and thou
schalt not take borewynge of any man;
thou schall be lord of ful many nacionis,
and no man schal be lord of thee. If oon
of thi britheren that dwellen® with yyne

J Om. S pr. m. k 33t c. 1 thi ny3 a sec. m. m nethelater e. ° of BCDEFH.
of thi brotheren, that dwelleth with yyne
the zatis of thi citee, in the lond which
thi Lord thi God is to 3yue to thee, to
pouerthe come, thou shalt not azen hard
thin herte, ne withdrawe the hoond, but
opyn it to the pore, and thou shalt 3yue
looneth that thou seest hym to nede. Be
war lest perauneture vnndur crepe to thee
a wickid thout, and seye in thin herte,
The seuenthe seer of remysioun neijeth;
and thou turne away thin eyen fro thi
pore brother, not wilnyngn to leene hym,
that he askith to borwe; lest he crye
azen thee to the Lord, and it be maad
to thee into synne. But thou shalt 3yue
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 tyne,
and in alle thingis to whiche thou puttist
hoond. There shulen not faile pore men
in the loond of thi dwellyinge; therfor I
comaunde to thee that thou opyn the
hoond to thi nedi brother, and pore,
that in the loond dwellith with thee.
Whanne to thee were sold thin Ebrewe
brother, or Ebrewe womman, and sixe
seer seure to thee, in the seuenthe seer
thou shalt leene hym free. And whom
with frendam thow 3yuest, thou shalt not
suffre to goon awey voyd; but thou shalt
3yue weyfode of the flockis, and of the
flore, and of thi presse, in the which
the Lord thi God hath blessed to thee.
And hauynynde that thi self seruedist
in the loond of Egipte, and the Lord thi
God hath delyuered thee, and therfor I
now commaunde to thee. Forsothe if he
seith, Y wole not gow out, for thi that
he loueth thee, and thin hows, and wel felith
hym sylf to be anentise thee, thou shalt
take 'a nal', and thril his eer in the yate

the zatis of thi citee, in the lond which
thi Lord God schal 3yue to thee, cometh
to pouere, thou schalt not make hard thin
herte, nether thou schalt 'draue to gydere
thee' honde, but thou schalt opene it to the
pore man, and thou schalt '3yue loone to which
thou siest hym hau neade'. Be
thou war lest perauneture wickid thout
crepe priueli to thee, and thou seie in
thin herte, The seuenthe seer of remysi-
siouen neijeth; and thou turne awyethed
izen fro thi pore brother, and thou nyle
3yue to hym the loone that he axith; lest
he criu azen thee to the Lord, and it be
maad to thee in to synne. But thou schalt
3yue to hym, and thou schalt 'not
do ony thing falsly' in releyngynge 'hise
nedis', that thi Lord God blesse thee in
al tyne, and in alle thingis to whiche thou
schalt sette to honde. Pore men schulen not
faile in the lond of 'thin habitacion';
therfor Y commaunde to thee, that thou
opene thee honde to thi brother nedi and
pore, that luyen with thee in the lond.
Whanne thi brother an Ebrew man, ethir an
Ebrew womman, is seeld to thee, and
hath serued thee sixe seer, in the seuenthe
seer thou schalt delyuere hym fre. And
thou schalt not suffre hym go awey voide,
to whom thou hast 3yue fredom; but thou schalt
3yue iijfode in the wye, of flockis, and
of cornfloor, and of thy pressour, in
whiche thi Lord God hath bessed thee.
Hauyn thou mynde that also thou seruedist
in the lond of Egipte, and thi Lord God
delyuere thee, 'ether made thee fre',
and therfor Y commaunde now to thee. For
sothe 'if the seruanunt seith', Y nyle go
out, for he loueth thee, and thin hows,
and feelith that it is wel to hym ath thee,
thou schalt take 'a nal', and thou schalt

\begin{itemize}
  \item \textit{hym} the borwed thynge \textit{p} \textit{pr. m.}
  \item \textit{wicke} \textit{c.}
  \item \textit{willende} \textit{c.} \textit{willyngyn} \textit{b.}
  \item \textit{of} \textit{a.}
  \item \textit{the} \textit{c.}
  \item \textit{in} \textit{a.}
  \item \textit{Om. c.}
  \item \textit{an hal e.}
\end{itemize}

\textit{th} that \textit{is.}
\textit{withdrawe} \textit{is.}
\textit{thin} \textit{is.}
\textit{leene him what so} \textit{is.}
\textit{nede} \textit{to} \textit{is.}
\textit{a wickid} \textit{is.}
\textit{nder crepe} \textit{is.}
\textit{forguineusse} \textit{is.}
\textit{thin} \textit{is.}
\textit{lest in the L seer he axe forgyuenesse of the dette s marg.}
\textit{f witt} \textit{not} \textit{i. nylett} \textit{s.}
\textit{thou leueth him nor} \textit{that that him nedid s marg.}
\textit{b} \textit{no thing do discyeusly} \textit{i.}
\textit{do not} \textit{eny thing discyeusly} \textit{i.}
\textit{of hise nedyness} \textit{is.}
\textit{Om. s.}
\textit{Om. o.}
\textit{medis} \textit{and} \textit{in alle thingis} \textit{b} \textit{pr. m.}
\textit{putte} \textit{is.}
\textit{thin honde} \textit{i.}
\textit{thi dwellyinge} \textit{is.}
\textit{thi} \textit{is.}
\textit{Om. is.}
\textit{liueth} \textit{is.}
\textit{bi sixe} \textit{sec. m.} \textit{nc.}
\textit{awey fro thee} \textit{s.}
\textit{3yue him} \textit{t.}
\textit{3yue him or hir} \textit{s.}
\textit{thi flockis} \textit{is.}
\textit{thi cornfloor} \textit{is.}
\textit{the} \textit{A.}
\textit{Om. ci.}
\textit{Om. is.}
\textit{to thikeyn her on s marg.}
\textit{but} \textit{is.}
\textit{he} \textit{t.}
\textit{sey} \textit{is.}
\textit{wil not} \textit{i.}
\textit{he}
\textit{feelith} \textit{is.}
\textit{anentis} \textit{is.}
\textit{an all k.} \textit{an al ox.}
of thin hows, and serue he to thee into with outen eende; and to the thral wom-
man lijk maner thou shalt doo. Thou 
shalt not take away fro hem thin eyen,
whanne thou leueest hem fre, for after 
the mede of the hired man bi sixe zeer 
he seruede to thee; that the Lord thi 
God blesse to thee, in alle the werkis that 
thow doost<sup>4</sup>. Of thi first goten, that ben 
born in droues, and thi sheep, and what 
euere thing is of maal kynde, thou 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. 
In the si3 of the Lord thi God thou 
shalt ete hem bi eche zeer, in the 
place that the Lord hath chosen, thou, and 
thin hows. Forsorte if it haue wenme, 
or were crokid, or blynde, or in eny part 
defourme, or feble, it shalt not be offerd 
to the Lord thi God; but with yyne the 
3atis of thi cytee thou shalt ete it, as 
wel clene as vuclene, lijk maner thei 
shulen ete hem, as capret and hert. This 
oney thou shalt kepe wele, that the blood 
of hem thou ete not, but held thou out 
into the erthe as water.

**CAP. XVI.**

Kepe wel the month of the<sup>7</sup> newe 
fruytis, and of the first veer tyme, that 
 thou doo pask to the Lord thi God; for 
in this monthe the Lord thy God ladde 
thee out of Egipt bi ny3t. And thou shalt 
offre paske to the Lord thi God, of sheep, 
or<sup>7</sup> of oxen, in the place that the Lord 
thy God chees, that the name of hym 
dwelle there. Thou shalt not ete in it 
sowred breede; seven days thou shalt ete 
with outen sour dow3, breed of greet tra-

<sup>7</sup> deest a pr. m.  <sup>8</sup> om. bdeph.  <sup>9</sup> and bdeph.

t earke 1.  <sup>10</sup> dore 18.  <sup>11</sup> word 2.  <sup>12</sup> om. 1.  that is, iubilece ethir fisitle zeer 19. that is, to the l. zeer s. 
<sup>13</sup> an 18.  <sup>14</sup> p of meroct, good wille, and help s marg.  <sup>15</sup> in thi sheep 18.  <sup>16</sup> halwe it 18.  <sup>17</sup> with i.  <sup>18</sup> om. s. 
<sup>19</sup> schere 1.  <sup>20</sup> in the ekf.  <sup>21</sup> thou thingis 18.  <sup>22</sup> that thou 1.  <sup>23</sup> meyne 18.  <sup>24</sup> that thi 18.  <sup>25</sup> And 18. 
<sup>26</sup> hace 18.  <sup>27</sup> om. 18.  <sup>28</sup> an vuclene 18.  <sup>29</sup> of tho 18.  <sup>30</sup> of a 18.  <sup>31</sup> of an 18.  <sup>32</sup> this thing 18.  <sup>33</sup> schede 
it 18.  <sup>34</sup> the erthe 18s.  <sup>35</sup> that 18.  <sup>36</sup> in that place s.  <sup>37</sup> maad sour 1.
ueyle, for in inward drede thou wentist out of Egipt, for thou shuld hast have mynde of the day of thi goyng out of Egipt, alle the days of thi liej. There shal not apere sovred breed seuen days in alle thi teermyns, and there shal not leue of the flesh of it that is ofrerd the seuen, in the first day the morwen. Thou shalt not move offre paske in eche of thes thi? 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 goyng down, 7 whanne thou wentist out of Egipt. Thou shalt make it ynow, and ete, in the place that the Lord thi God chesith, and erly rysyng thou shalt goo into thi tabernaclis. Sexe dayes thou shalt ete theerf loones; and in the seventhe day, for it is the quylet of the Lord thi God, thou shalt not dou werke. Seven wekis thou shalt noumbr to thee, fro that day that thou putist thi kuttyng yren into the corn; and thou shalt halwe the feast day of the seuen wekes to the Lord thi God, a wilful offergyng of thin hoond, that thou shalt offre after the blessyng of the Lord thi God. And thou shalt ete before the Lord thi God, thou, and thi sone, and thi douytre, and thi seruaunt, and thin handmyade, and Lenyte that is with ymne thi zatis, and comlyngye, and faderles child, and wydowe, that dwellen with 30w, 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 solempte of the tabernaclis thou shalt halwe, bi seuen days, whanne thou hast gredrid of the flore, and of the presse thi fruytis; and shalt ete in thi feast day, thou, and thi sone, and thi douytre, and thi seruaunt, and handmayd, Lenyte for in drede thou 3edist out of Egipt, that thou haue mynde of the dai of thi goyng out of Egipt, in alle the daies of thi liej. No thing dyist with sourdoud schal appere in alle thi termes by seuen daies, and of the fleischis of that that is offerd in the enentid, schal not dwelle in the firste dai in the morewtid. Thou shalt not mowe offre paske in eche of thi citees whiche thi Lord God schal 3yue to thee, but in the place which thi Lord God chees, that his name dwelle there; thou shalt offer paske in the enentid, at the goyng dawn of the sunne, whanne thou 3edist out of Egipt. And thou shalt sethe, and ete, in the place which thi Lord God hath chose, and thou schalt rise in the morewtid of the secund dai, and thou schalt go in to thi tabernaclis. Bi sixe daies thou shalt ete therf breed; and in the seuenthe dai, for it is the gaderyng of thi Lord God, thou schalt not do werke. Thou shalt noumbr to thee seuenes wonakis, fro that dai in which thou settidist a siki in to the corn; and thou shalt halwe the feeste dai of wonakis to thi Lord God, a wilful offergyng of thyn hond, which thou shalt offer by the blessing of thi Lord God. And thou shalt ete bifoire thi Lord God, thou, and thi sone, and thi douytir, and thi seruaunt, and thin handmayd, and the dekene which is with ymne thi zatis, and the comelyngye, and the fidirles ethir modirles child, and the widue, that dwellen with 3ou, in the place which thi Lord God chees that his name dwelle there. And thou shalt haue mynde for 12 thou were seruaunt in Egipt, and thou shalt kepe and do the thingis that ben comaundid. And thou shalt halwe the 13 solemptee of tabernaclis bi seuenes daies, whanne thou hast gaderid thi fruytis of the corndfloor, and pressour. And thou shall ete in thi feeste dai, thou, and thi

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*y Om. e pr. m.  z quyet a. gedrungne d.  ✱ werkes A.  ✱ solemptee E.  ✱ Om. BCDEFH.

also and comlyng, and faderlesse child, and widow, that ben with ynde thi ʒatis. 13 Seven days to the Lord thi God feastis thou shalt halowe in the places that the Lord chestith; and the Lord thi God shal blesse to thee, in alle thi fruytis, and in al werk of thin hoonidis, and thou shalt be in gladnes. Thre sithes in the ʒear shal apere echeth thi maal child in the ʒiȝt of the Lord thi God, in the place that he chestis, in the solempnyte of thir fouly loues, and the solempnyte of wekis, and in the solempnyte of tabernaculis. He shal not apere before the Lord voyd; but echeth shal offre, after that he hath, after the blessynge of the Lord his God, that he yuelth to hym. Domersmen and maystris thou shalt ordyn in alle thi ʒatis, that the Lord thi God shal ʒyue to thee, bi alle thi lynagis, that thei demen the puple bi riȝt doom, ne into another paart declinen. Thou shalt not accept persone, ne ʒiftis, for ʒiftis blynden eyen of wise men, and chaungen wordis of riȝtwiss men. Riȝtwisylye that is riȝt thou shalt pursue, that thou lyue, and weelde the loond, that the Lord thi God shal ʒyue to thee. Thou shalt not plaunt1 a mawmet wode, and al tree biside the auter of the Lord thi God; ne thou shalt make to thee and ordyn ymage; the whiche thingis hath the Lord thi God.

CAP. XVII.
1 Thou shalt not offre to the Lord thi God ox, and sheepe, in whom is wemme, or eyny thing of vice, for ahybomynacioun 2 it is to the Lord thi God. And whanne weren founden anenytis thee, with ynde oon of thi ʒatis, that the Lord thi God shal ʒyue to thee, man or womanan, that doth ʒuel in ʒiȝt of the Lord thi God, sone, and douȝtie, and thi seruantere, and handmayde, also the dekene, and comelyng, and the fadirles ether modirles child, and the widewe, that ben with ynde thi ʒatis, chulen ete. Bi seuen daies thou shalt halowe feestis to the Lord God, in the place which the Lord chees; and the Lord God schal blesse thee, in alle thi fruytis, and in al the werk of thin hoonidis, and thou shalt be in gladnesse. In thre tymes bi the ʒear al thi male kynde schal appere in the ʒiȝt of the Lord, in the place which he chees, in the solempnyte of thir fouly loues, and in the solempnyte of woukis, and in the solempnyte of tabernaculis. A man schal not appore byfeir for the Lord; but ech man schal offre vpe this that he hath, bi the blessyng of his Lord God, which he ʒaf of that man. Thou shalt ordyny ʒigis, and maystris, in alle thi ʒatis, whiche the Lord God schal ʒyue to thee, bi ech of thi lynagis, that thei deme the puple bi iust doom, and bowe not in to the tother part for fa¬ ʒour, ethir ʒiftis ʒezens equeyte. Thou schalt not take persoone neither ʒiftis, for whi ʒiftis blynden the iȝen of wise men, and chaungen the wordis of ʒust men. Thou schalt pursue iustli that is iust, that thou lyue and welde the lord which thy Lord God schal ʒyue to thee. Thou schalt not plaunte a wode, and ech tre bi the auter of thi Lord God; nether thou shalt make to thee and ordyn ymage; whiche thingis thi Lord God hath. Thou schalt not offre to thi Lord God an oxe and a sheepe in which is a weyn, ether ony thing of vice, for it is abhominacioun to thi Lord God.

CAP. XVII.
And whanne a man ether a womanan, that doon yuel in the ʒiȝt of thi Lord
And ouer passe the couenaunt of hym, that thei goon, and seruen to alien goddis, and honour hem, the sunne, and the mone, and al the knythyod of heuen, the whiche thingis I commaunde not; and this were told to thee, and herynge thou enserchist bisilich, and fyndist it to be sooth, and abhommynacioun is doon in Yrael; thou shalt lede out the man and womman, that the moost yuel thing han doon, to the 3atis of thi cytee, and with stonus thei shulen be throwen down. In mouth of two or three witnessis, shal perishe he, that shal be slayn; no man be slayn, oon 7aens hym seynge witnessse. The hoond of the witnessis first shal slee hym, and the hoond of that oother puple last shal be put to, that thou doo awei yuel fro the myddil of thee. If hard and dowtous anentis thee doon to be thow bихoldist, bitwix 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 hathchosun; and thou shalt come to the preestis of Leuyte kynde, and to the domysman that were that tyne; and thow shalt aske of hem, the whiche shulen shewe to thee the trethew of the dom. And thow shalt doo what euer thing thei seyn, that ben before to the place that the Lord hathchosun, and teche thee after the law of hym; thou shalt folowe the sentence of hem; thou shalt not bowe aside, to the riȝt or to the left. Who forsothe wexith prowde, not wil-nyngew to obeishe to the maundement of the preest, that that tyne serueth to the Lord thi God, and to the doon of the domysman, shal die that man; and thow shalt doo awei yuel fro the myddil of God, ben foundun at thee, with yyne oon of thi 3atis which thi Lord God schal yuye to thee, and thei breaken the couenaunt of God, that thei goi and serue alien 3 goddis, and worshiphe hem, the sunne, and moone, and al the knythyod of heuen, whiche thingis Y commaunde not; and this is told to thee, and thou herist, and 'enquerist diligentli', and fyndist that it is soth, and abhommynacioun is doon in Israel; thou shalt lede out the man and the womman, that diden a moost cursid thing, to the 3atis of thy citee, and thei schulen be oppressid with stonus. He shal that schal be slayn, schal perishe in the mouth of twelve, ethir of three witnessis; no man be slayn, for o man seith witnessyng aens hym. The hond of wit-nessis schal first sle hym, and the last hond of the tothir puple schal be sent, that thou doo awei yuel fro the myddis of thee. If thou perseuyest, that hard and douteful doon is at thee, bitwix blood and blood, cause and cause, lepre and not lepre, and thou seest that the wordis of iugis with ynne thi 3atis ben dyuere?; rise thou, and stie to the place which 3 thy Lord God hath choose; and thou schal 9 come to the preestis of the kyn of Leuy, and to the iuge which 3 is in that tyne, and thou schalt axe of hem, which schulen schewe to thee the treuth of doon. And thou schalt do, what euer thou seie 9, that ben souereynes in the place which 1 the Lord chees, and techen thee bi the lawe of the Lord; thou schalt sue the sentence of hem; thou schalt not bowe 9 to the riȝt side, ether to the lefte. Forsothe that man schal die, which 9 is proud, and nyle 9 obeishe to the comande-ment of the preest, 'that mynystrieth in that tyne to thi Lord God', and to 9 the
Deuteronomy 13—18

13 Israel; and all the people herynge shal drede, that no man therafter inwardli 14boll with prijde. And whanne thou shalt goo ye unto the boond, that the Lord thi God shal 13yeue to thee, and weeldist it, and dwellyst in it, and seist, Y shal set vp on me a kyng, as han alle nacions 15bi emyrroun; hym thow shalt set, whom 16the Lord thi God chesith of the numbre 17of thi brethern. Thow shalt not mover of other folk a man kyng make, that be 18not thi brother. And whanne he were ordeyned, he shal not multiplye to hym 19horses, ne lede azen puple into Egipt, 20bi numbre of horsyngere arered, namelech 21sith the Lord hath comaundid to 30w, 22that no more bi the same weie 3e turnen 23azen. He shal not hae many wyues, 24that mysdrawen the soule of hym, ne of 25silver ne a of gold greet birthens. And 26after that he sittith in the dygnyte of 27his rewme, he shal discrue to hym a 28declaracion of this lawe in a volym, takynge 29a a sampler of the preestis of Leu- 30yte lynage; and he shal hae it with 31hym, and he shal rede it alle the dais 32of his lijf, that he knowe to drede the Lord 33his God, and to kepe the wordis and 34cerymoynes of hym, that in the lawe ben 35comauindid; ne be errelyf the herte of 36hym into prijdi vp on his brethern, ne 37bowe he aside in to the ri3t paart or left, 38that long tyme regne he, and his sones 39von Yrael.

CAP. XVIII.

1 Preestis and Lencettes, and alle that ben 2of the same lynage, shulen not hae part 3sentence of iuge, and thou schalt do 4awey yuel fro the myddis of Israel; and al 5is the puple schal here, and drede, that no 6man fro thennus forth bolne with pride. 7Whanne thou hast entrid in to the lond, 8which thi Lord God schal 3yeue to thee, 9and weeldist it, and dwellist theryne, and seist, Y schal ordeyne a kyng on me, as alle nacions bi cumpas han; thou schalt ordeyne hym, whom thi Lord God chesith of the numbre of thi brethren. Thou schalt not now make king a man of 13another folk, which man is not thi brother. And whanne the king is ordeyned, he schal not multiplye horsis to hym, nether he schal lede azen the puple in to Egipt, nether he schal be reisid bi the numbre of knytis, moost b sitten the Lord comauindid to you, that 3e turne no more azen bi the same weie. The kyng schal 17not hae full many wyues, that drawen his soule 'to oner myche fleischlynnesse', nether he schal hae b grete birthuns of siluer and of gold. Forsothe after that he hath set in the trone of his rewme, he schal write to himsif the deutero- 18nomy of this lawe in a volym ether book, and he schal take 'a sampler' at preestis of 'the kyn of Leyu'; and he schal hae 19it with hym, and he schal rede it in all the daises of his lijf, that he leerne to drede his Lord God, and to kepe his wordis and cerymoynoes, that ben comaundid in the lawe; nether his herte be reisid in to pride on hise birthenthren, neber bowe he in to the 20ri3t side, ether left side, that he regne long tyme, he and hise sones ond Israel.

CAP. XVIII.

Preestis and dekenes, and alle men that ben of the same lynage, schulen 'not hae 21part.
and herytage with that other puple of Yrael, for the sacrifises of the Lord, and
offrynge of hym thei shulen eete; and noon other thing thei shulen take of the
possessioun of her bretheren; forsoto the Lord he is the herytage of hem, as he
hath spoke to hem. This shal be the
doom of preestis of the puple, and of hem
that offren slayn offrynge; whether k ox, or
sheep thei offren, thei shulen 3yue
to the preest the schulde, and the littil
woombe, the firste fruytis of whete, of
wyn, and of oile, and a paart of wullis
of sherynge of sheep. Forsoto 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 sones, into
with ouen ende. If a Leuete goo out
fro oon of his citees of al Yrael, in the
which he dwellith, and deserynge a
place that the Lord cheseth, 'wol come
he shal serue in the name of the Lord his
God, as alle his britheren Leueticis, that
shulen stoonde that tymye before the Lord.
That same paart of meetis he shal take,
'the which w and other; out take that, that
in his' cytte of the fadir successyoun is
owed vnto hym. Whanne thow gooste
into the loond that the Lord thi God shal
3yue to thee, be war that lest thow wol folowe the abhonyynaciouns of thilk gen-
tils; ne be foundun in thee that go aboute
his sone, or his douxter, ledynge bi the fier,
other k askith dyuyounours, that he kepe sweuens and dyuyynygis; ne be
ther clepers of deuelis, ne enchauenters, ne
counselw rerers of deed me, ne dyuy-
uours, andk seche of the deed the treuth.
Forsothe alle thes thingis the Lord what-
part and eritage with the tooher puple of
Israel, for thei schulen ete the sacrifises of
the Lord, and the offrynge of hym; and thei schulen not take any other thing of the
possessioun of her bretheren; for the Lord hym sylf is thes eritage of hem, as he spak to hem. This shal be the doom of
preestis of the puple, and of hem that
offren sacrifises; whether thei offren an
oxe, ether a scheep, thei schulen 3yue to
the preest the schuldre, and the paunchne,
the firste frouytis of wheete, and of wyn, and of oile, and a paart of wullis of the
sheryng of scheep. For thi Lord God chees
hym of alle thi lynages, that he stonde and
mynystre to 'the name of the Lord'; he and his sones, with ouen ende. If a deken gooth out of oon of thi citees of al
Israel, in which he dwellith, and wol come
and desirith the place which the Lord chees', he schal mynystre in the
name of his Lord God as alle his bro-
theren dekenes, that schulen stonde in
that tymne before the Lord. He schal
take the same part of meetis, which and
other dekenes schulen take; outakun that
that is due to hym in his citee, bi 'successi-
oun ethir eritageb of fadir'. Whanne thou hast entried in to the lond which thi
Lord God schal 3yue to thee, be thou war
lest thow wolue sue abhonyynaciouns of the
folkes; noon f be foundun in thee that cliensith his sone, ether his douxter, 'and
ledith bi the fier, ethir that axith quest-
ions k of dyuyynourism that dyuynyn
aboute the auteris, and that taketh o heed
to dreemes and chiteryngg of bryddis; ne-
thir ony wiche be, nethir an enchaun-
terec, 'that is, that disseyueth mentus

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\( \text{b or } e \text{ pr. m.} \) the sheryng ce. \( \text{i Om. c.} \) k desirith A. \( \text{kk welcome A.} \) \( \text{1 thei } e \text{ pr. m.} \) m that c. \( \text{a ther } e \text{ pr. m. c} \) s 3 junction A. \( \text{e great A pr. m.} \) \( \text{p Om. } e \text{ pr. m.} \) q wol not e pr. m. \( \text{h theo c.} \) s or c. \( \text{1 be reced by } e \text{ pr. m.} \) \( \text{w clepers AD.} \) v enchauenters A sec. m. \( \text{w counsel he CEPH.} \) t that A. \\

\( \text{f Om. 15.} \) \( \text{g Om. csw.} \) h her eritage s. \( \text{i temple t.} \) k Om. m. \( \text{i and the is.} \) m Om. pheres. \( \text{m Om.} \) o hath chosun is. \( \text{p thi pres t.} \) q serue is. \( \text{r thi Lordis name is.} \) \( \text{s Om. 15.} \) \( \text{h the desirith is.} \) \\
\( \text{u that is.} \) v chees and wolue come thedir t. \( \text{chees and wolue come s.} \) \( \text{w serue is.} \) \( \text{x the dekenes k. and dekenes xx.} \) \( \text{y don that is.} \) \( \text{z And he s.} \) \( \text{a that also i. that and s.} \) \( \text{b the sayng is.} \) \( \text{c of his fadir successiou t. of his fadir eritage c.} \) \( \text{d that is.} \) \\
\( \text{e the abhominaciouns b.} \) \( \text{f no man is.} \) \( \text{g of thi lynage is marg.} \) h that ledith bi ELP. ledynge hem aboute i. and ledith hem aboute bi s. \( \text{i Om. ksx.} \) k deumaundis is. \( \text{l and ELP.} \) m fals dyuynouris is. \( \text{n dyuynynge is.} \) \( \text{o and of hem s.} \) \( \text{p taken is.} \) \\
\( \text{q dreemes l.} \) r to chiteryngg his. \( \text{s wiche s sec. m. witche amonge sot m.} \) \( \text{t ther be is. to be } s \text{ sec. m.} \) \\
\( \text{u ony ins.} \) v enchauentere or tregitour s. in sot m. w Om. c. \)
Deuteronomy.

If with thee man shal doo hem awaye in thin entyre. 

Thou shalt be parfite and with outen wemme, with the Lord thi God. Thes gentils, whos loond ze shulen weeld, brydd\textsuperscript{e} coniurers and dyuynours heren; forsothe thow of the Lord thi God otherweys art enfourmyd\textsuperscript{e}. A prophete of thi folk and of thi britheren as me, the Lord thi God shal arere\textsuperscript{b} to thee, hym thow shalt here; as thou hast askid of the Lord thi God, in Oreb, whanne the company was gederid\textsuperscript{a}, and thow seydest, I shal here namore the voyage of the Lord my God, and thi\textsuperscript{f} moost fier Y shal se namore, lest Y dye. And the Lord seide\textsuperscript{d} to me, Wel alle thingis thei han spoken. A prophet Y shal réere to hem, fro the myddill of her britheren, lijk thee; and I shal put my wordis in the mouth of hym, 'and he shal\textsuperscript{e} speek to hem alle thingis that Y comaunde\textsuperscript{f} to hym. Forsothe who the world of hym that spekith 'in my name', wol not here, Y veniesour shal be. Forsothe a prophet that thur3 prijd bi shrewid, wil speke in my name thingis that Y comaundid\textsuperscript{b} not hym for to seye, other\textsuperscript{f} of name of alyen goddis, he shal be slayn. And if bi stille thou shalt answerest, What maner may I vndurstonde the word, that the Lord hath not\textsuperscript{b} spokun? this toke thow shalt haue. That\textsuperscript{1} in the name of the Lord\textsuperscript{a} thilk\textsuperscript{a} prophete seith, and cometh not, that the Lord hath not spokun, but bi bolnyng of his inwit the prophet hati fyned, and thersfor thow shalt not drede hym.

\textsuperscript{a} that he be \textsuperscript{e} pro. \textsuperscript{b} from \textsuperscript{e} sec. \textsuperscript{c} erdęenyd \textsuperscript{e} pro. \textsuperscript{d} rere c. \textsuperscript{e} thi a. \textsuperscript{d} seith ce. \textsuperscript{1} if \textsuperscript{b} pro. \textsuperscript{a} Lord thi God b. \textsuperscript{u} think e. that c.

\textsuperscript{a} someth n. \textsuperscript{b} that it dëftrix. that that it k. \textsuperscript{c} Om. \textsuperscript{a} of. \textsuperscript{b} with ynne hem \textsuperscript{e} takith n. Om. \textsuperscript{a} d Om. \textsuperscript{e} of his. \textsuperscript{f} seke a man \textsuperscript{a} eze \textsuperscript{b} that yen or triste in my siche thingis \textsuperscript{s} marg. \textsuperscript{i} fylled s. \textsuperscript{k} whos lond \textsuperscript{a} but is. \textsuperscript{m} me to thee s. \textsuperscript{n} gaderid toadire \textsuperscript{a} eze \textsuperscript{b} his ful gret t. his gretiss s. \textsuperscript{q} han spoke t. \textsuperscript{r} rere \textsuperscript{a}. \textsuperscript{b} And is. \textsuperscript{c} taking veniance \textsuperscript{s} marg. \textsuperscript{u} him is. \textsuperscript{v} wil not t. \textsuperscript{w} his is. \textsuperscript{x} Om. \textsuperscript{b} And thilk schrewid. \textsuperscript{a} And that s. \textsuperscript{b} that s. \textsuperscript{e} thoroug pride, that shal t. \textsuperscript{f} ether prophecith or prechith s. \textsuperscript{c} of. \textsuperscript{d} goddis, he shal be slayn t. \textsuperscript{e} that is. \textsuperscript{ee} that s. \textsuperscript{f} tokene, \textsuperscript{g} fit that that t. tokene s text. herto marg. \textsuperscript{h} Om. \textsuperscript{a} b Om. 1. that s.
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 cites and howes; thre citees thow shalt seuer to thee in the myddil of the loond that the Lord thi God shal 3yue to thee into possessioun. Thow shalt bisily make redi a weye, and dyuye in thre partis euenlich al the pronynce of thi loond, that he that for manslaughtur is flownu, haue froyny ayn 3yue, 3dir he may scap. This shal be lawe of the mansleere flynye, whos lijf is to be kept. He that smytith his nei3bore vn-witynye, and that 3isterday or the thridde day hens, noon aycn hym to haue had haat is preued, but to haue goo a weye 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, sli3t of 3y fele the haft, smytith his freend, and sleeth; this to oon of the forseid citees shal fle3, and lyue; lest perauen3ure the 'next of kyn' of hym, whos blood is shed, thur3 sorwe styrtyd pursue, and take hym, if lenger the weie were, and Smyte the soule of hym that is not gli3 of deeth; for noon aycn hym that is slayn haat to haue hadde before is shewid. Therfor Y complaunde to thee, that thre citees of euene space bitwixe hem self thow deuyde. Forsothe whanne the Lord thi God hath largid thi teernys, as he swore to thi fadres, and hath 3yue to thee al the loond, that to hem he bii3t; if neuerthelater thou kepist the phete biforseid in the name of the Lord, 'and it bifallith not, but 'the prophete feynede bi the pride of his soule, and therfor thou shalt not drede hym.'
heestis of hym, and dost that to day I commaunde to thee, that thou love the Lord thi God, and goo in his weyes al tyme, thou shalt addde to thee three other citees, and of the three cytese above seide the nombre thow shalt doulede, that gilties blood be not shed in the myddil of the loond that the Lord thi God shal 3yue to thee to be weldid, lest thon be of blood gilti. Forsothe if any haungye his neibour to haunt, weittid to the lijf of hym, and rysynge smyte hym, and were4 deed, and fleeth5 to oon of the aboue seid citees, the alder5 of that citee shulen seende, and taken hym fro the place of his out fleynge; and thei shulen take into the hoon of the neibour 'of hym', whos blood is shed, and he shal die, ne thow shalt haue mercy of hym; and thow shalt doo away gilti blood fro Yrael, that wel it be to thee. Thow shalt not take, and ouerbere the teermes of thi neibour, 'the whiche6 han maad rather men in thi possession, that the Lord thi God shal 3yue to thee, in2 the loond that thou takist to be weldid. O witness shal not stooned aijens any man, what euere thing it were of synne, or of greet trespas; but in mouth of two7 or of three witnessis shal stoonde eoch word. If there stoonde a witness lyjer aijens man, accusyng hym of trespas, thei shulen stooned bothe, of whom is the cause, before the Lord, in the sijt of preestis, and domysmen, that weren in thilke8 days. And whanne moost bisly enserchynge thei fynden the fals witnesses to haue seide aijens his brothir leesynge, yeeld thei to hym, as he thoute to doo to his brother; and thou shalt doo away yuel fro the myddil of thee, that other men heryngen, han drede, and be not hardy 21 to doo siche thingsis. Thow shalt not haue if netheles thou kepist9 hise commaunde-mentis5, and doist the thingis whiche Y commaunde6 to thee to day, that thou love thi Lord God, and go in his weyes in al tyme, thou shalt adde to thee thire othere citees, and thou shalt doule the nombre of the forseid citees, that gilties blood be not scheid out in the myddil of the lord which7 thi Lord God schal 3yue to thee to haue in w possession, lest thon be gilti of bloodx. Forsothe7 if any man hatith his neibore, and setthith aspies, 'ether tres- sounse3', to his lijf, and risith8, and smytth him, and he is deed, and he9 fleeth to oon of the forseid citees, the elder men of that citee schulen sende, and 'thei schulen take hym fro the place of refuyt; and thei schulen bitakeb hymc in to the hond of thed nexte kynesman of hym, whos blood is scheld out, and he schal die, and thou schalt not haue mercy on9 hym; and thou schalt doo away gilti blood fro Israel, that it be wel to thee. Thow shalt not take,14 and turne ouer11 the ternes of thi neibore, which12 the13 formere men settiden1 in the possession, which thi Lord God schal 3yue to thee in the lond, 'which londk thon schalt take 'to be weldid11. O witnesse15 schal not stonde aijens ony man, what euere thing it is of synne and of wickidnesse; but ech word schal stonde in the mouth of twyne ethir of19 thre witnessis. If a10 fals witness stondith aijens a man, and accusith hym of brekyng of the lawe, bothea, of whicheb the cause is, schulen17 stonde biffer the Lord, in thep sijt of preestis8, and of iugis, that ben in tho daies. And whanne thei sekyngf moost diligentli18 han founde that the fals witnesse seide a leesynge aijens his brothir, thei schulen19 seilde to hym, as he thoute to doo to his brother; and thou schalt doo away yuel fro

8 Om. A, 1 the were c. 2 fleeke BCDEFH. schal senden DD. 3 elders c. 4 Om. E pr.ii. 5 x that c. 6 y into A. 7 twoynge E. 8 thoo c.

9 kepe IS. 10 leestis IS. 11 commaundile X. 1 Om. IS. 12 commuande IS. 13 that IS. 14 into no. 15 shed- inge s marg. 16 For IS. 17 ye IS. 18 that IS. 19 into no. 20 x shed- ingle s marg. 21 For IS. 22 that IS. 23 risith vp 18 text. aijens him preuely s marg. 24 the man sleep s.
25 Om. 1K0XK. 26 take L. 27 c Om. pheres. 28 Om. D. 29 cpon IS. 30 ouer passe IS text. bi pride ne malice ne coveltise s marg. 31 the which I, intilly s. 32 Om. IS. 33 settin X. han sett is. 34 that IS. 35 in to possession I. to weldo. s. 36 Om. MX. 37 bothe thei IS. 38 whom IS. 39 Om. IS. 40 the prestis IS. 41 sekyng the cause IS. 42 haue do IS.
mercy of hym, but lijf for lijf, eye for eye, tooth for tooth, hoon for hoon, foot for foot thou shalt axe.

**CAP. XX.**

1 If thou gost out to batail azen{a} thin enemies, and seest rydinge, and charys, and more multitude of the aduersarie oost than thou hast, thou shalt not drede hem; for the Lord thi God is with thee, that hath lad thee out of the loond of Egipt. And neyjinge now batayl, the preest shal stoond before the poynyt, and thus he shal speke to the puple, Here, Yrael, ye to day azen{a} enemies doon fijt; drede not azen{a} herte, wol 3e not be feerd; wole 3e not 3yue sted, ne drede 3e hem; for the Lord azen{a} God is in the myddil of 3ow, and for 3ow azen{a} the aduersaries 3hal fijt, that he delyuer 3ow fro perel. Thed{b} leders forsothe bi alle companyes, herynge the oost, shal crye, Who is the man that hath bid a newe hows, and hath not parformed it? goo he, and turne he azen{a} into his hows, lest perauenture he dye in the{c} bateyl, and another parfoure it. Who is that{d} man that hath pluantid a vyn, and 3it not hath maad it comoun, and of which it is leueful to alle men to eete? go he, and turne he azen{a} into his hows, lest perauenture he dye in bateyl, and another man his ooffice vse. Who is a man that hath spousid a wije, and hath not taak hir? goo he, and turne he azen{a} into his hows, lest perauenture he dye in bateyl, and another man take hir. Thees thingis seid, the{e} shulen adde other things, and spek to the puple, Who is a man dreedful, and the myddis of thee, that othere men here, 30 and haue drede, and be no more hardi to do siche thingis. Thou schalt not haue 31 mercy on hym, but thou schalt axe lijf for lijf, 3ye for 3ye, tooth for tooth, hoon for hoon, foot for foot.

**CAP. XX.**

If thou goist out to batail azen{a} thin enemies, and seest{a} multitude{b} of knystis, and charis{c}, and grettere{d} multitude of the aduersarie oost than thou hast, thou shalt not drede hem; for the Lord God is with thee, that ledde thee out of the land of Egipt. Sothely{e} whanne{f} the batel nej=2 eth{f} now, the preest schal stonde bifor the scheitrun, and thus he schal speke to the puple, Thou, Israel, here to da, 3e han{g} batail azen{a} enemies; azen{a} herte drede not, 'nyle 3e drede{c}; nyle 3e 3yue stedel{b}, drede 3e not hem; for azen{a} Lord God is in the myddis of 3ou, and he schal fijte for 3ou azen{a} aduersaries{f}, that he delyuer 3ou fro perel. 'Also the duykis{b} schulen{c} crie bi alle cumpanyes{f}, while the oost schal here{f}, Who{h} is a{i} man that bilidide{b} a newe hows, and halewide{c} not it{f}? go he and turne azen{a} into his hows, lest perauenture he die in batail, and another man halewe it. Who is a{a} man that spowside{b} a wije, and{c} took not{d} hir 'bi fleischli knowyng'? go he, and turne azen{a} in to his hows, lest perauenture he die in batail, and another man be set in his office. Who is a{a} man that spowside{b} a wije, and{c} took not{d} hir 'bi fleischli knowyng'? go he, and turne azen{a} in to his hows, lest perauenture he die in batail, and another man take hir. Whanne these thingis ben{a} seid, the{a} schulen ade{c} other things, and schulen{a} speke to the peple{a}, Who is a

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Footnotes:
- {a} a multitude
- {b} he fyợtheth
- {c} perels
- {d} of y
- {e} Om. c.
- {f} the e.
- {g} the batell
- {h} he e pr.m.
- {i} and halewide
- {j} not 14, that is, made not a
- {k} a dempe feast
- {l} of enshaiting thereof. Lire here.

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Notations:
- 1 thou seest
- 2 a multitude
- 3 of charis
- 4 a gretter
- 5 But is.
- 6 now whanne
- 7 neijeth
- 8 be 3e not afeerd
- 9 to your enemies to entee s marg.
- 10 azen
- 11 othe aduersaries
- 12 but the leders
- 13 of the oost
- 14 the compayes
- 15 the vare viewed the oost
- 16 and thei shulen
- 17 sce 1 marg.
- 18 the is.
- 19 hath bilidide
- 20 hath halewide
- 21 the is.
- 22 hath not
- 23 Om.
- 24 the duykis
- 25 the leders of the oost
- 26 add to
with feerd herte? goo he, and turn azen into his hows, lest he make to drede the hertis of his britheren, and as he by dreed is gast. And whanne the dukyks of the oost ben stil, and the eende of spekyng he doon, echon his companyes shall make redi to fiȝtyngem. If eny tyme thow comest nyȝ to a citee to be overcomen, first thow shalt offere to it pees.

If he resseyue, and open to thee the zatis, al the puple that is in it shall be saned, and shall serve to thee vndur tribute. Forsothe if thei wolen not make coneuainted of pees, and bigynnen azen the batayl, thow shalt fiȝt azen it. And whanne the Lord thi God hath take it to thee in thin hoon, thow shalt smyt al that is in it of maal kynde in mouth of the swerd, with outen wymmen, and litil children, and beestis, and other that ben in the cytee. Al the praye thow shalt dyuude to the oost, and thow shalt eete of the spuyles of thin enemies, that the Lord thi God hath ȝeue to thee. Thus thow shalt doo to alle cytees, that fro thee ben ful fer, and ben not of thes cytees that thow art to take into posses-

Forsothe of thes cytees that shall be ȝeue to thee, no man thow shalt suffre to lyue, but-thow shalt seie in the mouth of swerd; Ethée, that is, and Amorre, and Chananey, and Pherezee, Eue, and J ebusee, as the Lord thi God hath comauandid to thee; lest peraunentere thei tychen ȝow to doon alle abhomynacyouns, that thei han wrouȝt to her goddis, and ȝe synnen azen the Lord your God.

Whanne thow besegist a citee miȝche tyrne, and with waardis enuynounnyst that thow overcome it, thow shalt not kyt down trees, of the which maye be ceten, ne bi enuynoun with axes thow shalt waant the regioni; for a tree it is feerdful man, and of gastful herte? go he, and turne azen in to his hows, lest he make the hertis of his britheren for to drede, as he is agast bi drede. And whanne the dukyks of the oost ben stille, and han maad ende of speking, ech 'of the princi and cheuenteyns of the oost schal make redie his cumpeneys to batel. If eny tyme thou schalt go to a citee to overcomen it, first thow shalt proffire pees to it. If the citee resseyueth, and openeth to thee the zatis, al the puple that is ther ymne schal be saned, and schal herte to vndur tribut. Sotheli if they nylen make boond of pees, and bigynnen batel azen thee, thou shalt fiȝte azen it. And whanne thi Lord God hath bitake it in thin hond, thou shalt smyte bi the scharpnesse of swerd al thing of male kynde which is ther ymne, with out wymmen, and ȝonge children, beestis and ȝothere thingis that ben in the citee. Thou schalt departe al the prey to the oost, and thou shalt ete of the spuylis of thin enemies, whiche spyalis thi Lord God zaȝ 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 possesuoun. Sotheli of these citees that schulen be jounnt to thee, thou schalt not suffre eny to lyue, but thou schalt sle bi the scharp-nesse of swerd; that is to seie, Ethée, and Amnorrey, and Cananci, Ferezei, Euey, and J ebusee, as 'thi Lord God comauandide to thee; lest peraunentere thei tychen joun to do alle abhomynacyouns, which thei wrouȝten to her goddis, and ȝe doon synne azen joure Lord God. Whanne thou hast bisegid a citee in miȝche tyrne, and hasta cumpassid with strenthynys that thou overcome it, thou schalt not kitte doun trees', of whiche 'me mayt' etc, nether thou schalt waste the cuntrey 'bi

\[1\] Om. e pr. m.  \[k\] Om. e pr. m.  \[l\] eche c.  \[m\] fiȝte c.  \[n\] he e pr. m.  \[o\] Om. c.  \[p\] Om. c.

\[w\] feerdful 18.  \[x\] dredeful 18.  \[y\] his britheren heriti 18.  \[z\] Om. 18.  \[a\] an ende 1.  \[b\] Om. 1.  \[c\] cheleynge of thi oost 8.  \[d\] resseyueth it 19.  \[e\] resseyueth it pees 8.  \[f\] it schal 8.  \[g\] Bot 8.  \[h\] wil not 1.  \[i\] ees with thee 8.  \[j\] thee bygvynen 1.  \[k\] Om. 1.  \[l\] j in a pr. m.  \[m\] hondis w.  \[n\] that 8.  \[o\] Om. 18.  \[p\] and Ferezei xx.  \[q\] the Lord eel. the Lord c.  \[r\] the abynomynaciouns 18.  \[s\] han wrouȝt 8.  \[t\] Om. 1.  \[u\] bilonge 18.  \[v\] thou hast 18.  \[w\] cumpassid it 18.  \[x\] wstr yngnis A.  \[y\] strengthens EILPS.  \[z\] Om. e pr. m.  \[a\] the trees 1.  \[b\] fruyt may be 18.
and no man, ne yt may encrees the
numbre of men siȝtynge aȝens thee.
Forsothif eny trees ben\(^a\) not berynge
applis, but wijlde, and able into other
ves, kit doum, and mak engynes, to the
'tyme that thow taak the cyteet that
siȝtith aȝens thee.

CAP. XXI.

Whanne there were founde in the
loond that the Lord thi God is to ȝuie
to thee, a careyn of a slayn man, and
shal be vnknowun the gilti of the deth,
the more thurȝ birth shulen goon out,
and thi domesmen, and the spacs of alle
the cytees bi enyroun shal be meetid-
3 fro the place of the careyn ; and which
thi biihoden be ner than other, the alde
men of that citee shulen taak a shee calf
fro the droue, that hath not taak 30k, ne
lood hath kit with shaar; and thei
shulen lede it to the rowȝ valey, and
stony, that was never eeryd, ne seed
hath resseyued; and thei shulen kit in
it the scullis of the calf. And preestis,
the sones of Leyuy, whom the Lord thi
God hath chosun, that thei seruen to
hym, and blessen in his name, shulen goo
to, and at the word of hem al the nede
shal honge; and what euere thing is
cleene or vnclene, be it deemyd. And the
more thurȝ birth of that cytey shulen
come to the slayn man, and thei shulen
washe her hoondis vpon the shee calf,
that ys smyten in the valey ; and thei
shulen sseye, Oure hondis han\(^a\) not shad
this blood, ne eyen han seen. Lord, be
merciable to thi puple Yrael, that thow
hast bouȝt, and rette not the innocent
blood in the mydild of thi puple Yrael.
And the gilt of the blood shal be taak
cumpas\(^a\) with axis; for it is 'a tree\(^a\), and
not\(^b\) man, nether it may encrees the
numbre of siȝteris aȝens thee. Forsothef\(^c\)
if onye\(^d\) ben not appil trees, but 'of the
feeld\(^e\), and ben\(^b\) able in to othere vsis, kitte\(^g\)
doun, and make\(^h\) thou engynes, til thou
take the citee that siȝtith aȝens thee.

CAP. XXI.

Whanne the\(^i\) careyn of a man slayn is
foundun in the lond which\(^k\) thi Lord God
schal ȝuie to thee, and 'the gilti of sleuyng'
is vnknowun, the grettene men in birthes
and thi iugis schulen go out, and schulen\(^m\)
metye fro the place of the careyn the spaces
of alle citees\(^n\) 'bi cumpas\(^g\)' ; and\(^o\) the eldres
men of that citee, 'which thei seen to be
neer than othere\(^o\), schulen take of the\(^f\)
droue a cow calf, that 'drow not\(^i\) 30k, ne-
ther krittide\(^e\) the erthe with a\(^u\) scharp; and\(^d\)
thei schulen lede that cow calf to\(^a\) scharp
'valey, and ful of stonys\(^s\)', that was neuer
erid, nether\(^x\) ressevyede seed ; and in that
valey thei\(^y\) schulen kitte the heed of the
cow calf\(^l\). And the preestis, the sones of
Leuy, schulen neiȝ\(^e\), whiche thi\(^b\) Lord
God chees, that thei quyntyre to hym, and
bisse in his name, and al the cause
hange\(^j\) at 'the word of hem\(^d\) ; and what
ever thing is cleene ethir vnclenee, be
demede\(^i\). And the grettene men in birthes
of that citee schulen come to the slayn
man, and thei schulen waische her hondis
on\(^f\) the cow calf, that was slayn in the
valey ; and thei schulen seie\(^f\), Oure hondis\(^7\)
schedden not out this blood, nether\(^g\) oure
iȝen sien\(^h\). Lord, be merciful to thi puple
Yrael, whom thei 'aȝen brouȝt\(^i\)', and
arette thou not innocent blood in the
mydildis of thi puple Yrael. And the gilt\(^k\)
of\(^l\) blood\(^m\) schal\(^n\) be don awey fro hem\(^o\).

\(^{a}\) aboute 1. \(^{b}\) wode 18. \(^{c}\) no 108. not a xx. \(^{d}\) And 18. \(^{e}\) onye of hem 18. \(^{f}\) ben wijdle 18. \(^{g}\) Om. 18. \(^{h}\) kitte hem 18. \(^{i}\) make of hem 18. \(^{j}\) Om. 8. \(^{k}\) that 18. \(^{l}\) he that is gilty of his deth 18. \(^{m}\) thee schulen 18. \(^{n}\) the citees 18. \(^{o}\) aboute 1. \(^{p}\) and whiche citee thi seen to be neer that careyn, than an oother 18. \(^{q}\) Om. 18. \(^{r}\) Om. 1. a 8. \(^{s}\) hath not drawe 1. \(^{t}\) hath kitte 1. kitte s. \(^{u}\) Om. 1. \(^{v}\) the plores. \(^{w}\) stony valey 18. \(^{x}\) ne 8. \(^{y}\) the eldres men s. \(^{z}\) calf or ale hir s. \(^{\theta}\) neiȝ 18. \(^{\iota}\) the piklopistwex. \(^{\kappa}\) shal hanga s. \(^{\lambda}\) her word 18. \(^{\mu}\) it demed bi hem 18. \(^{\nu}\) vpon 18. \(^{\xi}\) Om. c. \(^{\omicron}\) han seen is text. who \(^{\zeta}\) sheede it s marg. \(^{\eta}\) hast aȝen brouȝt 18. \(^{\thetaeta}\) gilty xx. \(^{\zeta}\) of that 1. \(^{\epsilon}\) blood of this deed man s. \(^{\epsilon}\) schal thus 1. schal bi this ordre s. \(^{\iota}\) Israel 18.
Forsothe thou shalt be alien to the blood of the innocent which is shed, whanne thou hast done that that the Lord comandide. If thou goist out to batel azen thin enemies, that thi Lord God bitakith hem in thin hond, and thou ledist prisoneris, and thou seest in thin nombrere prisoneris a fair woman, and thou loest hir, and wolde have hir to wif, thou shalt brynge hir in to thin hows; 'which woman' schal sehane the heer, and schal kitte the nailes aboute, and sche schal putte awei the clooth, whei yyne sche was takun, and sche schal sitte in thin hows, and schal biwepe hir fadir and moder o month; and afterward thou shalt goon yn to hir, and thou shalt sleep with hir, and sche shalt be thi wif. Forsothe if afterward she sittith not in thin inwit, thou shalt leeue hir free, ne selle thou mayst bi money, ne oppresse bi power, for thou hast mekild hir. If a man haue two wyues, oon loued, and another odowy, and getith of hir free children, and the sone of the odows were first goten, and wold the substauence among his sones dyuysde, he shall not moue the sone of the loued make first goten, and put be-fore the sone of the odows, but the sone of the odows he shall knowe first goten, and he shal 3yue to hym of thys thinge that he hath alle thingis doublwe; forsothe this is the bigynnynge of the free children of hym, and to this ben owen the first goten. If a man geete a rebel sone, and a fraward, that herith not the fathers and moders heest, and clepid to 30 beyshe, dispise, thi shulen taak hym, and lede to the aldre men of the citeit of hym, and to the 3ate of doon; and thei
shulen seye to hem, This oure sone is fraward, and rebel; oure heestis dispisith to here, to glotryes takith bede, and to lecchere, and to feestis. Tho the puple of the cytee shal throw hym down with stone, and he shal dye, that ye doon awei yuel fro the myddil of 30, and al Israel herresseye. Whanne a man synneth that that is to punysshynge bi deth, and demed to deeth were hongid in the gebet, the caryn of hym shal not abide in the tree, but in the same day shall be biried; for cursid he is of God that hongith in the tree, and tho shall not defoule thi loond that the Lord thi God shal 3yue to thee into possessioun.

CAP. XXII.

1 Thow shalt not see the oxe of thi brother, other sheep errynghe, and biside passe, but thou shalt leede azen to thi brother. And if he is not thi neijbore brother, ne knowist hym, thou shalt leede into thin hows, and thei shulen be anentis thee, as long as thi brother sechith hem, and resseuye. Lijk maner thou shalt doo of asse, and of clothinge, and of al thing of thi brother, that is lost; if thou fynde it, ne leuue it as alyen. If thou seest the asse of thi brother, or oxe, to haue faln in the weie, thou shalt not dispise, but vnndur heeue with hym. A womman shal not be clothid with manuss clothinge, ne man shal vse wommanys clothinge; abomyneable forsothe anentis God he is, that doth thes thingis. If goynghe bi the weie, in tree or in erthe is chastisid, and dispisith to obei, thei schulen take hym, and schulen lede to the elder men of that cite, and to the 3ate of doom; and thei schulen seie to hem, This oure sone is ouerthwert and rebel; he dispisith to here oure monestyngis, 'ethir heestis', he synueth tent to glotnyes, and letcherie, and feestis. The puple of the cite schal oppresse hym with stoonus, and he schal die, that ye doo awei yuel fro the myddis of 30, and that al Israel here, and drede. Whanne a man doith a synne which is worthi to be punyshcid bi deeth, and he is demed to deeth, and is hangid in a jebat, his careyn schal not dwelle in the tre, but it schal be biried in the same dai; for he that hangith in the cros is cursid of God, and thou schalt not defoule thi lord which thi Lord God zaf thee in to possessioun.

\[\text{\textsuperscript{+}}\text{that is, curs is taken here for peyne of hanging, poum of the imgel that holde the place of God. Lyre here. a. is cursed of God. In Ebreu it is thus, the insidying of God is hanging bi oure transcendent; curs is taken here for the peyne of hanging, poum of the imgel that holde the place of God; that thi be the vnsturstanding, for he that hangith in the tre, is cursed of God, that is, for sic peyne set of hem that holde the place of God, owth to sufye, and therefor ever this he owth not to be prued for blyngynge. Lyre here. c. in a manness cloth. In Ebreu it is thus, the vesse, that is, arrner of a man schal not be on a woman. o.}\]

\[\text{\textsuperscript{m} or vndirname s marg. n obiec to hem s. o Om. 18. p lede him 1xs. q heestis 1s. r Om. 18. s to letcherie 1s. t to feestis 1s. u that xx. v myddil s. w here it 1. here this s. x drede the Lord s. y that is. z the deeth k. a abide 1s. b tre is. c that i. d Om. 18. e hath 3ouen 1s. f to thee no. g the oxe of thi brother i. thi brother oxe s. h passethrbi s. i it azen 1s. k brother his beast s. l neijbore s. m dwellinge there s marg. n anentis 1s. o hem is. p Om. pleses. q the asse of thi brother i. thi brother asse s. r of clotho 1. of his clotho 1s. s Om. 18. t Om. x. but kepe it feithfulfull and yelde it azen trevely s marg. u Om. 18. v the oxe a pr. m. an oxe 1s. w hath falle 1s. x helpe to reise it [the beest s] vp with thi brother is. y clothing 1. z clothing 1. Om. s. a with 1.}\]
If thou goest in to the vineyard, and fyndest in a tree, ethir in the deerthe, and fyndest the modir sitynge on the bryddis ethir cyrum, thou shalt not holde the modir with the children, but thou shalt suffre the modir go, and schalt hold the sones takun, that it be well to thee, and thow lyne in long tyme. Whanne thou bilden a newe hows, thou shalt make a wall of the roof bi enmyroun, lest there be shad blood in thin hows, and thou be gilty, that other slidynge and fullynge hedlyng. Thou shalt not sowe thau yyneerd with other seed, lest the seed that thou hast sowun, and that groven of the yyneerd, togydred ben halowed. Thou shalt not eere in oxo togydred and asse. Thou shalt not be clothi the clothing, that is weuen of wulle and of flex. Litil cordis in the hemmes thew shalt make bi foure corners of thi mantil, with the which thou shalt be couered. If a man taak a wijd, and afterward haue hir to haat, and sechith occasion bi the which he leue hir, and castynge aens hir a mooost yuel name, and seye, This wijd I haue take, and goon yn to hir I found hir not mayde; the fadir and the modir of hir shulen taak hir, and bere with hem the tokens of hir maydynhood to the aldre men of the citee, that ben in the yatel; and the fader shal seye, My douyter I haue yuye wijd to this, whom for he hathit, he putthit to hir a mooost yuel name, that he seye, I have not founde thi dowytayr mayde; and loo! thes ben the tokens of the maydynhood of my douyter; and thei shulen spreede out the clothing before the 'aldre men of the citee. And the aldre men of the citee shulen taak the man of hir, and thei
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20. 19. shulen beet hym, condempnyge also in an hundrid siclys of siluer, 'the whiche he shal 3yue to the fader of the mayde, for he hath loosed the moost yuel name vpon a maydun of Yrael; and he shal haue hir to wifj, and he shal not mowe leene hir, al the tymte of his lijf. And if it is soth, that he putte ayns hyr, and is not in the wouman founden maydenhod, thei shulen throw hir out of the jatis of the hows of hir fader; and men of that citee shulen throw hyr down with stoms, and she shal dye, for she hath doon an vnleeful thing in Yrael, that she dide lecherie in the hows of hir fader; and thow shalt doo awei yuel fro the myddil of thee. If a man sleep with the wifj of another, eyther shal die, that is, the aunotreer and the aunotresse; and thow shalt doo ayew yuel fro Yrael. If a woman mayden a man spowse, and eny man in the cytee fynde hir, and lye with hir, thow shalt lede either to the yate of that cytee, and thei shulen be throwun down with stoms; the maydyn, for she cryed not, whanne she was in the cytee; the man, for he hath meked the wifj of his nei'bour; and thow shalt doo yuel fro the myddil of thee. Forsothe if in the feeld a man fynde a wouman that is spowdis, and takynge ligge with hir, he shal dye alone; the wouman no thing shal suffre, ne is gilt of deeth; for as a theef ryshyt ayns his brother, and sleeth the soule of hym, so and the wouman hath suffred; aalone she was in the feeld, and criede, and no man was ni3 that myyt delyuer hir. If a man fynde a woman meydyn, that hath no spowys, and takynge lie with hir, and the thing take the man, and schulen bete hym, and 19. fervermore thei schulen condempne hym in an hundrid siclys of siluer, whiche he schal 3yue to the 'fadir of the damysel, for he diffamide the wreste name on a virgyn of Israel; and he schal hane hir wifj, and he schal not mowe forsake hir, in al 'the tymte of his lijf. That if it is soth, that he putth ayns hir, and virgynyte is not foundun in the damyselb, thei schulen caste hir 'out of the jatis of the hous of hir fadir; and men of that citee schulen opresse hir with stoons, and schal doo spone, for sche dide vnleeful thing in Israel, that sche dide fornycaciou\footnote{Fornication} in 'the hows of hir fadirf; and thou schalt do away yuel fro the myddis of thee. If a man sleth with 'the wifj of another man, euer eithir schal die, that is, aunoter and aunotressej; and thou schalt do away yuel fro Israel. If a man spousith a damysel virgyn, and a\footnote{One} man fyndith hir in the citee, and dooth lecherie with hir, thou schalt lede euer eithir to the yate of that citee, and thei schulen be oppressid with stoons; the damysel schal be stonyd, for sche criede not, whanne sche was in the citee; the man schal be stonyd, for he 'made low the wifj of his nei'bor; and thou schalt do awei yuel fro the myddis of thee. Forso\footnote{If} the man fyndith in the feeld a damysel, which is spowdis, and he takith, and dooth lecherie with hir, he alloone schal die; the damysel schal suffre no thing of yuel, nethir is gilt of deeth; for as a theef ryshyt ayns his brother, and sleeth 'his lijf, so and the damysel suffrident; sche was aalone in the feeld, sche criede, and noon was present, that schulde

\footnote{That she did fornication, after tenth yeeu to the home.}
Cometh to doon, he shal 3yue, that hath slept with hyr, to the fader of the woman fifti sicles of siluer, and he shal haue hir to wiff, for he hath mekid hir; he shal not move leene hyr, alle the daies of his lijf.

CAP. XXIII.

A man shal not taak the wiff of his fader, ne shal opne the couerungy of hym. 

A geldnynge, the ballokis brisid, or kyt of, and the 3erde kyt awei, shal not goon into the chyrche of the Lord. The born of an hore shal not goon into the chyrche of the Lord, vnto the tenthe" genera-cion. Amonytis and Moabites also aftir the tenthe generacion shulen not goon into the chyrche of the Lord, with outen eende; for thei wolden not aṣen come to 3ow with breed and water in the weie, whenne 3e wenten outen Egipt; and for thei hiryd 3zens thee Balaam, the sone of Beor, fro Mesopotany of Syrye, for to se curse to thee; and the Lord thi God wolde not here Balaam, and turnede the cursynge of hym into thi blessynge, for thei 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. Thou shalt not wlat Ydome, for he is thi brother, ne Egip-cian, for comlynge thow were in the 3loond of hem. Tho that weren born of hem, the thridde generacion shulen go into the chyrche of the Lord. Whanne thow gost out aṣens thin enemies into fis, thow shalt keep thee fro al yuel 10 thing. If there were among 3ow a man that with nyʒt sleep is polut, he shal goo out of the tentis; and he shal not turn aṣen before that at euen he were 9 wasseh delayner hir. If a man fyndith a damysel 28 virgyyn that hath no spouwe, and takith, and doith letcherie with hir, and the thing cometh to the doon, he that slept with 29 hir 3 schal 3yue to 'the fadir of the damy-sel fifti sicles of siluer, and he shal haue hir wiff, for he 'made hir low'; he shal not mow forsake hir, in alle the daies of his lijf. A man schal not take 'the wiff 30 of his fadir', nether he schal scheewe 'the hilyng of hir'.

CAP. XXIII.

A geldnynge whanne hise stoonys ben brokun, ethir 4 kit awei, and his 5 erde is kit awei, schal not entre in to the chyrche of the Lord. A 6 child borun of hordoun 2 schal not entre† in to the chyrche of the Lord, 'til to the tenthe generacion. Amonytis and Moabitis, yhe aftir the tenthe generacion, schulen not entre into the 'chyrche of the Lord' with outen ende; for thei nolden 3 come to 3ou with breed and watur in the weie, whanne 3e 3eden outen Egipt; and for thei hirden 3zens thee Balaam 4, the sone of Beor, fro 5 Mesopotanye of Sirye, that he schulde curse thee; and thi Lord God nolded here Balaam 5, and God turnede 'the cursynge of Balaam' in to thi blessynge, for he lounye thee. Thou schalt not make pees with hem, nether thou schalt seke goodis to hem, in alle the daies of thi lijf in to with outen ende. Thou schalt not 'haue abo 7 mynacioun of a man of Ydunye, for he is thi brother, nether of a man of Egipt, for thou were a comelyng in the lord of hym'. Thi that ben borun of hem, schulen entre in to the thridde generacion in to the 'chyrche of the Lord'. Whanne thou schalt go out 'in to 3 batel 3 aṣens thin enim-es, thou schalt kepe thee fro al yuel

*= a child borun of hordum schal not ense exc. that is, to the his governance of the peple, but ech man that wolde, was re-seyued to faith, and vertuous lyf needeful to saluccion.

Late here. uc.
with water; and after the sun set thou shalt turn azen into the tentis. 12 Thou shalt have a place out of the tentis, to which thou shalt goon out to the needful thingis of kynde, berynge a stake in a girdel; and whanne thou sittest, thou shalt delue bi enyrown, and the defied out thou shalt cower with erthe, in the whych thou art relued. Forsothe the Lord thi God guth in the mynd-dil of tentis, that he deluyer thee, and task to thee thin enemies, that thi tentis ben hooli, and no thing in hem apere of 15 filthed, lest he forsake thee. Thou shalt not take a seruaunt to his lord, that to 16 thee hath flower; he shal dwelle with thee in the place that to hym plesith, and in oon of thi citees shal rest; and 17 make thou not hym sory. There shal be no strumpet of the douctres of Yrael, no horlyng of the sones of Yrael. Thow shalt not ofre the mede of the hoorhows, ne the prijs of an hounde, in the hows of the Lord thi God, what euere thing it be that thow auowist; for abonyencioum 19 is either amenist the Lord thi God. Thow shalt not leene 2 to thi brother at vsure money, ne fruytis, ne eny other thing, but to an alien. Forsothe to thi brother with outen vsure that that 21 to hym nedith thow shalt lene, that the Lord thi God blisse to thee in al thi werke, in the loond to the which to be weeddid thow shalt goon yn. Whanne thow auowist auowe to the Lord thi God, thow shalt not tary to 3elede, for the Lord thi God shall requyre it; and if thow taryest, 22 thow shalt be rettid to thee into syne. And if thow wolt not bihowt, thow shalt be with outen syne. Forsothe that that is thing. If a man is among you, which 2 is t0 defoulid in 'sleep of ny3t, he schal go out of 'the castels; and he schal not tuene 11 th he schol go out of the castels of the Godhed and of Leouis, not out of the castels of the conyyn people. *Lire here. c. 23

* okere e pr. m.  a Om. refh.
CAP. XXIV.

5 Whanne a man hath taak a wifl lante, he shall not goo forth to bateyl, ne to hym eny thing of nede shall be ioyned oppynlich, but he shall hake heede with outen blame to his hows, that 0 yeer he ioye with his wifl. Thow shal not taak in stede of a wed the nethermore and overmore grynstoon, for his lijf he putte to thee. If a man were taak bisili weyt-

ether axe, that; and if thou tariest, it schal be aretild to thee in to synne. If thou 'nylt bhiete, thou shalt bee with out synne. Foroother thou shalt kepe, and 23 'do that' that yede out onys of thi lippis, as thon bihiysti to thi Lord God, and hast spokke with thin owne wil and thi mouth.

If thon entrist in to the wynere of thi 24 neibour, ete thou grasps, as myche as plesith thee; but bere thou not out with thee. If thon entrist in to 'the corn of 20 thi freend, thou shalt breke 'ciris of corn', and frote togider with the hond; but thou shalt not repe with a sikil.

For thi kepe the heesels for that thon hast awered, in comparison of his that woot, and fulfylit it not.

CAP. XXIV.

If a man takith a wifl, and hath hir, and seche fyndith not grace bifoer his heisen for sum vilite, he schal write a 'libel, ethir litil book', of forsakyng, and he schal yyue in the hond of hir, and he schal delyuere hir fro his hows. And whanne sche goith out, and weddith another hosebonde, and he also hathit hir, and yueth to hir a 'litil booke' of forsakyng, and deleyereth hir fro his hows, ethir certis he is deed, the fornyrc hosebonde schal not mow resseyue hir in to wifl, for sche is defoulid, and maad abhomynable bifoer the Lord; lest thou make thi lond to do synne, which lond thi Lord God sylde to thee to wedde. Whanne a man hath take late a wifl, he schal not go forth to batel, nethir any thing of comynpp nede schal be enioyed to hym, but he schal yyyue tent with out blame to his hows, that he be glad in o jeer with his wifl. Thou schalt not take in the stide of wed the lower and the higere seen of thi brothir, for he put-

b hath. c Om. e. d thin ABDFH. e filthed of synne c pr. m. f or c. g not POC E pr. m.

b axe is. 1 that of thee is. k that tarynge s. l rekened is. m wilt not bihoote i. n For is. o kepe that i. kepe that word s. p fullife it is. q yyne yerd is. r Om. s none is. t thi frendis corn is. u breke off the i. v ceris of the corn i. w corn ceris s. x wifte hem is. y yee hem is. z hau s. a or uncennessee s marg. billeheede is. b libel cp. little booke c text. or a char-ter marg. c yyne it is. d hir bonde is. e out fro him s. f he the seconde houbonde s. g he yueth is.

b Om. h. i chartre is. k Om. plures. l hir axe is. m Om. AB. n bi ensample of thee s marg. o Om. p Om. q thynen s. r Om. ABDFH sec. m. w British hist.

s in settinge hir and his weygne in good route s marg. t Om. 25 a wed 15s.
ynge his brother of the sones of Yrael, and he solde take the prijs, he shal be slayn; and thou shalt do awey yuel fro the myddil of thee. Bisily kepe wel, lest thou renne into plage\(^k\) of lepre, but thou shalt doon alle thingis that the prestis of Leuyte kynde han tau3 thee, aftir that Y haue comaundid to hem, and ful fil bisily. Haue 3e mynde what thingis the Lord 3oure God dyde to Marye, in the weye, whanne 3e wenten out of Egipt. Whanne thou shalt ajen aske of thi neibour eny thing that he owth to thee, thou shalt not goon into the hows of hym for to taak wed; but thou shalt stoond with out, and he to thee shal brynge forth that he hath. Forsothe if he is pore, the wed anentis thee shal not al ny3t dwelle, but anoon thou shalt yeld to hym before the goyngue down of the sunne, that he slepynghe in his clothinge, blesse to thee, and thou haue ry3twises before the Lord thi God. Thou shalt not denye the\(^e\) me de of the nedi, and of the pore thi brother, or of comlynghe that dwellith with thee in tho loond, and with yrne thi \(^{13}\) atis is; but the same day thou shalt yeld to hym the prijs of his trauel, before the sunne goyngue down, for he is pore, and of it susteyneth his lijf; lest he crye ajen thee to the Lord, and be rettid to thee into synne. Fadrys shulen not be slayn for the sones, ne sones for the fadris, but echom\(^m\) for his own synne shal dye. Thou shalt not perurt the doom of the comlyng, and faderles child; ne thou shalt taak awey in stede of a wed the clooth of the\(^n\) widewe. Hane\(^o\) mynde that thou hast serued in Egipt, and the Lord thi God haue delyuered thee thes; therfor I comaunde to thee tide\(^v\) his lijf\(^w\) to thee. If a man is takun, that is, conuycet in doom\(^v\), bisiili aspynynghe to stele his brother of the sones of Israel, and whanne he hath seeld hym, takith the prijs, he schal be slayn; and thou\(^u\) schalt do awey yuel fro the myddis of thee. Kepe thou\(^u\) diligenti, lest thou renne in to the sijknesse of lepre\(^b\), but thou schalt do what ener thingis the prestis of the kyn of Leuy techen thee, bi that that Y comaundide to hem, and fille thou\(^d\) diligenti. Haue 3e mynde what thingis 3oure\(^g\) Lord God dide to Marie, in the weie, whanne 3e jede 'out of' Egipt. Whanne\(^a\) thou schalt axe of thi neiebore ony thing which\(^f\) he owth to thee, thou schalt not entre in to his hows, that thou takes awei\(^b\) a wed; but thou shalt stonde with out forfh, and he schal brynge forth\(^f\) that that he hath. Sotheli\(^k\) if he is pore, the\(^d\) wed\(^12\) schal not dwelle\(^n\) bi ny3t at\(^n\) thee, but anoon thou schalt jelde\(^o\) to hym bifor the goyng doun of the sunne, that he slepe in his cloth, and blesse thee, and thou haue ri3fulnesse\(^p\) 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 tho lond, and is with yane thi \(^{13}\) atis; but in the same dai thou\(^15\) schalt jelde to hym the prijs of his trauel, bifor the\(^4\) goyng doun of the sunne, for he is pore, and susteyneth\(^\) therof\(^h\) his lijf; lest he crye ajen thee to the Lord, and it be arettid\(^1\) to thee into synne\(^a\). The\(^f\) fa\(^10\) dris schulen not be slayn for the\(^s\) sones, nether the\(^e\) sones for\(^\) the\(^a\) fadris, but ech man schal die for hys owne synne. Thou\(^17\) schalt not 'peruerte, ethir\(^x\) waiwardli turne\(^b\), the doom of the comelyng, and\(^e\) of fadirles\(^d\) ethir modirles\(^d\); nethir thou schalt take a wei in the\(^e\) stide of wed\(^f\) the

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\(^a\) Om.\(^s\). \(^b\) turne or moossedene\(^s\). \(^c\) or\(^s\).\(^d\) the fadirles\(^s\). \(^e\) Om.\(^s\). \(^f\) a wed\(^k\).
that thou do this thing. Whanne thou repist corn in thi feeld, and a forsetum handful thou leuest, thou shalt not turne azen for to taak it, but the comlyng, and faderles child, and widewe thou shalt suffire to bere a wey, that the Lord thi God bless be thee in al the werk of thin hoondis. If thou gedrest of fruytis of olyues, what euere thy leene in the trees, thou shalt not turne azen for to gedre, but thou shalt leeeue to the comlyng, faderles child, and widewe. If thou puttest thy vyn frome grapis to wyn, thou shalt not gedre the leeyngrey sens, but thei shulen falle into the vse of the comlyng, faderles child, and widewe. Haue mynde that thou servuest in Egipt, and therfor Y commaundde to thee, that thou doo this thing.

CAP. XXV.

1 If there were a cause bitwexe any men, and han askidy iugis, whom thei biholden to be ryghtwyse, to hym the palme of ryghtwisnes thei shulen 3yue, whom wicket, thei shulen condempne of wicketnes. Forsothe if hym that hath synnde thei seen worthi, thei shulen throw downe with scourgis, and before hem thei shulen make to be betun; for the mesure of synne shal be and the maner of scourgynge, so oonlich, that the fourtieth nombre thei ouer passe not, lest foulich rent before thin eyen thi brother go aweye. Thou shalt not bynde the mouth of the oxe tredinge thi fruyties in the flore. Whanne bretheren dwelven to cloth of a widewe. Haue thou mynde, that thou servuest in Egipt, and thi Lord God deleyuered thee fro themus; therfor Y commaundde to thee that thou do this thing. Whanne thou repist corn in the feeld, and forsetist, and leuest a reap, thou shalt not turne azen to take it, but thou shalt suffire that a comelyng, and fadirles, ethir modirles, and a widewe take awei, that thi Lord God blesse thee in al the werk of thin hoondis. If thou gaderist fruytis of olyues, what euere thing leenueth in trees, thou shalt not turne azen to gader, but thou shalt leeeue to a comelyng, fadirles, ethir modirles, and to a widewe. If thou gaderist grapis of the vynere, thou shalt not gaderist raisyns that leene, but the schulen falle in to the vis of the comelyng, of the fadirles, ethir modirles, and of the wydewe. Haue thou mynde that also thou servest in Egipt, and therfor Y commaundde to thee, that thou do this thing.

CAP. XXV.

If cause is bitwexe ony men, and thei axen iugis, thei schulen syue the victorie of ryghtunnes to him, whom thei perseuyn to be iust, thei schulen condempne hym of wickidnessse, whom thei perseuyn to be wickid. Sotheli if thei seen hym that synnded, worthy of betynge, thei schulen caste hym down, and make to be betun bifo hem; also the maner of betynge shall be for the mesure of synne, so oneli that the passe not the nombre of fourtieth, lest thi brother be to-rent viliche before thin ij, and go awei. Thou shalt not bynde the mouth of the oxe tredyng thei fruytis in the cern flore. Whanne bretheren dwelven to gider, and
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256. xxv. 6—16.

gidre, and oon of hem with outen free children were deed, the wijf of the deed shall not wedde to another, but shall taak his brother, and he shall arere the seed of his brother. And the first gotten son of hyr he shall 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 the lawe is owid, the womman shall gye to the sate of the cyte; and she shall aske the more men thur birth, and shall seye, The brother of my man wol not arere seed of his brother in Yrael, me into wedlok taak. And anon thei shulen maak hym to be clepid, and thei shulen aske. If he answer, I wol not taak hir to wijf; the womman shall come nyd to hym, before the aldre men, and she shall taak the sho of his foot, and spit in his face, and seye, Thus it shall be doe to a man, that wol not bide vp the hows of his brother; and shall be clepid the name of hym in Yrael, The hows of the vnshod. If there han two men bytwix hem self chidyng, and oon ayns that other bigynneth to iangle, and wilnyng the wijf of 'that other to deleyuer hir man fro the hoond of the strenger, and hath put the hoond, and takun the sham fast membris of hym, thow shalt kut of the hoond of hir, ne be bowid on hir with any mercy. Thow shalt not haue in sak dyuerse weijtis, more and lasse, but there shall be in thin hows a busshel more and lasse. Weittho shalt haue just and verrey, and even busshel and verrey shall be to thee, that myche tyme thon lyue uppon erthe that the Lord thi God shall 3yye to thee. The Lord for

oon of hem is deed with outre children, the wijf of the deed brother schal not be weddid to anothir man, but his brother schal take hir, and schale reise seed of his brother. And he schal clepe the first gotten son of hir bi the name 'of hym, 'that is, of the deed brother, that his name be not don awei fro Israel. Forsothe if he nyle take the wijf of his brother, which is due to hym bi lawe, the womman schal go to the sate of the citee; and sche schal axe the grettene men in birthe, and sche schal seie, 'The brother of myn hosebonde nyle reise seed of his brother in Israel, nethir wole take me in to mariage. And anon thei schulen make hym to be clepid, and thei schulen axe. If he answerith, Y'nyle take hir to wijf; the womman schal go to hym bifor the eldred men of Israel, and sche schal take awei the schoot, and sche schal spete in to his face, and schal seie, So it schal be done to the man, that bildith not 'the hows of his brother'; and 'the name of hym schal be clepid in Israel, The hows of the man vnshool. If twel men han strij bitwixe hem siff, and oon bigynneth to stryue ayns another, and the wijf of 'the tother man wolde deleyuere hir hosebonde fro the hond of the strongere man, and putthith hond, and 'takith the schamefast membris 'of hym, thou schalit kitte awei 'the hond of hir', nether thou schalt be bowid on hir bi any mercy. Thou shalt not haue in the bagge dyuerse weijtis, a grettene and a lesse, nether a buschel more and lesse schal be in thin hows. Thou schalt haue a iust weijte and trewe, and an euene buschel 'and trewe schal be to thee, that thou lyue in myche
sothe shal what hym that doth thes thingis, and withstoondith\(^m\) alle vruiyt-17wisnesse\(^s\). Haue\(^e\) mynde what thingis dide to thee Amalech in the weye, whanne thow wentist out of Egipt; what maner wise he a\(^s\)en cam to thee, and the eendis of thi feilowship, that wery abeden, swe\(^y\), whanne thow was defoulid with hungre and trauel, and drede not God. Therfor whanne the Lord thi God hath 3yue to thee rest, and maad sugettis\(^p\) alle nacionous bi enuyroun, in the loond that he hath bihoot to thee, thow shalt doo a wey his name vnstre heuene; be war lest thow for\(^s\)ete.

**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\(^s\), and dwellist 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 clepid the name of hym. And thow shalt goon to the preest that were in thory\(^t\) days, and seye to hym, I knowleche to day before the Lord thi God, that Y am comen into the loond, for the\(^e\) which he hath swore to oure fadris, that he shulde 3yue it\(^i\) to vs. And the preest takynge the leep of thin hoond, shal put before the au\(^t\)er of the Lord thi God. And thow shalt speke in the s\(^s\)t of the Lord thi God, Sirus pursuede my fader, that des\(^s\)cendide into Egipt, and there pilgram-agide in moost fewe noumber; and he growide into a greet folk of kynde, and strong, and of multitude with out ende.

6 And the Egipeciens greuowsly trauelyd in vs, and pursueden, puttyngye on moost tyme on\(^l\) the lord which\(^m\) thi Lord God schal 3yue to thee. For the Lord schal\(^16\) haue hym abhominable that doth these thingis, and he wlatit\(^n\), `ethir cursit\(^s\)le\', al vruiytfulnnesse\(^p\). Haue thou\(^s\) mynde what 17 thingis Amalech dide to thee in the weie, whanne thou 3edist out of Egipt; hou be\(^h\) cam to thee, and killide the laste men of thin oost, that\(^s\) saten\(^y\) wery, whanne thou were\(^s\) disesid with hungur and trauel, and he drede not God. Therfor whanne the Lord God hath 3oue reste to thee, and hath maad suget\(^l\) alle nacionous `bi cum\(^p\)pas\(^s\)`, in the lord\(^y\)` which he bihiyte to thee, thou schalt do awei `the name of hym\(^w\) vn\(^v\)ndr heuene; be thou war lest thou for\(^s\)ete\(^e\).

**CAP. XXVI.**

And whanne thou hast entrid in to the lond which\(^\prime\) thi Lord God schal 3yue to thee to wele, and thou hast gete it, and hast dwellid therynne, thou schalt take the firste fruytis of alle thi fruytis, and thou schalt putte\(^2\) in a panyere\(^a\); and thou schalt go to the place which\(^b\) thi Lord God chees\(^c\), that his name be inwardly clepid there. And thou schalt go to the preest, that schal be in tho daies, and thou schalt seie to hym, Y knowleche to dal bi for thi Lord God, that Y entride\(^d\) in to the lond, for\(^c\) which he swoor to oure fadris, that he schulde 3yue it to vs. And the preest schal take the panyere\(^e\) of thin honde, and schal\(^s\) sette\(^h\) bifor the au\(^t\)er of thi Lord God. And thou schalt speke\(^i\) in the s\(^s\)t of thi Lord God, Sirus pursuede my fadir, `which fadir\(^b\) 3ede\(^d\) doun in to Egipt, and was a pilgram there in fewest\(^m\) noumber; and he\(^h\) encresside in to a greet folk, and strong\(^s\), and of multitude without noumber. And Egipeciens\(^p\) tumuent\(^s\) iden vs, and pursueden\(^b\), and\(^y\) puttiden\(^d\).
with is and in arme strej3 out, in greet drede, in toknes, and wondres, and brouyte into this place; and hath taak to vs the loond mylyk and hony flowynge. And theryfore nowe Y offre to thee the chef of the fruytis of the erthe that the Lord hath 3ene to me. And thow shalt leue hem in the sit of the Lord thi God. And the thi God honourd, thow shalt eete in alle goodis that the Lord thi God hath 3ene to thee and to thin hows, thow, and Leuytis, and comlyng, that is with thee. Whanne thow hast fulfyllid the tithe of alle thi fruytis, the 3eer of tithis the thriddle, thow shalt 3ene to Leuyte, and comlyngye, and faderles child, and widewe, that thei eete "with ynye" thi 3atis, and ben fulfyllid. And thou shalt speke in the sit of the Lord thi God, Y han brou3t that is halowid fro myyu hows, and han3 Yue ite to Leuyte, and comlyngye, and thow hast comandaid to me; I haue not passad biside thin heestis, ne haue forget thy maundement. Y haue not eete of hem in my sorwe, ne han3 seu3r hem in eche vncleeness, ne haue spendid of hen any thing in thing of deed coors. Y haue obeisidh to the voyce of the Lord my God, and haue doo alle thingis that thow hast comandaid to me.

Bihold fro thi sanctiuary, fro the hi3 dwellyngye place of heuens, and blesse thow to thi puple Yrael, and to the loond that thow hast 3yue to vs, thow hast swore to oure fadres, to the loond mylyk and greouseste birthuns. And we cryed to the Lord God of oure fadres, which herde vs, and biihelde oure mekenesse, and tranel, and angwisches; and he ledde vs out of Egip3 in mysti hond, and arm holdun forth, in grete drede, in myralcis, and grete wonderis, and ledde es in to3 this place; and 3af to vs a lound flowynge with mylyk and hony. And theryfore Y offre nowe to thee1 the fyrste fruytis of the fruists of the lond whichm the Lord 3af to me. And thow shalt leue thee3 in the sit of thi Lord God. And whanne thi Lord God0 is worchippd, thow shalt eete11 in alle the goodis which the Lord God 3af to thee and to3 thin hows, thow, and the deke, and the comelyng which is with thee. Whanne thow hast fillid the12 tithe of alle thi fruytis, in the thriddle 3eer of tithis, thon schalt 3yue to the deke, and to the comelyng, and to the fadirles, ether modirles child, and to widewe3, that thei eete with ynye thi 3atis, and be fillid. And thon thall speke in the sit of thi Lord God5, Y han take away3, that that is halowid of myny hows, and Y 3af it to the deke, and to the comelyng, to the fadirles, ethir modirles child, and to the widewe, as thou comandaidist to me; Y passide not thi comandementis, Y for3 fat not thin heest5. Y eete not of the14 thingis in my morynyng5, nether Y departide tho5 in any vncleeness, nether Y spendide of tho any thing in biriying of deed body, 'that is, in makynge feestis therof5 in biriyinge5 of deed men5. Y obeide to the voy of my Lord God, and Y dide alle thingis as thou comandaidist to me. Bihold thou fadre fro thei seyntuirae, fro thei hi3 dwellyng place of heuene, and blesse thou thi puple Israel, and the lord
hony flowynge. To day the Lord thi God hath comaundid to thee, that thou doo thes maundements and domys, that thou kepe and fulfil of al thin herte, and of al thi soule. The Lord thou hast chosen to day, that he be to thee God, and thou goo in the weies of hym, and keep his erynoyns, and heestis, and domys, and obeis to his maundement.

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 alle the heestis of hym; and he shal maak thee higher than alle the folkis, that he hath maad of nou3t, into presysnyge, and name, and his glorye; that thou be an holy puple of the Lord thi God, as he hath spokun.

CAP. XXVII.

Moyses forsothe hath comaundid, and the eldren, to the puple of Yrael, seyne, Keep 3e ech hec maundement that I comaunde to 3ow to day. Whanne 3e han passid ouere Jordan, is. Whanne 3e han passid Jordan, to the lond which the Lord thi God shal 3yue to thee, thou shalt arere 'd greet stonus, and with plastre ' thow shalt dawbe f hem, that thou mowe g wryte in hem alle the wordis of this lawe, Jordan overguoon, that thou goo into the lond that the Lord thi God shal 3yue to thee, theo mylk and hony flowynge, as he hath swore to thi fadres. Whanne thanne thow shalt ouer-pas g Jordan, arere the stonus that Y to day comaunde to thee, in the mownt of Hebal; and thow shalt dawbe hem with plastre k. And thow shalt bild there up a auter to the Lord thi God, of stonus which yrun hath not towchid, and of stonus vnformd and vnpolischid; and which thou hast zouve to vs, as thou 'hast swhore k to ouere fadris; the lord flowynge with mylk and hony. To daile the Lord God comaundide to thee, that thou do these comaundements m and domes, that thou kepe and fille o of al thin herte, and of al thi soule. Thou hast chose the 17 Lord to day, that he be God to thee, and thou g in his weies, and thou kepe his erynoyns, and heestis, and domes, and obeis to his comaundement o. Lo! the 18 Lord choseth thee to day, that thou be a special puple f to hym, as he spak w to thee, and that thou kepe alle his comaundements t; and he shal make thee higher than alle folkis, whiche he made in to his preisyng, and name a, and glorie b; that thou be an holy puple of c thi Lord God, as he spak d to thee.

CAP. XXVII.

Forsothe Moyses comaundid, and the 1 eldres men, to i the puple of Israel, and seiden e, Kepe 3e ech 'comaundement which b Y comaunde to 3ou to dai. And whanne 3e han passid Jordan, in to the lond which thi Lord God schal 3yue to thee, thou schalt reys e grete stoonus, and thou schalt make tholpleyn with chalk, that thou mowe write in thon alle the wordis of this lawe, whanne Jordan is passid, that thou entre in to the lond which thi Lord God schal 3yue to thee, the lord flowynge with mylk and hony, as he spoo w to thi fadris. Therfor whanne thou hast passid Jordan, reise thou a the stonus whiche Y commaunde to dai to thee, in the hil of Hebal; and thou schalt make tholpleyn with chalk. And there thou schalt bilde an auter to thi Lord God, of stoonus whiche yrun touchide not, and of stonys vnformd ed and vnpolischid; and thou schalt offre

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b Om. c. c elders c. d rare c. e chalke e pr. m. f plane e pr. m. g mayest d. mey BEFH.

**Notes:**
- That 1.
- Sidefastly bihipt h.
- Dai Israel th.
- M heestis th.
- F fulfille th.
- Hem of is.
- P that thou th.
- Q that thou th.
- Om. 1. 1 his heestis th.
- T his domes th.
- U biddyng h.
- V hath chosen is.
- W hath spoken is.
- X heestis th.
- Y in grace n mar.
- Z hath made th.
- A his name th.
- B his glorie th.
- C to th.
- D hath spoken is.
- E And th.
- F of th.
- G thei seiden th.
- H heest, that th.
- I that th.
- K rare vp th.
- L hem th.
- M may th.
- N hem th.
- O that th.
- P bihipte th.
- Q thou vp th.
- R hem th.
- T the whiche th.

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3 Y
thou shalt offer upon it bunt sacrifices to the Lord thy God; and thou shalt offer pestable oostis, and thou shalt eat there, and make metship before the Lord thy God. And thou shalt write upon the stones alle the words of this law, pleyenly and clerel. And Moyses and the preestis of Leuyte kynde seiden to al Yrael, Tak hede, and here thow, Yrael; to day thou art maad the puple of the Lord thy God; thou shalt here the voice of hym, and do the heestis, and rytwis-

nesses, that I commaunde to thee. And Moyses commaundide to the puple in that day, seiyne, The shulen stoond to blesse the Lord upon the hil of Garysym, Jor-
dan put oner; Symeon, Leuy, Judas, Ysa-
char, Joseph, and Beniamyn. 'And forn agons thes shulen stoond to curse in the hil of Hebal, Ruben, Gad, and Aser, Za-
bulon, Dan, and Neptalym. And the Le-
uytes shulen prouncewe, and seye to alle
men of Israel, with an hiose voice, Cursid he the man that makith grauen thing and 30tm, abynomyacioun of the Lord, the werk of the boondis of crafti men, and shal put it in hiditis; and al the puple shal answer, and seye, Amen! Cursid that honoureth not his fader and moder; and al the puple shal seye, Amen!

Cursid that ouerberith the teermines of his nei3bore; and al the puple shal seye, Amen! Cursid that makith to erre the blynde in the weye; and al the puple shal seye, Amen! Cursid that peruerith doom of comlynge, faderles child, and widewe; and al the puple shal seye, Amen! Cursid that slepith with the wijf of his fader, and opneth the couerungr of his bed; and al the puple shal seye, Amen! Cursid that slepith with eny beest; and al the puple shal seye, Amen!

thoron' bunt sacrifices to thi Lord God; and thou shalt offer pestable sacrifices, and thou shalt eat there, and thou shalt make feeste bifo r the Lord God. And thou shalt write pleynly and clerel on the styones alle the words of this lawe. And Moises and the preestis of the kynde of Leuy seiden to al Israel, Israel, perseuye thou, and here; to day thou art maad the puple of the Lord thy God; thou shalt here his vois, and thou shalt do the commaundementis, and ri3tfulnessis, whiche Y commaunde to thee to dai. And Moises commaundide to the puple in that day, and seide, These men shulen stonde upon the hil of Garitzym to blesse the Lord, whanne Jordan is passid; Symeon, Leuy, Judas, Isachar, Joseph, and Benjamyn. And enene a3ens these men shulen stonde in the hil of Hebal to curse, Ruben, Gad, and Aser, Zabulon, Dan, and Neptalym. And the dekenes shulen prouncewe, and shulen seie with his vois to alle the men of Israel, Cursid is the man that makith a gruun yuange and yotonm togi-
dere, abhomyacioun of the Lord, the werk of hondis of crafti men, and schal sette it in priucy place; and al the puple schal answere, and schal seie, Amen!

He is cursid that onoureth not his fadir and modir; and al the puple schal seie, Amen! Cursid is he that berith ouer the 17 termines of his nei3bore; and al the puple schal seie, Amen! Cursid is he that makith a blynde man to erre in the weye; and al the puple schal seie, Amen! He is cursid that peruerith the doom of a comelyng, of a3 fadirles, ethir modirles child, and of a widewe; and al the puple schal seie, Amen! Cursid is he that slepith with the wijf of his fadir, and schewith the hiling of his bed; and al the puple schal
CAP. XXVIII.

1 If forsothe thou herist the voyce of the Lord thi God, that thou doo and kepe alle the heestis\(^a\) of hym, that Y comauunde to thee to day, the Lord thi God shal make the hijer than alle the\(^b\) folks of kynde, that dwellen in erthe. And there shulen come vpon thee alle thes blissyngis, and shulen taak thee; if neuer-\(\text{the}\)later\(^c\) the heestis of hym thow herist.

2 Blessid thow in the\(^d\) citee, and blessid in the feed; blessid the fruyt of thi wonbe, and the fruyt of thin erthe, and the fruyt of thi beestis, the flockis of thi dromes, and the fooldis of thi sheep; blessid thi beermes, and blessyd thi relikis; blessid thow shalt be ingoynge, and out goynge.

3 The Lord shal yuye thin enemies, that ryseen a\(\text{z}\)ens thee, fallynge in thin siti; bi o \(\text{v}\)e thei shulen come a\(\text{z}\)ens thee, and bi seuen thei shulen fle fro thi face.

4 The Lord shal send out blessynghe vpon thi celers, and vpon alle the werkis of thin hoondis; and he shal blesse to thee in the loond that thou shalt taak. The seie, Amen! Cursid is he\(^a\) that slepith\(^b\) with on\(\text{y}\)e beeste; and al the puple slepith, Amen! Cursid is he that slepith with his sistir, the dou\(\text{\text{s}}\)tir of his fadir, ethir of his modir; and al the puple slepith seie, Amen! Cursid is he that slepith with his wyues modir; and al the puple slepith seye, Amen! Cursid is he that sleeth prynel\(^a\) his neijbour; and al the puple slepith seie, Amen! Cursid is he that takith\(^a\) of thi heestis, that he Smyte the soule of the innocent blood; and al the puple slepith, Amen! Cursid is he that slepith with \(\text{the}\) wijf of his neijbour\(^d\); and al the puple slepith seie, Amen! Cursid is he that takith\(^a\) of thi heestis, that he Smyte the lijf of innocent blood; and al the puple slepith seie, Amen! Cursid is he that slepith\(^f\) not in the 27 wordis of this\(^a\) lawe\(^b\), nethir 'parfourneth theo' in werk; and al the puple slepith seie, Amen!

CAP. XXVIII.

Forsothe\(^k\) if thou herist the vois of thi Lord God, that thou do and kepe alle hise comauandementis\(^l\), whiche Y comauunde\(^m\) to thee to dai, thi Lord God schal make the hijere\(^n\) than alle folkis that lyuen in erthe. And alle these blessyngis schulen come on\(^o\) thee, and\(^p\) schulen take thee; if netheles thou herist hise comauandementis\(^q\). Thou\(^r\) shalt be blessid in citee, and blessid\(^s\) in feed\(^t\); blessid schal be the fruyt of thi wonbe, and the fruyt of thi lord, and the fruit of thi beestis; 'blesseid schulen be\(^u\) the flockis of thi grete beestis, and the fooldis of thi sheep; blessid schulen be\(^v\) thi bernes, and 'blesseid schulen be\(^w\) 'thi reliks'; thou shalt be blessid entrynge\(^x\), and geynge out. The Lord schal yuye thin enemenes fallynge\(^y\) in thi siti; that\(^z\) schulen rise a\(\text{z}\)ens thee; bi o \(\text{v}\)e thei schulen come a\(\text{z}\)ens thee, and by seuen weie thei schulen fle fro thi face. The\(^s\) Lord schal send out blessyng\(^z\) thi cele\(r\)is, and on\(\text{a}\) alle the werkis of thin hondis; and he schal blesse thee in the loond which\(^b\)

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\(^{a}\) Om. E pr. m. \(^{b}\) maundementus c. comauandemens of. maundemens e. \(^{c}\) Om. BDEFH. \(^{d}\) nerthe-layer e. \(^{e}\) Om. c.

\(^{a}\) the man is. \(^{b}\) gendrith is. \(^{c}\) a is. \(^{d}\) his norbis wijf is. \(^{e}\) the innocent is. \(^{f}\) abidith l. \(^{g}\) the xx. \(^{h}\) lawe of God x. \(^{i}\) fulfith hem is. \(^{j}\) Sothely is. \(^{k}\) heestis is. \(^{l}\) comauunde A pr. m. EFHELW. \(^{m}\) in grace s. marg. \(^{n}\) vpon is. \(^{o}\) and thei is. \(^{p}\) heestis is. \(^{q}\) thou schalt be blessid is. \(^{r}\) the feede is. \(^{s}\) Om. l. \(^{t}\) Om. i. \(^{u}\) thin other thingis is. \(^{v}\) entrynge gdy ikx. \(^{w}\) to falle is. \(^{x}\) the which i. \(^{y}\) vpon is. \(^{z}\) vpon is. \(^{b}\) that is.
Lord shal rere thee to hym into an hooli puple, as he hath sworn to thee, if thou kepist\(^{c}\) the heestis of the Lord thi God, and gost in the weies of hym. And alle the puples of erthes shulen seeeyen\(^{w}\), that the name of the Lord be inwardly clepid vpon thee, and thei shulen drede thee. To be plenteuous in alle goodis the Lord shal make thee, in fruytis\(^{x}\) of thi wonbe, and fruyt of thi beestys, fruyt of thi lound, that the Lord hath swore to thi fadres, for\(^{y}\) to 3yne to thee. The Lord shal open his best tresour, heuene, that he 3yne reyn to thi\(^{i}\) lound in his tyme; he\(^{a}\) shal blesse to alle the werkys of thin houndis; and thow shalt okyr to many folkis\(^{b}\), and thi self shal not borwe to oker of any man. The Lord thi God shal sette thee into heed, and not into tayl, and thow shalt be enere more aboue, and not vndur; if neuerthelater\(^{c}\) thow here the maundementis of the Lord thi God, that Y commaunde to thee to day, and kepist, and doste, and bowist not aside fro hem, ne to the rjyt, ne to the left, ne hast not folvid alien goddis, ne heried hem. And if thou wolt not here the vois of the Lord thi God, that thow keep and doo alle the maundementis of hym, and cerymoynys, that Y commaunde to thee to day, shulen come vpon thee alle thes malysouns, and holde thee. Cursid thou shalt be in citeit, cursed in feeld; cursid thi bern, and cursid thi relikis; cursid the fruyt of thi wonbe, and the fruyt of thin erthe, the droue of thin oxen, and the flockis of thi sheep. Cursid thou shalt be ingoyynge, and cursid out goyynge. The Lord shal sende vpon thee hungre inward, and hungre outward, and blamyng into alle thi werkis that thow shalt do, to the tyme that he trede thee down, thou hast\(^{e}\) take. The Lord shal reise\(^{9}\) theed\(^{d}\) to hym silef in to an hooli puple, as he swoore\(^{e}\) to thee, if thou kepist the heestis of thi Lord God, and goist in his weies. And alle the puples\(^{i}\) of\(^{y}\) lound\(^{i}\) schulen se, that the name of the Lord is inwardli\(^{i}\) clepid on\(^{k}\) thee, and thei schulen drede thee. The Lord shal make thee to be plenteouse in alle goodis, in fruyt\(^{y}\) of thi wonbe, and in fruyt\(^{m}\) of thi beestis, in the fruyt of thi lond, which\(^{o}\) the Lord swoor to thi fadris, that he schulde\(^{e}\) 3yne to thee. The Lord shal opene his beste tresour, heuene, that he 3yne reyn to thi lond in his tyme; and he schal blesse alle the werkis of thin houndis; and thou schalt leene to many folkis, and of no man thou schalt take borewyng. The\(^{p}\) Lord\(^{o}\) God\(^{pp}\) schal sette thee in to the heed\(^{i}\), and not in to the tail\(^{i}\), and cuere thou schalt be aboue, and not\(^{i}\) binythe; if netheles thou herist the comaundementis\(^{i}\) of thi Lord God, which Y commaunde to thee to day, and kepist, and doist\(^{b}\), and bowist not awaye fro tho\(^{i}\), nether to the rjyt side nether\(^{m}\) to the left side\(^{i}\), nether suest alien goddis, nether\(^{i}\) worshipist hem. That if thou\(^{n}\) nylt\(^{z}\) here the vois of thi Lord God, that thou kepe and do alle hise heestis, and cerymoynys, whiche Y commaunde to thee to day, alle these cersyngis shulen come on\(^{a}\) thee, and schulen\(^{b}\) take thee\(^{e}\). Thou schalt be cursid in citeit, cursid\(^{d}\) in feeld. Cursid 'schal be\(^{e}\) thi berne, and cursid schulen be thi relifs\(^{i}\). Cursid schal be\(^{b}\) the fruit of thi wonbe, and the fruyt of thi lond; 'cursid schulen be\(^{e}\) the droones of thin oxen, and the flockis of thi sheep. Thou shal be cursid goyne in, and 'thou\(^{w}\) shal be\(^{b}\) cursid goyynge oute. The Lord schal sende on\(^{i}\) thee hungur, and thurst, and blamyng\(^{k}\) in to alle thi werkis whiche

\(^{c}\) kepist c. \(^{w}\) seye A. \(^{x}\) fruyt ce. \(^{y}\) Om. c. \(^{i}\) his E pr. m. \(^{a}\) and he ce. \(^{b}\) folk c. \(^{e}\) etterhe. later e c.

\(^{e}\) schalt A sec. m. 18. \(^{d}\) thee vpon 18. \(^{y}\) khiyte 13. \(^{f}\) puple A pr. m. \(^{g}\) of oother 1 e. \(^{h}\) londis aboue s.\(^{i}\) enly 1. \(^{k}\) vpon 18. \(^{l}\) the fruyt 13. \(^{m}\) the fruyt cl. \(^{n}\) that is. \(^{o}\) wolde 1. \(^{p}\) Thi ne. \(^{q}\) PP Om. a sec. m. \(^{r}\) heed an his s. \(^{s}\) tail blynde s. \(^{t}\) neuer 13. \(^{u}\) heestis 13. \(^{v}\) doist hem 13. \(^{w}\) hem 13. \(^{x}\) ne s. \(^{y}\) Om. 18. \(^{z}\) ne K. \(^{1}\) wit not 1. \(^{a}\) vpon 18. \(^{b}\) thei schulen 1. \(^{c}\) as a prisoner is taken and led ouen his wifte s marg. \(^{d}\) and cursid 18. \(^{e}\) Om. 1. \(^{f}\) oother goodis 18. \(^{g}\) Om. 1. cursid L. \(^{h}\) Om. 1. \(^{i}\) vpon 18. \(^{k}\) he shall putte blanyng s. \(^{l}\) the b.
and lese swiftly, for thi moost yuel fyndynge, in the whiche thou hast forsakun me. Joyt to thee the Lord pestilence, to the tyme that he waast thee fro the erthe, to the whiche thou shalt goon in to be weeldy. Smyit thee the Lord with me, for thou hast sleyen thyne heeuene. Be heuene that is aboue thee braasnyn; and the lord that thou tredist yrone. Smyte thee the Loard the wood the Rede of thine powdre, and fro heuene come down vpon thee askis, to the tyme that thou be al to-powned. Tak thee the Lord fallynge down before thin enemyses; bi o weye go thou out azen hem, and bi seuen flie thou, and be thou scattered thrur out alle the rerwes of the erthe; and bi thecaryu into mete to alle the foulis of heuene, and beestis of the erthe, and be there noon that driue awey. Smyit thee the Lord with the byil of Egypt, and the paart of the bodi bi the which toordis ben sheten out, with scab forsothe and itchynge, so that thou may not be helid. Smyit thee the Lord with madnes, and blyndness, and with woodnes of thoust; and thou shalt graas in mydday, as is woned a blhyd man to graas in derknessis; and make he not redi thi weyes; and alle tynes wrong chalenge suffre thou, and be thou born down with vyloence, ne hane thou that delayuer thee. A wijf tak thou, and an other man sleep with hyr; an hols bido thow, and dwel thou not in yte; planuit thou a vyn, and kut thou not the grapis of it. Thin ox be slayn before thee, and eete thou not of it; thin asse be canst thou schalt do, til he al to-breke thee, and lees swifli, for thi werste fyndynge, in whiche thou hast forsake me. The Lord ioyne pestilence to thee, til he waaste thee fro the loud, to which thou schalt entre to welde. The Lord smyty thee with nydessel, feuyr, and coold, brenynge, and hecet, and corrupt eyre, and rust; and pursue he to the tyme that thou perysche. Be heuene that is aboue thee braasnyn; and the lord that thou tredist yrone. Smye the Lord dye; for thyne heeuene, thow, and aschyce come down fro heuene on thee, til thou be al to-brokun.

The Lord smyte thee fallyngue bifer thin enemieses; bi o weye go thou azen hem, and bi seuen weyes fle thou, and be thou scaterid ali alle the rerwes of the erthe; and thi deed bodi be in to mete to alle volatilis of heuene, and to beestis of erthe, and noon be that dryuke hem away. The Lord smyte thee with the botche of Egypt, and the Lord smyte the part of bodis wherein ordure ben voyded; also the Lord smyte thee with scabbe, and jichynge, so that thou mayst not be curid. The Lord smyte thee with madnesse, and blyndnesse, and woodnes of thoust; and grope thou in mydday, as a blhyd man is wont to grope in derknessis; and dresse he not thi weyes; in al tyme suffre thou fals chaleng, and be thou oppressid bia violence, nethir haue thou ony that schal de-lunere thee. Take thou a wijf, and an othir man sleepe with hir; bide thou an hows, and dwelle thou not ther yne; planute thou a vyner, and gadere thou not grapis therof. Thin ox be offrid bifer thee, and ete thou not therof; thin asse be rauyschid in thi sijt, and not
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in thi sijt, and be it not 3oldun to thee; thi sheepe be thei 3ounen to thin eyenes, 32 and be there noonth that thee help. Thi sones and thi douytris be thei takun to another puple, seynge thin eyen, and de-

faylynge at the sijt of hem a\ al day; and 33 be there not strength in thin hoond. The fruyt of thin erthe, and alle thi trauelys eete the puple that though knowist not; and be thou euuer more wroenge chalengis susteininge, and born doon alle days, 34 and stoneyd at the drede\ of the thingis 35 that thin eyen shulen seen. Smyit thee the Lord with the most yuell biel in knees, and in sparlyuers\; and now thou not be helid fro the soul of the foot vnto 36 the\ wil. And the Lord shal leede thee, and thi kyng, whom thou hast ordeync \ vpon thou, into a folk that knowist not, thow, and thi fadris; and though shalt serue there to alien goddis, tree, and 37 stone. And though shalt be lost into pro-

uerb, and fable to alle puplis, to the\ whiche the Lord shal inleede thee. Myche seed thou shalt throw 'in to\ the loond, and litil thou shalt gedre; for locustis 38 shulen dewowe 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. 39 Olyues thou shalt haue in alle thi tereymes, and thou shalt not be anoynt with oyle; for thei shulen fallie away, and 40 perishen. Sones and douytris\ thou shalt 41 geete, and thou shalt not vse hem; for 42 thei shulen be lad into caytfite. Alle thi trees and fruytis of thi loond rust 43 shal waast. A comlyng, that dwellith with thee in the loond, shal stey uppon thee, and shal be hijer; forsothe thou 3oldun\ to thee; thi scheep be 3ounen to thin eyenes, and noon be\ that helpe thee\'. Thi sones and thi douytris be 3ounen^ to another\ puple\, while thin i\ seen\, and faiuen\ at the sijt of hem\ al day; and no strengthe be in thin hoond\.

A puple\ whom\ thou knowist not ete the fruytis of thi lond, and alle thi trauels^; and euere be thou sufferynge fals\ calengis\, and be thou oppressid in alle dai\; and won\ dyrynge\ at the ferfulnesses\ of tho thingis whiche thin i\ shulen se. The Lord\ smyte thee with the\ worse botche in the knees\, and in the hyndere partes of the leg; and thou mow not be heeld fro the sole of the\ foot 'til to\ the\ top\.* And the\ Lord\ schal lede thee, and thi kyng, whom thou schalt ordeyne ony thee, in to a folke which\ thou knowist not, thou\, and thi fadris; and thou schalt serue there to alien goddis, to a\. tre, and stoon\.

And thou schalt be lost\ in to prouerbe\, and fables\ to alle puplis, to which\ the Lord shal brynge thee yn. Thou schalt caste\ myche seed in to the erthe, and thou schalt gadere\ litil; for locustis schulen denouere\ alle thingis. Thou schalt plaunte,\ schalt\ digge a vyners, and thou schalt not drynke wyn\, nether thou schalt gadere\ therof\ ony thing; for it schal be wastid with wormes. Thou schalt haue\ olue trees in alle thi termes, and thou schalt not be anoyntid with oile\; for tho\ schulen faile doon, and schulen\ perishe. Thou schalt gendre\ sones and douytris, and thou schalt not vse hem; for tho\ schulen be led in to cai
tife. Rust\ schal 42 waaste alle thi trees and fruytis\ of thi lond. A comelyng, that dwellith with thee\ in the lond, schal stie ony\ thee, and he

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*not BCDEFI. t doytris c. 8 ferde BCDEFI. t sparlyures c. u thi c. uu an A. v Om. A. w Om. c. x in AD. y douytryn e.
shalt goo doun, and be lower. He shall oke\(^a\) to thee, and thow shalt not oke to hym; he shall be into heed, and thow shalt be into tayl. And there shulen come vpon thee alle thes malisouns, and pursynge shulen holde thee, to the tyme that thou dye; for thou hast not herd the voyce of the Lord thi God, ne hast kept the maundemestis of hym, and cerymoyns, that he hath comunadid to thee.

And there shulen be in thee synges, and wondres, and in thi seed, vnto with outen ende; forthi that thou hast not serued to the Lord thi God in ioy of herte and gladnes, for plenteuowsnes of alle thingis.

Thou shalt serue to thin enemye, that God shall send into thee, in hungr, and thresh, and nakidnes, and cersassens of alle thingis; and he shall put on an yren 30k vpon thi seol, to the tyme that he haue al to-treede thee. The Lord shall brynge vpon thee a folk fror aferre, and fro the vttremost\(^a\) coostis of the sub e rthe, into liknes of a fleynge egle with feersnes, whos tonge thou mayst not vnderstoned;

moost gredi folk, that shall not spaar to the old, he ne haue mercy of the lilt child.

And he shall deouwr the fruyt of thi beestis, and fruytis of thin erthe, to the tyme that thou dye, and leene he not to thee corn, wyn, and oyle, droues of oxen, and flockis of shear, to the tyme that he scharre thee, and al to-treede thee\(^a\) in alle thi citiis; and thi fast wallis and hige shulen be destroyed, in the whiche thou haddist trust in al thi loond. Thow shalt be ensegid, with ynee thi zatis in al thi loond, that the Lord thi God shall 3yue to thee.

And thow shalt ete the fruyt of thi woomebe, and the flesh of thi sones, and of thi douytren, that the Lord thi schal be the\(^a\) higere\(^b\); forsothe\(^a\) thou schalt go doun, and schalt\(^a\) be the\(^b\) lowere\(^c\). He 44 schal leene to thee, and thou schalt not leene to hym; he schal be in to the heed, and thow schalt be in to the tail. And alle 45 these cursyngis schulen come on\(^d\) thee, and schulen\(^a\) pursyne, and schulen\(^a\) take thee, til thou periscke; for thou herdist not the vois of thi Lord God\(^b\), nether kepst\(^i\) bise comandememtis\(^m\) and cerymoynes\(^b\), whiche he\(^a\) commaundide to thee. And signes\(^b\), 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 joye and gladnes of herte, for the abundance of alle thingis\(^b\). Thou shalt serue thin\(^g\) enemye, whom God schal sende to thee in hungr, and thirst, and nakidnes\(^b\), and in pouer of alle thingis; and he\(^a\) schal putte an yrun 30k on\(^a\) thi nol, til he al to-breke thee. The Lord schal brynge on\(^a\) thee a folk fro fer place, and fro the laste endis of erthe, in to the licenses of an egle fleynge with bire, of which\(^a\) folc thou maist not vnderstonde the\(^a\) langage; a folk moost grebi axere\(^a\), that\(^a\) schal not yneu reuerence to an elde man, nethir haue mercy on\(^a\) a lilt child. And schal\(^a\) deouore the fruyt\(^b\) of thi beestis, and the fruytis of thi lod, til thou perisckist\(^c\), and schal\(^a\) not leuee to thee wheete, wyn, and oile, droues\(^b\) of oxun, and flockis of scheep, til\(^l\) he leese thee, and al to-breke\(^g\) in alle\(^b\) thi citiis, and til\(^l\) thi sadde and hige wallis be distried, in whiche thou laddist trust in al thi lod. Thou schalt be bisegid withyrne thi zatis in al thi lod, which\(^b\) thi Lord God schal 3yue to thee. And thou schalt ete the fruyt of thi wombe, and the fleischis\(^l\) of thi sones, and of thi doustris, whiche thi Lord God schal...
God hath yeue to thee, in angwisch and wastete, with the\textsuperscript{g} which thin enemye\textsuperscript{a} shal oppresse thee. A man delicate of lijf, and leecherous myche, shal enuye to his brother, and to the wijf that sittith in his bosun, that he yuye not to hem of the flesh of his sones, the whiche he shal eete; forthi that no thing other he haue in the seyngyne and saccresene, that thin enemyes han wastid thee with yyne alle thi \textsuperscript{38} yatte. A tendre womman and a\textsuperscript{b} delicate, 'the which\textsuperscript{i} vpon the\textsuperscript{e} erthe myyte not go, ne fitch the stap of the foot, for softenes and moost tendrenes, shal enuye to hir man that resteth in the bosun of hir, vpon the sone and dou\textsuperscript{t}trees flesh, and the fylth of the lityl fellis, that goon out fro the myddil of the hippis of hyr, and vpon the free children\textsuperscript{1} that ben born in the same our. Thei shulen ete hem priuely, for the saccresnesse of alle thingis in the seygne and wastete, bi the which thin enemy shal oppresse thee with ymyne thi \textsuperscript{38} yatte. But if thou keep and doo alle the words of this lawe, that ben wrytten in this volym, and drede the name of him gloriuous and feerful\textsuperscript{m}, that is the Lord thi God, the Lord shal enere thee visenances, and veniauncis of thi seed; greet veniauncies and stedfast, infrmytees moost yuel and euerelastynge. And he shal turne in to thee alle the turmenteyngis of Egipt, that thou hast dere, and thei shulen cleue to thee. Furthermore alle and the langouris and veniauncis, 'the whiche\textsuperscript{a} ben not wrytten in the volym of this lawe, the Lord shal bryyne vpon thee, to the tyme that he haue al to trode thee. And ye shulen leece fewe in nowumbre, that weren before as sterryes of heuen for multitude; for thow herdist 3yue to thee, in the angwisch and dis- triyng\textsuperscript{a}, bi which thin enemye\textsuperscript{a} shal oppresse thee. A\textsuperscript{a} man delicate of lijf, and ful letcherouse\textsuperscript{a}, shal haue enuye to\textsuperscript{i} his brother, and wijf\textsuperscript{i} that ligghith\textsuperscript{a} in his bosun, lest he yuye to hem of the fleischis\textsuperscript{55} of his sones whiche he shal ete; for he hath noon other thing\textsuperscript{a} in bisegying\textsuperscript{v} and pouert\textsuperscript{a}, bi which thin enemyes schulen waaste thee with ymyne alle thi \textsuperscript{38} yatte. A\textsuperscript{a} tendur woman and delicate\textsuperscript{i}, that myyte not go on\textsuperscript{v} the erthe, nether set a step of foot, for most\textsuperscript{t} softnesse and tendirnesse, schal haue enuye to hir hosebone that ligghith\textsuperscript{a} in his bosun, on the fleischis\textsuperscript{b} of sone\textsuperscript{c} and dou\textsuperscript{t}er, and on the filth\textsuperscript{d} of \textsuperscript{55} skynnes, \textit{wherynynge the child is veloppit in the wombe\textsuperscript{i}}, that gon out of the myddis of hir 'scharis, \textit{ethir hire bonys\textsuperscript{b}}, and on\textsuperscript{b} fre\textsuperscript{c} children that ben born in\textsuperscript{e} the same our. Thei schulen ete 'tho \textit{children\textsuperscript{i}} priuili, for the sarsesete\textsuperscript{m} of alle thingis\textsuperscript{a} in bisegying\textsuperscript{o} and distriyng, bi which thin enemys\textsuperscript{a} shal oppresse thee with ymyne thi \textsuperscript{38} yatte. No\textsuperscript{a} but\textsuperscript{i} thou schal\textsuperscript{a} kepe and do alle the words of this lawe, that ben writyn in this volym, \textit{ether book\textsuperscript{b}}, and schalt\textsuperscript{1} drede his gloriouse name and ferdful\textsuperscript{v}, that is thi Lord God, the Lord shal enereese thi wondis\textsuperscript{b}, and the wondis of thi seed; grete wondis and contynuel, sikeness\textsuperscript{f} worste and euerelestinge. And he\textsuperscript{a} schal turne in to thee alle the turmenteyngis\textsuperscript{b} of Egipt, whiche thou dreddist, and tho schulen cleue to thee. Fer\textsuperscript{61} thermore the Lord schal bryyne on\textsuperscript{e} thee also alle the sorewis and wondis, that ben not writyn in the volym\textsuperscript{d} of this lawe\textsuperscript{e}, til he al to-breke thee. And ye2 schulen dwelle feue in noumbre, that weren biforn as the sterris of heuen for

\textsuperscript{g} Om. c.  \textsuperscript{h} Om. e.  \textsuperscript{1} that c.  \textsuperscript{i} Om. c.  \textsuperscript{j} childer c.  \textsuperscript{k} ferdfull B:DEFEH.  \textsuperscript{m} that c.

\textsuperscript{n} in the distriyng 18.  \textsuperscript{o} enemyes 18.  \textsuperscript{p} alle these yeuelis shulen come to the s marg.  \textsuperscript{q} a letcheroure 18.  \textsuperscript{r} gretli to 18.  \textsuperscript{s} to his wijf 18.  \textsuperscript{t} lijf 1.  \textsuperscript{u} flesh 18.  \textsuperscript{v} to be release 1 bi 1 marg. s text.  \textsuperscript{w} his bi-segynig 18.  \textsuperscript{x} his pouert 18.  \textsuperscript{y} a delicate 18.  \textsuperscript{z} vpon 18.  \textsuperscript{a} hir most 18.  \textsuperscript{b} lijf 1.  \textsuperscript{c} fleish 18.  \textsuperscript{d} Flese deaping 18.  \textsuperscript{e} hir sone 18.  \textsuperscript{f} delitli 18.  \textsuperscript{g} Om. 18.  \textsuperscript{h} modir wombe 18.  \textsuperscript{i} hipe bonys c. leenlis 1, werie hips 1.  \textsuperscript{j} vpon 18.  \textsuperscript{k} the fre 18.  \textsuperscript{l} Om. 18.  \textsuperscript{m} hem 1.  \textsuperscript{n} saccresene 18.  \textsuperscript{o} things that shal be to hem s.  \textsuperscript{p} her bisegying 18.  \textsuperscript{q} enemyes 18.  \textsuperscript{r} Om. 18.  \textsuperscript{s} but jif 18.  \textsuperscript{t} wilt 1.  \textsuperscript{u} but thou schalt 18.  \textsuperscript{v} feerful 18.  \textsuperscript{w} eills the s.  \textsuperscript{x} wondis or tournemits 18.  \textsuperscript{y} sikeness c.  \textsuperscript{z} the Lord 18.  \textsuperscript{a} tho c.  \textsuperscript{b} tour-nemits INNS.  \textsuperscript{c} vpon 18.  \textsuperscript{d} book 18.  \textsuperscript{e} for the grete orribilithe of hem s marg.
not the voice of the Lord thi God. And as before the Lord gladdide vpon 30w, wele doynge to 30w, and 30w\(^a\) multyplyinge; so he shal be glad, 30w scater-ynge and vndurturnynge, that ye ben doon awey fro the loond, to the which thow shalt go in to be weeldid. The Lord shal scater thee into alle pupils, fro the hiyte of the erthe vnto the teermes of it; and thou shalt serue there to alien goddis, 'the whiche\(^b\) thou knowist not, and thi fadris, to trees and stonus. In tho folkis forsothe thow shalt not rest, ne shall be rest to the stap of thi foot. Forsothe the Lord shal 3yue to thee there a dreedful herte, and faylynge eyen, and a solew wastid with priue sorwe. And thi lijf shal be as hongynge before thee; thow shalt drede ny3t and day, and thow shalt not trowe to thi lijf. Eerli thow shalt seye, Who 3yueth to me euuen? and at euuen, Who 3yueth to me cerlich? for the drede\(^c\) of thin herte, bi the which thow shalt be agast, and for the thingis that thow shalt se with thin eyen. And the Lord shal bryngye thee azen with multy-tude of shhippis into Egipt, bi the weye of the which he seide to thee, that yt thow shuldist se no more. There thow shalt be sold to thin enemyes, into thrallis and thrallensis; and there shal not be that bigge\(^d\).
clepe al Yrael, and seide to hem, 3e han seen alle thingis that the Lord hath done before 3ow in the loond of Egipt, to Pharao, and alle the seruanatis of hym, and to al the loond of hym; greet temptacionis, that thin eyen seen, think4 sygnes, and greet wondres. And the Lord 3af not to 3ow an vn unre ndondynge herte, and seynge eyen, and eeris that mitten here, vnto the day that is nowe.

5 He ladde 3ow fourti 3eer bi deseert; 3oure clothes ben not aperyred, ne the shoon of 3oure feet for celd ben not6 wastid; breed 3e eeten not, wyn and sidre 3e dronken not, that 3e shulden knowe for he is the7 Lord 3oure God.

6 And 3e ben comen to this place; and Seon, the kyng of Esebon 3ede out, and Og, the kyng of Basan, 3en conyng to 3ow to fijt. And we smyten hem, and token the loond of hem, and 3auen to be weeld7 to Ruben, and Gad, and to the half lynage of Manassse. Keep 3e therfor the wordis of this couenaunt, and fulfil8 hem, that 3e vn dredstonden alle thingis 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 Israel, 10 free children9, 3our wyues, and comlyngis that with thee dwellen in tentes, out tank the hewers of trees, and hem that beren watris; that thow passe in the couenaunt of the Lord thi God, and in the ooth that

11 the Lord thi God smythyth with thee, that he aree 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.

12 Ne to 3ow alone I this couenaunt smyte, and thers oothes conferme, but to alle pre

rael, and seide10 to hem, 3e sien11 alle thingis whiche the Lord dide12 bifer 3ou in the lond of Egipt, to Faro and alle his seruanatis, and to al his lord; the3 greet temptacionis whiche thin i3en i3en, 'tho signes13, and grete14 wondris. And4 the Lord 3af not to15 3ou an herte vn unre ndondynge, and i3en seynge, and eeris that16 mood here, til in to present17 daiis. He5 ledd6 3ou bi18 fourti 3eer thoruj19 deseert; 3oure clothis weren not brokun20, nether the schoon of 3oure feet weren waastid bi eldnesse; 3e eeten not breed21, 3e22 drunken not23 wyn and sidur, that 3e shulden wite that he is 3oure Lord God. And 3e camen24 to this place; and Seon, the kyng of Esebon 3ede out, and Og, the kyng of Basan, and camen25 to us to batel. And we han26 Smyte27 hem, and we token away the28 lond29 of hem30, and we 3auen 'the lond31 to possessioun, to Ruben, and to Gad, and to the half lynage of Manassse. Therf or kep32 3e the wordis of this couenaunt, and fille33 3e tho34, that 3e vn unre ndonde all thingis whiche 3e shulden do. Alle 3e35 stonden to day bifer 3oure Lord God, 3oure princes, and lynagis, and the grettere men in birth, and techeri36, al the puple of Israel, frey37 children, and 3ouren38 wyues, and comelyngis that dwellen with thee in castels39, outakun the heweris of stomus40, and outakun hem41 that beren wa-tris42; that thow go in43 the boond of pees44 of thi Lord God, and in the ooth whiche45 thi Lord God46 smythyth with thee, that he is reise thee in47 to a puple to hym silf, and that he be thi Lord God, as he spak to thee, and as he swoor48 to thi fadris, to49 Abraham, Ysaac, and Jacob50. And not to51 3ou alone Y smyte52 this loond of pees, and conferme these othi53, but to alle men,15

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\( ^{5} \text{cleepe} \text{REF.} \quad ^{10} \text{thoo c.} \quad ^{5} \text{Om. REDEFH.} \quad ^{15} \text{Om. A.} \quad ^{20} \text{weeldyd REDEFH.} \quad ^{25} \text{folfultheth E.} \)

\( ^{1} \text{he seide is.} \quad ^{6} \text{han seen is.} \quad ^{11} \text{hath do is.} \quad ^{16} \text{to alle is.} \quad ^{1} \text{han seen is.} \quad ^{16} \text{the tokens is.} \quad ^{17} \text{the grete is.} \quad ^{2} \text{Om. 18.} \quad ^{22} \text{whiche is.} \quad ^{27} \text{this present is.} \quad ^{32} \text{f this present is.} \quad ^{37} \text{for your unfaithfulnesse is.} \quad ^{42} \text{hath ledded is.} \quad ^{38} \text{Om. 1.} \quad ^{43} \text{bi is.} \quad ^{48} \text{to rent is.} \quad ^{49} \text{of your owne tranche is.} \quad ^{53} \text{neither ye 1. ye 3e is.} \quad ^{1} \text{Om. 18.} \quad ^{54} \text{thei camen is.} \quad ^{59} \text{Om. 1.} \quad ^{64} \text{smoten is.} \quad ^{69} \text{her is.} \quad ^{6} \text{Om. 1.} \quad ^{74} \text{fro hem is.} \quad ^{79} \text{it is.} \quad ^{84} \text{f fullfille is.} \quad ^{89} \text{hem is.} \quad ^{8} \text{your doctours is.} \quad ^{93} \text{your fre is.} \quad ^{98} \text{the comelyngis is.} \quad ^{103} \text{the tents 1. tents is.} \quad ^{108} \text{trees a acre.} \quad ^{113} \text{thei is.} \quad ^{118} \text{watter 1.} \quad ^{123} \text{into is.} \quad ^{128} \text{that is.} \quad ^{133} \text{Om. 1 pr. m. s.} \quad ^{138} \text{vp in is.} \quad ^{143} \text{hath swoor 1. stiddyfastly} \quad ^{148} \text{blindtete is.} \quad ^{153} \text{Om. 1.} \quad ^{158} \text{to Jacob is.} \quad ^{163} \text{make is.} \quad ^{168} \text{Bheestis is.} \)
sent and absent. Forsothe 3e han knowe what maner wise we dwelten in the loond of Egypt, and how maner wise we passiden bi the myddil of nacionis; the whiche passynge, 3e seen abohynouniouns, and filthis, that is, mawmettis of hem, tree and stoon, siluer and gold, that thei heryeden. Lest peraunenture there be aamong 30w 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 30w a rote burionynge gal and bitternes; and whanne he hadde herd the wordis of this oath, he bresse to hym in his herte, seiynge, Pees shal be to me, and Y shal go in the shrewidnes of myn herte; and a drunken take the thiasti, and the Lord forgyue not to hym, but thanne moost the woodnes of hym shal wax feers, and gelows agens that man, and sitten vpon hym alle the cursid thingis that ben wryten in this volyum; and he doo aaway the name of hym vnder heuene, and waast hym into the lost fro alle lynagis of Yrael, after the marisouns that in the book of this lawe and couenaunt ben conteyned. And the generacioun folowynge shal seye, and the sones that shulen be born therafter, and pilgrimys, and fro afferre comen, seynge the veniauncis of that loond, and the infirmytees, with the whiche the Lord tourmentid it, with brimston, and brenynge with heet of the sunne, so that furthermore it be not sowed, ne eny thing green burioun, into ensaumple of the vndurturnyng of Sodom and Gomor, Adame and Soboym, the whiche the Lord vndurturned in wren, and in his woodnes. And al folk shulen seye, Whi thus the Lord hath doon to this loond? What is this greet wrath with outen mesure of his woodnes? and thei shulen answere, For thei han for-

present and absent. For 3e witen how we dweliden in the land of Egypt, and how we passiden bi the myddis of nacionis; whiche 3e passiden, and sijen abhoynouniouns and filthis, that is, idols of hem, tre and stoon, siluer and gold, that thei worschipiden. Lest peraunenture a mong 30u 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 theo folkis; and a rootef burionynge galle and bitternesse be among 30u; and whanne he hath herd the wordis of this oath, he bresse hym self in his herte, and seie, Pees schal be to me, and Y schal go in the schrewidnesse of myn herte; and lest the drunkun take the thiasti, and the Lord forgyue not to hym, but thanne ful greetti his strong veniaunce be feers, and thefernouro agens that man, and alle the cursid that ben wryten in this book sitte on hym; and the Lord w do away his name vndur heuene, and waaste hym in to perdicioun fro alle the lynagis of Israel, bi the cursis that ben conteyned in the book of this lawe and of boond of pees. And the ge-neracioun syngynge schal seie, and the sones that schulen be born aftirward, and pilgrimys that schulen come fro fer, seynge the veniauncis of that lond, and the sike-nessis bi whiche the Lord turmentid that lond, brenynge that lond with brymston and heete of the sunne, so that it be no more sowun, nether bringe forth ony grene thing, in to ensaumple of destryeing of Sodom and of Gomorrhe, of Adama and of Seboym, whiche the Lord destriede in his ire and stronge veniaunce. And alle folkis schulen seie, Whi dide the Lord so to this lond? What is the greet ire of his stronge veniaunce? and thei schulen answere, For thei forskene the couenaunt of the Lord, whiche he couenauntide with her fadris, whanne he ledde hem out of

† a roode, etc. that is, ony man corrupt bi idolatrie that correunp other men bi his wickid tisynge, &c. he bresse him self; that is, bliwete far. pyunesse to him self, and so broke more tristily Goddis lawe. Live here. c.

* Om. a. * gelouste bcdefh. b Om. bcdefh.

a the idols i. her idols s. b Om. s. q and tre s. t thy l. b hym self stabili purposeinga s. t his i. s. for s. b tre s. the boond i. a Om. s.

b it i. b Om. 113. e wratheth l. d What or hou grete s. e wratheth l. f this l. g that l.
sake the coenuant with of the Lord, that he couenaantide with the faders of him, whanne he lad hem out of the loond of Egypt, and serueden to alien goddis, and honoureden hem whom thei knewen not, and to whom thei weren not taken to; therfor wrathed the woodnes of the Lord a3ens this loond, that he brou3t in vpon it alle the cursid thingis that in 28 this volym ben wryten; and he keste hem out fro his loond in wrathethe, in woodnes, and in moost indignacyoun; and he keste afferre in to an alyen loond, as to day is preued. Hid thingis of the Lord oure God ben, that ben open to vs, and to oure sones vnto with outen ende, that we doon alle the wordis of this lawe.

CAP. XXX.

1 Whanne therfore were comen vpon thee alle thes wordes, blessynghe or malysoun, that I haue purposid in thi sijt, and brou3t thyn forthenkyng of thin herte in alle folkis of kynde, into the whiche the Lord thi God hath scatered thee, and were turned a3en to hym, and obeyshidest to the heestis of him, as Y to day commaunde to thee, with thi sones, in al thin herte and in al thi soule, and the Lord thi God shal bryng thee a3en fro thi chaytisfe, and shal haue mercy of thee, and eft shal gedre thee fro alle puplis, into the whiche thee before he scatrid; if to the eendis of heuene thou were scatryd, thens shal a3en drawe thee the Lord thi God; and shal tak, and brynge into the loond that wyliden thi fadris; and thou shalt holde it, and blessynghe to thee, of more noumbre he shall make thee to be than weren thi fadris. The Lord thi God shal circumcide thin herte, and the herte of thi seed, that thou loue the Lord thi God in al thin the lord of Egipt, and thei serueden alien goddis, and worshipiden hem, whiche thei knewen not, and to which thei weren not 3oun; therfor the strong veniaunce of the Lord was wrooth a3ens this loond, that he brou3t in it alle the cursis that ben writun in this book; and he castide hem out of her loond, in ir and strong veniaunce, and in gretteste indignacyoun; and he castide forth in to an alyen loond, as it is preued to dai. Thingis ben hid† of oure Lord God, 'that is, in his bifor-knowing', whiche† thingis ben schewid to us, and to our sones with outen ende, that we do all the wordis of this lawe.

CAP. XXX.

Therfor\(^{1}\) whanne alle these wordis\(^{1}\) comen on thee, blessynghe ether cursing, which Y settide\(^{7}\) forth in thi sijt, and thou\(^{8}\) art led\(^{1}\) bi repentance of thin herte among alle folkis, in to which thei Lord God hath scatered thee, and turnest\(^{b}\) a3en to hym, and obeiecte to hisi commaundements, as Y commaundide\(^{3}\) to thee to dai, with thi sones, in al thin herte and in al thi soule, thi Lord God shal lede thee a3en fro thi caitiffe, and schal\(^{e}\) haue mercy on thee, and eft he schal gadre thee from alle puplis, in to which lie scatrid\(^{f}\) the bifore. If thou art scatrid to the ends\(^{4}\) of heuene, fro thennus thi Lord God schal withdrawe\(^{6}\) thee; and he schal tak\(^{b}\) and schal\(^{1}\) bringe thee in to the lord which\(^{k}\) thi fadris wyliden; and thou schalt holde it, and he schal blesse thee, and schal\(^{m}\) make thee to be of more noumbre than thi fadris weren. Thi Lord God schal circumeide thin herte, and the herte of thi seed, that thou loue thi Lord God in al thin herte and in al thi soule, and

\(^{c}\) thi s. \(^{d}\) These been the hud \(\times\) pr. m. \(^{e}\) oure \(\times\) pr. m. \(^{f}\) Om. c. \(^{g}\) inbrynge s.

\(^{h}\) taken to 1s. \(^{i}\) vpon 1s. \(^{k}\) hath cast 1s. \(^{l}\) wrath 1s. \(^{m}\) ful gret 1. \(^{n}\) hath thrown hem 1s. \(^{o}\) Dyers thingis s. \(^{p}\) hid or pryny s. \(^{q}\) Om. 1s. \(^{r}\) the whiche 1. \(^{s}\) Om. 1. \(^{t}\) shaluen ben to s. \(^{u}\) fulfill 1s. \(^{v}\) Wherfor l. \(^{w}\) Om. 1. \(^{x}\) vpon 1s. \(^{y}\) have set 1s. \(^{z}\) 3if thou s. \(^{a}\) Om. s. \(^{b}\) thou turnest 1. \(^{c}\) if thou turnest s. \(^{d}\) heestis 1s. \(^{e}\) haue commaundid 1s. \(^{f}\) he schal 1s. \(^{g}\) hath scatrid 1s. \(^{h}\) drawe 1s. \(^{i}\) take thee is. \(^{j}\) Om. 1s. \(^{k}\) that 1. \(^{l}\) It welswelti 1s. \(^{m}\) he schal 1s. \(^{n}\) of s.
herte and in al thi soule, and thow may
7lyue. Forsothe alle thes malisouen the
Lord shal turn vpithin enemyes, and
hem that haten thei shulen pursue.
8Forsothe thou shalt turne asen, and here
the voice of the Lord thi God, and thou
shall doo alle the maundementis that I
commande tob thee to day; and the Lord
thi God shal make thee to be plenteuous
in alle the werkis of thin hooonis, 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 asen, that he ioye on thee in alle goodis, as he
ioyede in thi fadres; if neetherlaterd
thow herest the voyce of the Lord thi
God, and kepist the heesitis of hym, and
cerymoyns, that in this lawe ben writen,
and turn ened to thek Lord thi God, in
al thin herte, and in al thi soule. This
heest that I commaunde to thee to day, is
not aboue thee, ne ferre put, ne in he-
neuene set, that thou maist seye, Who of
vs may to heene stv, that he bryngye
it to vs, and we heren it, and fulfillen
in deede? ne bijond seel set, that thou
pleyn, and seye, Who of vs may passe
thee over, and it to vs hidir brynge,
that we mowen here, and doon that that
is commaunit? But rijt ny3 thee is the
word, in thi mouth and in thin herte,
that thow doo it. Biholde that to day I
have purposid in thi sijt lijf and good,
and a3enward 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
thow lyue, and he multiplie thee, and
bisse to thee, in the loond to them
which
17to be weeldid thou shalt goon yn. For-
sothe if thin herte were turned awaye,
mai8t9 liuei. Forsothei the Lord schal;
turne alle these cursyngis on3 thin ene-
meyes, and on hem that haten7 and purs-
suen thee. Sothelie thou schalt turne asehen,8 and schalt1 here the voyis of thi Lord God, and
schalt3 do alle the heestis whichen7 Y
commaunde to thee to dai; and thi Lord9
God shal make thee to be plenteuous, in
alle the workis of thin hondis, in the chil-
dren of thi wombe, and in the fruyt of
thi beestis, in abundance of thi lond, and
in largennesse of alle thingis. For the Lord
schal turne asehen, that he haue ioye on7 thee
in alle goodis, as he ioyede in thi fadris;
if neether thou herist the voyis of thi
Lord God, and kepist his heestis and
cerymoyns, that ben writun in this8 lawe,
and thoub turne azen to thi Lord God in
al thin herte, and in al thi soule. This11
comaundement whichd Y commaunde to thee to day, is not aboue thee, nethir isf12 set ferf, nethir isg set in heene, that thou
maisth seio, Who of vs may stic1 toh
heene, that he bryngye it1 to vs, and we
herei, and fillei in werk? nether iti is set13
bijende the see, 'that thou pleyneb, and
seye, Who of vs may passe ouer the seei,
and bryngye it tilj to vs, that we moun
here and do that that is commaunit? But14
the word is ful ny3 thee, in thi mouth and
in thin herte, that thou do it. Biholde15
thou, that to day Y haue set forth in thi
sijt lijf and good, and a3enward deth and
yuel; that thou loue thi Lord God, and
16go in hise weies, and kepei hise heestis,
andn cerymoynes, and domes;o; and that
thow lyue, and he multiplie thee, and
bisse thee in the lond to which thou schalt
tentre to welde. But if thin herte is turned17
awaye, and thou ny18 hereh, and thou art
disseyued bi errour, and worschipist alien
goddis, and servest hem, Y biforsei to thee18

b Om. BEDRFH. I nerthelater e. k thee the a. l the see c. m Om. c.

o thou maist r. p For thanne is. q vpon is. r haten thee is. s Om. is. t thou schalt r. u thou schalt r. v that is. w Om. s. x and in ir. y vpon is. z his cerymoyns. a Om. b yf thou is. c heeste r. d that is. e it is r. f fer fro thee is. g it is is. h Om. jokrswx. i vpon to is. k into kx. l thomes Goddis heest s. m here it is. n fulfile it is. o this heest s. p pleyne thee is. q Om. r pr. m. cefglnpyt pr. m. x. R Om. a. hidir is. s commaundid to vs s. t that thou kepe i. thou kepe s. u Om. v his cerymoyns is. w his domes is. x will not i. y here him i. here thi Lord s.

† Lane therefore your enemies herily and preieth for hem. s. marj.
and woldist not here, and bi errour dis-seyued honourist alyen goddis, and seruest in hem, I before seye to thee to day, that thow perishe, and litil tyme thow shalt dwell in the loond, to the which Jordan ouer put thow shalt goon yn, that it be weeldid. Wytnesses Y inwardly clepe heuene and erthe to day, that Y hau purposid to 3ow lijf and deth, good and yuel, blessyng and cursyng; ches therfor lijf, that and thow lyue and thi 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 which the Lord hath swore to thi fadris Abraham, Ysaac, and Jacob, that he seue it to hem. 

CAP. XXXI.

And so Moyses jede, and spak alle thow wordis to al Yrael, and seide to hem, Of an hundrid and twenti 3eer Y am to day, Y may namore goon out and come yu, namelich whanne and the Lord hath seide to me, Thou shalt not passe this Jordan. Therfor the Lord thi God shall passe before thee; he shalt doo a wey alle thow gentils in thi sit, and thow shalt weeld hem; and thi Josue shall passe before thee, as the Lord hath spoken. And the Lord shall doo to hem as he dide to Seon, and to Og, the kyng of Amorreis, and to the loond of hem; and he shalt doo hem a wyne. Whanne thanne and thes he shall taak to 3ow, lijck maner 3e shulen doo to hem, as I have comaundit to 3ow. Manlich do 3e, and 'be 3e' commurfetid; wolc 3e not be feeerd, ne dret at the sit of hem, for the Lord thi God he ys thi leder, and he shalt not leue, ne forsak thee. And Moises clepide Josue, and seide to hym before al the multitude of the sones of Yrael, Tak commurfot, and be thow strong; forsothe thow shalt lede in to dai, that thou shalt perishe, and thow fall dwelle litil tyme in the loond to which thow shalt entre to welde, whanne thou shalt passe Jordan. Y clepe to day heuene and erthe witnesses, that is, angells and men, that Y haue set forth to 3ou lijf and deeth, good and yuel, blessyng and cursyng; therfor ches thou lijf, that bothe thou lyue and thi seed, and that thou loue thi Lord God, and obeie to his vois, and clue to hym, for he is thi lijf, and the lengthe of thi daies; that thow dwelle in the loond, for which the Lord swoor to thi fadris, to Abraham, Isaac, and Jacob, that he schulde yuue it to hem.

CAP. XXXI.

And so Moises jede, and spak alle these wordis to al Israel, and seide to hem, Y am to dui of an hundrid and twenti 3eer, Y may no ferthere go out and go yu, moost sithe also the Lord seide to me, Thou shalt not passe this Jordan. Therfor the Lord Go schal passe before thee; he schal doo awei these folkis in thi sit, and thou schalt welde hem; and this Josue schal go bifoer thee, as the Lord spak. And the Lord schal doo to hem as he dide to Seon, and Og kyng of Amorreis, and to the loond of hem; and he schal doo hem awey. Therfor whanne the Lord hath bi-take to 3ou also hem, 3e schulen doo in lijck maner to hem, as Y comaundide to 3ou. Do 3e manli, and be je commurfotid; nyle 3e bide in herte, nethir bide 3e at the sit of hem, for thi Lord Go hym silf is thi ledere, and he schal not leue, nether schal forsake thee. And Moises clepide Josue, and seide to hym bifoer al the multitude of the sones of Israel, Be thou commurfotid, and be thou strong; for thou schalt lede this puple in to the loond which the
this puple into the loond that the Lord hath sworn hym to seyng[1] to the faders of hem; and thow shalt it dyuyde bi lot.

And the Lord that is your leder, he shall be with thee, ne shal leeeu[2] ne forsaaak thee; wole thow not drede, ne be feerd.

And so Moyses wrooth 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 aldr[3] of Yrael.

And he commaundide to hem, seyngye,

"And seuen yeer the yeer of remysiyon, in the solemnityes of the tabernaculis, alle men of Yrael conyng[4] togidre, that thei aperen in the si[5] of the Lord her God, in the place that the Lord hath choisyn, thow shalt rede the wordis of this lawe before al Yrael, hem herynge, and in oon al thi puple gedrid, as wel men as wymmen, litil children[6] and conlyngis[7] that ben with yynne thi seatis; that herynge thei lernen, and drenen the Lord oure God, and keep and fulfille alle the wordis of this lawe; forsothe the sones of hem that now vnkonwnen, that thei mowen here, and thei drenen the Lord her God alle days in the[8] whiche thei dwellen in erthe to the which, Jordan ouer put, 3e shulen goon that it be had.

And the Lord seide to Moyses, Loo! ny3 ben the days of thi deeth; cleep Josue, and stoond 3e in the tabernacle of witnessynge, that Y commaunde to hym. Therfor Moyses and Josue yeden, and stoden in the tabernacle of witnessynge;

and the Lord aperide there in a pelere of a clowde, that stood in the entre of the tabernacle. And the Lord seide to Moyses, Loo! thow shalt sleepe with thi fadris, and this puple arysynge[9] shall doo fornycacon after alien goddis, in the loond to the which he shal goon yu, and dwelle in it; thei he shal forsaaak me and make the Lord swoor that he schal[10] 3yue to the fadris of hem; and thou schalt departe it bi lot. And the Lord hym siff whiche[11] is 3oure ledere, schal be with thee, he schal not leeeu, nether schal[12] forsake thee; nyle thon drede[13], nether drede thou in herte. Therfor Moyses wrooth this lawe, and bi[14] took it to the preestis, sones[15] of Leuy, that baren the arke of the bond of pees of the Lord, and to alle the elders men of Israel.

And Moyses commaundide to hem, and seide,

"After seuen yeer, in the yeer of remysyon, in the[16] solemnitye of tabernaculis[17], whanne[18] alle men of Israel schulen come togidere, that thei appere in the si[19] of her Lord God, in the place whiche[20] Lord chesy, thow schalt rede the wordis of this lawe bifoer al Israel, while thei heren, and while al the puple is gaderid togidere, as wel to men, as to wymmen, to little children, and comelyngis[21] that ben with yynne thi seatis; that thei here, and lerne, and[22] drede 3oure Lord God, and kepe[23] and fille[24] alle the wordis of this lawe; also that the sones[25] of hem, that now konwnen not, mounn here[26], and that thei drede her Lord God in alle daies in whiche thei lyuen in the lond to whiche[27] schulen go to gete, whanne Jordan is passid. And the Lord seide to Moises, Loo! the daies of thi deeth ben[28] ny3; clepe thon Josue, and stonde 3e in the tabernacle of witnessynge, that Y commaunde to hym. Therfor Moises and Josue yeden[29], and stoden in the tabernacle of witnessynge; and the Lord ap[30] peride there in a[31] pelere of cloude, that stood in the entryng of the tabernacle. And the Lord seide to Moises, Loo! thon schalt sleepe with thi fadris, and this[32] puple schal rise[33], and schal[34] do fornycacon after alien goddis in the lond, to[35] which lond[36] it schal entre, that it dwelle ther ynyne; thei schal forsake me, and schal[36]..."
at mous the couenaunt of pees, that Y Y
couenauntid with hym. And my woodnes
shal wrathte the agens hym in that day, and
Y shal forsak hym, and hyde my face fro
hym, and he shal be into deuorynyg; and alle
yuels and turmentyngis shulen fynde hym, so
that he seie in that
day, Forsothe for God is not with me,
thes yuels han foundum me. Forsothe Y
shal hide, and hile my face in that day,
for alle the yuels that he hath doo, for
he hath folwid alien goddis. And so
now wryte 3e to 3ow this sounge, and
tech 3e the yones of Yrael, that mynd-
fulli thei hoolden, and with mouth syng;
and this dyte be to me for witnessinge
among the yones of Yrael. Forsothe I
shal leede hym into the loond, for the
which I have sworn to the fadris of hym,
mylk and hony flowyngy; and whanne
thei hadden cete, and weren fillid, and
fat, thei shulen turn to alien goddis, and
serue to hem; and myssye to me, and
thei shulen make at mous my couenaunt.

After that many yuels and turment-
yngis han founden hym, this sounge shal
answere to hym for witnessyng, that no
forgetyngy shal doo awey fro the mouth
of thi seed. I knowe forsothe the thowysis
of hym, what thingis he be to doo, to day
or Y lede hym into the loond that I have
bihoot to hym. Thanne Moyses wroght a
sounge, and tauyte the yones of Yrael. And
the Lord comaundide to Josue, the yone
of Nun, and seith, Tak counfort, and be
stronge; forsothe thou shal brynge yn
the yones of Yrael into the loond that I
have bihoot, and I shal be with thee.

After thanne that Moyses wroght the
wordes of this lawe in a volym, and ful-
fillide, he comaundide to the Leuytis
that beren the arke of the boond of pees
make void the boond of pees, which Y Y
couenaunte with it. And my strong
veniance shal be wrooth agens that puple
in that dai, and Y shal forsake it, and
Y shal hide my face fro it, and it
schal be in to deuorynyg; alle yuels and
turmentyngis schulen fynde it, so that it
seie in that dai, Verili for the Lord is
not with me, these yuels han founde me.
Forsothen Y schal hide?, and schal? hile
'my face' in that dai, for alle the yuels
'whiche it dide', for it suede alien goddis.
Now therfor write 3e to 3ou this song, and 19
tech 3ed the yones of Israel, that thei
holde it in mynde, and syngge bi' mouth,
and that this song be to me for a5 wit-
nessyng among the yones of Israel. For 20
Y shal lede hym in to the lond, for which
Y swoor to hise fadris, flowyngy with
mylk and hony; and whanne thei han ete,
and ben fillid?, and ben maad fat, thei
schulen turne to alien goddis, and thei
schulen serne hem; and thei schulen bac-
bite me, and schulen make voide my
couenaunt. Aftir that many yuels and tur-
menteungis han founde? hym, this song
schal answere hym for witnessing, which
song no forgetyng schal do awey fro the
mouth of thi seed. For Y knowe the
thowysis therof to day, what thingis it
schal do, bifoere that Y bringe it in to
the lond which Y bihiyte to it. Therfor 22
Moyses wroght the song, and tauyte the
yones of Israel. And the Lord comaundide
23 to Josue, the yone of Nun, and seide,
Be thou counfortid, and be thou strong; for
thou schalt lede the yones of Israel in to
the lond which Y bihiyte, and Y schal
be with thee. Therfor aftir that Moyses
24 wroght? the wrodys of this lawe in a book,
and fillide?, he comaundide to Leuytis
25 to Leuytis, that is, to
praxis of the
Vynage of Leuy.
Lire heere c.

2 Om. ii. 8 suede bcefh. b myndeful c. c Om. c. d myssyge bdeph. e er ce.

that is. * Forsothe i. 2 Sothelis. 3 hide my face 5. 2 Om. i. 6 it is. 8 that this puple hath
doin d. which thys puple hath do s. e hath suede 11. 8 techeth i. 9 Om. phureres. 10 it in is. 11 Om. 11.
fulfillide is. 1 turne hem s. 12 Om. i. 13 thei schulen s. 14 turmentus 1. 15 taken 1. 16 hem c.
it 1. Israel s. 17 to hym 18. 1 the which 1. 18 that is. 19 he tautyte it to is. 11 that is. 12 bhiyte
hem 1. 19 had writen 1. 20 fulfillide hem 1. fulfillide the Lordis heest s. 21 the Leuytis 1. 22 the
boond 1.
DEUTERONOMY.

26 of the Lord, seyenge, Take 3e this book, and put it in the side of the arke of boond of pees of the Lord 3oure God, that it be there aens thee into witness-27 ynge. Forsothe Y knowe thi sryuynge, and thi moost hard nol; 3it lyuynge me, and goyne yn with 3owe, euermore sryuyngly 3e diden aens the Lord; myche 28 more whanne I shal be'ed 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 inwardly clepe aens hem heuene and erthe.

29 Forsothe I have known, that after my deeth wickidlich 3e shulen doo, and 3e shulen bowe aside soon fro the wey that I haue comandide to 3ow; and there shulen come aens to 30 yuen thes in the last tym, whanne 3e han doon yuel in the si3t of the Lord, that 3e terren hym 30 bi the werkys of youre hoondis. Thanne Moyses spak, herynge al the company of Yrael, the wordis of this dite, and b vnto 1 the ende fulfillid.

CAP. XXXII.

3e heuene, here what thingis Y schal speke; the erthe here the wordys of my mouth. My techyng wexe togidere as reyn; my speche flete out as dew, as lytil reyn on e erbe, and as dropes on gras. For Y schal inwardli clepe the name of the Lord; 3yne 3e glorye to oure God. The werkys of God ben perfet, and alle hise weies ben domes; God is feithful, and without any wickidenesse; God is just and rihtful. Thei synneden aens hym, and not hise sones in filthys; shrewid kynred, and 5 mystynred. Thes thingis a3enward slee-dist thow not to the Lord, O folpe puple and vnwise? Whether is lie 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,26 and putte 3e it in the side of the arke of boond 27 of pees of 3oure Lord God, that it be there aens thee in to witnessyng. For 27 Y knowe thi sryuyng, and thin hardest 36 3ol; 3it while Y lyuene and entride with 3ou, 3e diden euere sryuyngli aens the Lord; hou myche more Y shal be deed. Gadere 3e to me all the gretttere 28 men in birth, and techeris, bi 3oure lynagis, and Y schal speke to hem, herynge these wordis, and Y schal clepe aens hem heuene and erthe. For Y knowe, that aftir 29 my deeth 3e schulen do wickedli, and schulen bowe awei soone fro the weye which Y comandide to 3ou; and yuel schulen come to 3ou in the last tyne, whanne 3e han do' yuel in the si3t of the Lord, that 3e terre hym to iere bi the werkys of 3oure hondis. Therfor while al the cumpany of 30 the sones of Israel herde, Moyses spak the wordis of this song, and fillide 'til toi the ende.
DEUTERONOMY.  

olde days, and thank eche generacione; aske thi fader, and he shal telle to thee, thi more, and thei shulen seie to thee.

Whanne denydide the highest folkis of kynde, whanne he senerde the sones of Adam, he sette the teernys of pupils after the numobre of the sones of Yrael. 

Part forsothe of the Lord the puple of hym; Jacob the litil corde of his herytage. He found hym in a desert loond, in place of orrori, and of waast wildernes; he ladde hym aboute, and tauyte, and kept as the apple of his eye. As an egle forthcleypyne his bydridd to flee, and on hem hounyge, he spraye out his weengis, and took to hym, and beer in his shulders. The Lord alone was the leder of hym, and was not with hym an alien God. He sette hym on an hire erthe, that he myste ete thee fruytis of feeldes, that he myste sowke hony of thee stone, and oyle of the moost hard stone; butre of the drude, and mylk of sheep, with the talw3 of loombs and of wethers, of the sones of Basan; and groot with marglix of whete, and blood of grafis myste drynk moost cleer. Ful fat maad is the loved, and azen wyned; fulfatted, fulgresid, outlargid; he laft God* his maker, and zeed abak fro God*, his synuer of heelth. Thei eggedi him in alyen goddis, and in abomynacions to wrathle the arereden*.

Thei offriden to deules, and not to God, to goddis the whiche thei knewen not; newe and fresshe camen, 'the whichef heryeden not thee of nouyt? Hauie thou minde of elde deies, thinke thou alle generacionis; axe thi fadar, and he schal telle to thee, axe thiic grettere men, and thei schulen seie to thee. Whanne the highst departed folkis, whanne he departed the sones of Adam, he ordeynede the termes of pupils bi the numobre of the sones of Israel†. For-sothe the puple of the Lord is his puple; Jacob is the litil part of his eritage. The Lord foond hym in a desert lond, 'that is, prued of Goddis religioun, in thee place of orrori 'ethir hidousnesse, and of wast wildirnesse; the Lord ledde hym aboute, and tauyte hym, and kepte as the apple of his ije. As an egle stirynghe his briddis to fle, and fleynge oni hem, he spredde forth his wyngis, and took hem*, and bar* in hise schuldris. The Lord aloone was his ledere, and noon alien god was with hym. The Lord ordeynede hym ony an hi3 lond, that he schulde ete thee fruytis of feeldis, that he schulde souke hony of a* stoon*, and oile of the hardest roche*; botere of the drude, and mylke of scheep*, with the fatnesse of lambren and of ramnes, of the sones of Basan; and that he schulde ete kydis with the merowe of whete, and schulde drynke the clereste blood of grape*.

The louede puple was 'maad fat*, and kikide azen**; maad fat withoutforth, maad fat with yyne, and alargid*; he forsook God his makere, and zede w3e awei fro 'God his helthe**. Thei terriden hym to ier* in alien goddis, and at thei excidunt*.

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0 hem s. r a place c. 9 error A. t opon e pr.m. 7 sprade A. 8 God e pr.m. 9 Om. hce dfh.  
10 e e pr. m. v a ce. 2 gotus ce. 3 the merwy h. y the grapis bph. the grape ce. 2 folfnty e pr.m.  
11 flogreesy e pr.m. 2 the Lord e pr.m. 3 the God e pr.m. 4 om. h. 5 arereden bph. rereden e.  
6 that c.

† of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

‡ of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

§ of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

¶ of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

# of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

$ of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

% of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

& of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

© of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.

© of the sones of Israel, the translacion of lxx. hath, of the sones of God. c.
the faders of hem. God that thee gat
thow hast forsak, and hast forget the
Lord thi shaper. The Lord saw, and
to wrath the was red; for eggeden hym
his sones and douytres. And he seith, Y
schal hyde my face fro hem, and I shal
behold the last thinges of hem; genera-
cioua forsothe mysturned it is, and vn-
trewes. Thei han eggid me in hym
that was not God, and han terred1 in her
vanytees; and I shal egge hem in hym
that is no9 puple, and in folke folk of
kynde I shal terre hem. Fier is vndur-
tent in my woodnes, and it shal brenne
vn to the last thingis of helle; and it shal
deuoure the loond with his buriowynyng,
and of hillis the foundements shulen
brenne. I shal gedre vpon hem yuvels,
and myn arewis I shal fulfil in hem.
Thei shulen be wastid with hungir, and
briddis shulen deouur hem in biting
moost bitter; teeth1 of bestis7 I shal sende
in hem, with woodnes of hem drawinge
on erthe, and crepinge. With out forth
shall waast hem swerd, and with yn forth
dreed; the jong togridre and mayden, the
sowkyngre with the old man. And I seide,
Where forsothe ben thei? to ceese Y shal
maak fro men the mynde of hem. But
for the wrath of enemies I lafte for a
while, lest peraunterence wolden wexe
provde the enemies of hem, and seye,
Oure hye hoon, and not the Lord, hath
doon alle thes thingis. Folk with out
counseil it is, and with out wisdom;
and wolde God thei sauueren, and vndur-
stoden, and what lastis purveyden. What
maner wise oon pursuede a thousand,
and two mynten dryue ten thousand?

XXXII. 18—30.  DEUTERONOMY.

18 to wrathfulness inc abhomynaciouns.9
Thei offerde to feendis8, and not to God,7
to goddis whiche thei knewen not, newe
goddis, and freishe camen7, whiche the
fadris of hem8 worschipiden not. Thou18
hast forsake God that gendriderb thee, and
thou hast forsete1 thi Lord creatord. The19
Lord si3, and wasm stirid to wrathfulness;
for his sones and douytris terriden hyme.
And the Lord seide, Y schal hydeo my 20
face fro hem6, and Y schal biholde 'the
laste thingis of hem'; for ite is a waiaird
generacioun, and vnfaithful sones.7  Thei21
terridan me1 in hymv that was not God,
and thei 'terriden to irew in her vanytees';
and Y7 schal terre6 hem in8 hym9, that is
not a6 puple, and9 Y schal terre6 hem1 to
yre6 in a fonnedb folk. Fier, that is, peyne 22
maad redi to hemk, is kyndlid in my
stronge venienace, and it schal brenne 'til
to1 the laste thingis of helle; and it schal
denoure with the lord with his fruytd, and it
schal brenne the foundements of hillis9.
Y schal gadere 'yuvels on hem9, and Y schal 23
fille myn arewis in hem. Thei schulen be 24
waastid with hungir, and briddis schulen
deouure hem with bitteresd bityn; Y
schal sende in to hem the teeth of beestisd,
with the woodnesse of wormes drawyngne
on1 erthe, and of serpentis. Sword with 25
outforth and drede with ynned schal waaste
hem; a3ong man and a virynog togidre, a1
soukyngre child with an elde man. And 26
Y seide, Where ben theiw? Y schal make
the mynde of hem to2 ceese of men7. But 27
Y delayede for the yre8 of enemies, lest
peraunter 'the enemies of hem9 shulen
be proude, and seie, Oure hij hond, and
not the Lord, die alle these thingis. Itc28

# of the BEDEW.  ha! my generacioun E pr. m.  terred me E pr. m.  k not c.  tethes E pr. m.

b briddis a.

c in her is.  d that is her owne findingis is marg.  e deenelis is.  f cemen vp bi her fyndyngis is.
g her fadiris 6.  h bigast1.  i forsete of s.  k the Lord thi maker 1.  l saw3 that 1.  m saw3 thin ukndines-
ses.  n he was 1.  o hym to venienace s.  p hile A.  q withdrawing fro hem my help s marg.  r her
laste thingis.  s this s.  t sones thei ben s.  u han terrid 1.  v me to wrath s.  w vorsshipinge hym s.
\* han moued me to vengenance s.  x veyn ydolis 1.  y Om.  2.  z terre or wrath the s.  a in takinge 1.
b hym that is alien folk to me s.  c silt a choisin 1.  d Om.  s.  e wraththe 1.  f Israel 1.  g Om. 1.
hound s.  i folk to his demyng 1.  j yladatorius 1.  k gloss om. in 1.  l vnto 1.  m denoure or waiste 1.
\* fruyt, that is, unfaithful men and her weedis.  o hellis a. that is hem of whom other taketh yuel.
\* samplie 1 marg.  n text.  p togridre hir yuvels 1.  q moost bittir 1.  r beestis, that is, tiranillis oppres-
ning hem s.  s Om. 1.  t vpon 1.  u ynne forth 1.  v and g.  w thei now 1.  x Om. g.  y alle men 1.
z tariede 1.  delayede or tariede s.  \* wrath s.  b her enemies 1.  c Israel is.

4 A 2
Whether not therclo for her God solde hem, and the Lord clode hem? Forsothe oure God is not as the goddis of hem, and oure enemes ben iugis. Of the vyn of Sodoms the vyn of hem, and of the subaarbis of Gomor; the graap of hem graap of gal, and the cluster moost bittre. Gal of dragouns the wyne of hem, and venyn of eddres vnecurable.

Whether ben not thes thingis hid anentis me, and merkid in my tresours? Myn is veniaunce, and Y shal seeld to hem in tyne, that the foot of hem slyde; ny3 is the day of perdicoun, and to be ny3 hijen the tynes. 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 fayld, and the lafte ben wastid. And thei shulen seye, Where ben the goddis of hem, in whiche thei hadde trust? Of whos slayn sacrifi(-)s thei eten the fatnesse, and drunken the wyn of the offryngis of licours, arise, and helpe thei to 3ow, and in nede 3ow defend. 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 that fro myn hoond may delyuer. I shal heue vp to heueue myn hoond, and Y shal seye, I lyue with ouen ecnde. If I whette as leit my sword, and myn hoond taak doom, Y shal seeld vengynge to myn enemes, and to hem that hatiden me, I shal quyte. I shal drenche myn arewis in blood, and my sword shal deuour flesh of the blood of slayn, and of the chaytiffe of the nakid heed of enemes. Preyse 3e, gentils, the puple of hym, for the blood of his seruauntis he shal wreck, and veniaunce he shal quyte is a folk with out counsell, and with out prudence; Ye wolde that thei saueriden, and vnderstoden, and purweiden thei laste thingis. How pursuende conk of enemes a thousynde of Jewis, and tweyne dryuen, awey ten thousynde? Whether not therclo for her God solde hem, and the Lord clode hem togidere? For oure God is not as the goddis of hem, and oure enemes ben iugis. The vyner of hem is of the vyner of Sodom, and of the subarbis of Gomorre; the grape of hem is the grape of galle, and the clustre is most bittir. The galle of dragouns is the wyn of hem, and the venyn of eddris, that may not be heeld. Whether thes thingis ben not hid at me, and ben seeld in myn tresours? Veniaunce is myn, and Y shal yelde to hem in tyne, that the foot of hem slide; the dai of perdicoun is ny3, and tynes hasten to be present. The Lord shal deme his puple, and he shal do merci in hise seruauntis; the puple shal se that the hond of fi(r)eres is sijke, and also men closid failiden, and the residues ben waastid. And thei schulen seye, Where ben the goddis of hem, in whiche thei hadde trust? Of whos sacrifici(-)s thei eten fatnessis, and drunken the wyn of slayen sacrifici(-)s, rise thei and helpe 3ou, and defende thei 3ou in nede. Se1 3e that Y am aloonem, and noon other God is outaken me; Y schal sle, and Y schal make to lyue; Y schal smyte, and Y schal make hool; and noon is that may delyuer fro myn hond. And schal reise a myn hond to heueue, and Y schal seye, Y lyue with ouen ecnde. If Y schal whette my sword as leit, and myn hond schal take doom, Y schal yelde veniaunce to myn enemes, and Y schal quyte

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\(a\) Om. A. \(b\) vyn All. \(c\) come e pr. m. \(d\) sacrifi(-)ces. \(e\) fatnesse\((-)s\) be\((-)def. \(f\) rise thei c. risyn e sec. m. \(g\) thei defendyn e pr. m. \(h\) Om. e pr. m. \(i\) vyn c.  

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\(a\) warresse is. \(b\) Om. l. \(c\) wolde God 13. \(d\) Om. s. \(e\) Om. l. \(f\) for the nort. \(g\) con man is. 

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\(a\) two men is. \(b\) droen. \(c\) drenen s. \(d\) berefore h. \(e\) had sold 4. \(f\) hem, forakinge hem is. \(g\) had closid 5. \(h\) togidere in here enemes honi\(d\)s is. \(i\) not w\(u\)nst is. \(j\) hem ben s. \(k\) enmy s. \(l\) Om. s. 

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\(a\) Om. gis. \(b\) x a 13. \(c\) anentis is. \(d\) thei ben is. \(e\) tresories a. 

---

\(a\) Om. s. \(b\) rennaunt puple or left t. or the rennaunt puple s. \(c\) here enemes was marg. thei, that is, her enemes s. \(d\) her goddis is. \(e\) the fatnessis. \(f\) thei drunken 13. \(g\) Om. f sec. m. \(h\) See or vnderstannde s. 

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\(a\) God aloon 1. \(b\) Om. s. " and Y dorknixt. \(c\) Om. s. \(d\) convey vp is. \(e\) til to w. 

---

\(a\) quyte is.
into the enemies of hem; and he shal be merciful to the erthe of his pulp.

41 Thanne Moyes cam, and spak alle the w wordis of this songe in the eris of the pulp; and he and Josue, the sone of Nun. And he fulfillide alle thes wordis, spekynge to al Yrael; and seide to hem, Put se youre hertis into alle the wordys that I wittesse to 30w to day, that se commaundem hem youre sones to keep, and to doo, and to fulfill alle thingis that ben wryten of this lawe; for not in eyen the ben commaundid to 30w, but that echon in hem shulde lyue; which doyng long tymne se abiden in the loond, to the wych to be weeldid, Jordan ouer-put, se shullen gooyn yn. And the Lord spak to Moises in the same seyng, Sty vp into this hil Abarym, that is, passyng, into the hil Neb, that is in the loond of Moab, ayns Jerico; and se the loond of Chanaan, that to be hold I shal taak to the sones of Yrael, and dye thow in the hil. The wych stiyng vp, thow shalt be ioyned to thi pupilis, as died Aaron, thi brother, in the hil of Hor, and was put to his pupilis. For se han trespassid ayns me, in the myddil of the sones of Yrael, at the Watris of Azenseiyng, in Cades of the deserth of Syn; and se halwiden not me amonge the sones of Yrael. Azenward thow shalt se the loond, and shalt not gooyn into it, that I shal 3uye to the sones of Israel.

to hem that haten me. Y schal fille myn arewis with blood, and my sword schal demoure fleischis of the blood of hem that ben slayn, and of the caifitte of the heed of enemies maad nakid; Folks, preise 3e the pupilis of hym, for he schal venie the blood of hiser servauntis, and he schal 3ilde veniaunce in to the enemies of hem; and he schal be merciful to the lord of his pulp. Therfor Moyses cam, and spak alle the wordis of this songe in the eerib of the pulp; bothe he and Josue, the sone of Nun. And 'he fillede alle these wordis, and spak to alle Israel, and seide to hem, Putte se youre hertis in 48 to alle the wordis whiche Y wittesse to 30u to day, that se commaundid to 30u, but that alle men schulden lyue in tho; whiche wordis seiden do schulen do, and schulen contynue in long tymne in the loond, to which se schulen entre to weide, whanne Jordan is passid.

And the Lord spak to Moises in the same day, and seide, Stie thow in to this hil Abiry, that is, passyng, in to the hil of Neb, which is in the loond of Moab, ayns Jerico; and se thou the lord of Caanaan, which Y schal 3uye to the sones of Israel to holde, and die thow in the hil. In to which hil thou schalt stie, and schalt not entre in to it, which Y schal 3uye to the sones of Israel.

\[
\begin{align*}
&\text{w Om. c}. \quad _x\text{ echo c}. \\
&\Sigma Azen-seiyngus c.
\end{align*}
\]

\* han hatid i. hatiden s. \* fillele is. \* Om. d. = tho s. Om. oyer. \* puple hendgelmnopnytwx. 
\* God is. \* Om. m. \* ayns is. \* perynge is. \* Moyles fulfillide is. \* commaundid thees is.
\* and arepga. Om. a. \* kepe him s. \* to do i. \* kem s. \* fille plures. \* these thingis s. \* in doyng.
\* tho thingis is. \* thee thes is. \* Om. m. \* gif 3e is. \* do thanne 3e schul abide i. \* and se abide s. \\
\* Om. inqset sec. m. \* se han s. \* oyerpassid is. \* seide to him s. \* thou wp is. \\
\* that is. \* that is. \* thou come s. \* this s. \* Om. i. \* weende wp i. stie wp s. \* thou schalt is. \\
\* Om. l. \* thou Moises and Aaron s. \* han trespassid i. \* Om. l. \* the desert is. \* in shewynge my hoodynes amonge s. \* thou schalt is.
CAP. XXXIII.

This is the blessing, bi\textsuperscript{m} which Moises,\textsuperscript{1} the man of God, blissed the sones of Is-
rael bifor his deeth; and seide, The Lord\textsuperscript{2} cam fro Syna, and he roos to us fro Seir;
he apperide fro the hil of Pharan, and
thousandis\textsuperscript{a} of a seynit with hym; a\textsuperscript{b} lawe of fier in his riythond. He louede pupilis; 3
alle seynit in his hand, and thei that
nei\textsuperscript{en} to the feet of hym, shulen theke of the loor
of hym. Lawe comaundide to vs Moyses,
the eygys of the multitude of Jacob.
And there shal be anentis the moost riyt:
a kyng, the princis of the puple gedrid
with the lynagis of Yrael. Lyue Ruben,
and dyce lie not, and be he litil in noum-
bre. This is of Jude the blissynge; here,
Lord, the voyce of Jude, and to his puple
with ymne leede hym; his hoonis\textsuperscript{a} shulen fis\textsuperscript{t} for it, and helper of it shal be
\textsuperscript{a}yens the adversaryes\textsuperscript{b} of it. Fosrothe to
Leuy he seith, Thi perfeccioun and thi
loor fro thin hooll man, whom thow hast
preued in temptacioun, and hast demed
at the Watris of A\textsuperscript{e}nseyngye; the which
hath seide to his fader and to his moder,
I knowe 3ow not, and to his britheren, I
vknowe hem and they knewen not her
sones. These kepten thi speche, and thi
couenaunt; heelden thi domys, O! Jacob,
and thi lawe, O! Yrael; thei shulen put
maad\textsuperscript{c} encesin to thi woodnes, and beng
sacrifice on thin auter. Blesses, Lord, the\textsuperscript{e}
strength of hym, and the werkis of
the hoonis of hym tak; smyit the backis of
the enemes of hym, and that haten hym,
aryse\textsuperscript{f} thei not. And to Beniamyn he
seith, Moost loued of the Lord shal dwelle
tristili in hym; as in a chaumbray al day
he shal dwelle, and betwix\textsuperscript{g} the shudres
of hym he shal rest. Forsothe to Joseph

\textsuperscript{2} sowe \textsuperscript{a} pr. to. \textsuperscript{a} hoonde \textsuperscript{b} hondyn DEFH.
\textsuperscript{c} to the \textsuperscript{a}. \textsuperscript{1} rise \textsuperscript{c} bytween BDFEH.
\textsuperscript{m} with l. \textsuperscript{b} a thousand C. \textsuperscript{c} Om. C. \textsuperscript{p} the ys. \textsuperscript{2} was and is in S. \textsuperscript{t} the lawe l. to vs to kepe the
lawe S. \textsuperscript{7} the eygys. \textsuperscript{w} he comaundide to be departid eucly\textsuperscript{m} s marg. \textsuperscript{y} Om. l. \textsuperscript{w} he s.
\textsuperscript{\textsuperscript{m} Moyses is. \textsuperscript{x} hast preued is. \textsuperscript{2} hast demed is. \textsuperscript{y} demedist it SEC. M. \textsuperscript{a} the which l. \textsuperscript{b} britheren, he
seide is. \textsuperscript{c} thei knewen 1xs. thei, that is, her after coveres, knewen s. \textsuperscript{d} his l. \textsuperscript{e} han holde is. \textsuperscript{f} O is.
\textsuperscript{g} Om. G. \textsuperscript{h} Om. is. \textsuperscript{i} lawe, O! Israel is. \textsuperscript{j} encesin, or hooly preier s. \textsuperscript{k} thei schul putte vpon is.
\textsuperscript{m} hem G. Leuy is. \textsuperscript{n} rise thei is. \textsuperscript{\textsuperscript{m} Moyses is. \textsuperscript{\textsuperscript{m} Om. imm. \textsuperscript{b} adversarye A pr. m. H. \textsuperscript{c} of A. \textsuperscript{d} Om. B pr. m.}

\textsuperscript{2} putte encesin in thi strong veni\textsuperscript{ance}, that is, to turn away thi strong veni\textsuperscript{ance} fro thi
peple. Live here. C.
he seith, Of the blesseyng of the Lord
the loond of hym; of the applis of heu- 
eue, and of the dewe, and of the seeb 
vnderligger; of applis of the fruyt of 
sunne, and of mone; and of the cop of 
the oold mounteyns, and of applis of 
euerlastynge hillis; and of fruytis of the 
erthe, and plente of it. Blessyng of hym 
that aperyde in the busse come vpon 
the heed of Joseph, and vpon the fortop 
17 of Nazarey among his britheren. As 
of the first goten boul the fereyns of hym; 
hornes of an vnicorn the horn of hym; 
in hem he shal wyndowe1 gentilys, vnto 
the teernes of the erthe. Thes ben the 
multituys of Effraym, and thes 
thousandis of Manasse. And to Zabulon he 
seith, Glad thow, Zabulon, in thy goynge 
19 out, and, Yaschar, in thi tabernaclis. 
Puplis at the hili thei shulen cleep, and there 
thei shulen ofre slayn sacrifices of ryst-
wysnesse; the whiche the flowyng of the 
see as mylk shal sowke, and hid tresours 
of grauelis. And to Gad he seith, Blessid 
in breede Gad; as a liou he restide, and 
21 he took arme and fortrop. And he sawy 
his prynsheod, that in his paart a doc-
tour he was scid vp; the which was with 
princes of puplie, and dide rjstwysneses of 
22 the Lord, and lys doom with Yrael. To 
Dan forsothe he seith, Dan, keetyng of 
23 a lyon, shal flowe laargelv fro Basan. And 
to Netyalyn he seide, Neptalyn plen-
teuownnesse shall ful vse, and ful shal be 
with blesseyng of the Lord; erly and 
24 mydday he shal weeld. To Aser forsothe 
he seith, Blessid in sones Aser, be he 
pledysyng to his britheren; weet he in oyle 
25 his foot. Yrun and bras the shoyng of 
hym; as dayis of thi 3oungth so and thin 
26 eelde. There is noon other God as the 
most rjst God; the stier of heuuen 'thin 
schuldris of hym². Also he3 seide to Jo-
seph, His lond is of the Lordis blesseyng; 
of the applis of heuene, and of the dewe, 
and1 of watir liggynge blynethe; of the 
14 applis of fruytis of the sunne and mone; 
of the coppe of elde mounteyns, and of the 
15 applis of euerlastynge litel hillis; and of 
the fruytis of the loud, and of the ful-
nesse therof. The blesseyng of hym that 
apperide in the busch come on the 
heed of Joseph, and on the cop of Nazarey, 
that is, hool², among his britheren. As 17 
the first gendridr of a bole is the feirnesse 
of hym³; the hornes of an vnicorn ben 
the hornes of hym; in the schal 
wynedewb folkis, til to the termes 
of erthe. These ben the multitudis of 
Effraym, and these ben the thousandis of 
Manasses. And he4 seide to Zabulon, 18 
Zabulon, be thou glad in thy goynge out, 
and, Yascar, in the tabernaclis. Their 
19 schulen clepe puplis to the hili, there 
thei schulen ofre sacrifices of rjstfulnesse³; 
which schulen souke the flowing of the 
see as mylk, and hid tresours of grauel. 
And he5 seide to Gad, Gad is blesid in 
20 broodnesse; he restide as a lioun, and he 
took the arm and the nole. And he si21 
his prynshed, that the techer was kept 
in his part xx; which Gad was with 
the princes of the puplie, and dide the 
rjstfullenesse of the Lord, and his ddoom 
with Israel. Also he6 seide to Dan, Dan, 22 
amen of a lioun, schal flowe largelv fro 
Basan. And he seide to Neptalyn, Nep- 
taym schal vse abundance, and he schal 
be ful with blesseyngis of the Lord; and 
he schal welde the see and the south. 
Also he seide to Aser, Aser, be blesid in 
sones, and plese he lise britheren; dippe 
he his foot in oile. Yrun and bras the 
25 echo of hym; as the dai of thi 3outh so 

² see a. ¹ vnderlende c. 7 Om. ² Deut. ³ wynewe c. 4 plenteuownnesse c.

1 the Lord is. 2 Moses is. 3 the lord of Joseph is. 4 Joseph lond s. 5 Om. bis. 6 Om. caw. 7 the fruytis gis. 8 Om. is. 9 vpon is. 10 fortopp y cop or heigh s. 11 of the is. 12 the Nazarey s. 13 Om. 1. 14 Joseph is. 15 Om. i. 16 it. 17 that is, the strengthis s. 18 Joseph is. 19 the strengthis is. 20 Joseph s. 21 wynewe mL. 22 wynewe or clesse s. 23 into is. 24 contreis is. 25 Wyche seedes that shulen be wynewd s marc. 26 Moses is. 27 Om. is. 28 glade thon in s. 29 thi, that is, Zabulon and Yaschar s. 30 rjstwysnesse s. 31 of s. 32 grauelis s. 33 of s. 34 Moises s. 35 pleid s. 36 took fro his aduencerie is. 37 he is. 38 kept or ordeayed s. 39 a techer in is. 40 part or peple s. 41 the which s. 42 Om. 1. 43 Om. is. 44 he dide is. 45 rjstfulnesse cs. 46 the Lordis s. 47 Moises s. 48 the 1l. that is, a s. 49 fulfillid s.
helper; thur3 the bidows doynge of hym to and fro rennen the cloudes.

27 The dwellynge place of hym abone, and vndurne the euerlastynge aarmys; he shal cast out fro thi face the enemy, and he shal seye, Be thow to-trode. Yrael shal dwelle trusstilych, and aloone; the eye of Jacob in the loond of whete, and of wyn; and heuenes schulen weye derk thur3 dewe.

29 Blessid art thow, Yrael; who lijk of thee, thou puple that art saene in the Lord? Sheed of thin help and swerd of thi glorye thi God; thin enemies schulen demye thee, and thow shal treed neckis of hem.

CAP. XXXIV.

1 Ascended thanne Moyses fro the wijlde feldys of Moab, vpon the hil of Nebo, in to the cop of Phasga, aens Jericho. And the Lord shewde to hym al the loond of Galaad vnto Dan, and al Neptalym, and the loond of Efraym and Manasse, and al the loond of Juda, vnto the last see; and the sowth paart, and the breed of the feld of Jericho, cyte of Palmys vnto Seor. And the Lord seide to hym, This is the loond for which Y swore to Abraham, Ysaaac, and Jacob, seynghe, To thi seed I shal 3yne it; thow hast seen it with thin eyen, and thow shalt not passe to it. And thanne Moyses, the seruanunt of the Lord, dyed there, in the loond of Moab, commaundyng the Lord.

6 And he bireyde hym in the valey of the loond of Moab, aens Phegor; and no man knewe the sepulcre of hym vnto the 7 day that is now. Moyses of an hundrid and twenty yeeres was whanne he diede; the eyse of hym dawed not, ne the and thin eelde. Noon other god is as the God of the moost rytyful, that is, as the God of the puple of Israel, gouerned; the stiere of heuenes thin helpere; cloudis rennen aboute bi the glorie of hym. His dwellynge place is aboue, and armes euerlastynge ben bynethe; he schal caste out fro thi face the enemy, and he schal see, Be thow al to-broken. Israel schal dwelle trustili and aloone; the ise of Jacob in the lond of whete, and of wyn; and heuenes schulen be derk with dew. Blessid art thow, Israel; thou puple that art sauned in the Lord, who is lijk thec? The scheld of thin help and the swerd of thi glorye is thi God; thin enemies schulen demye thee, and thow schalt trede her neekis.
of hym ben mened. And the children of Israel wepten hym in the wilde feeldis of Moab thretti daies; and fullfylid ben the dais of mournynge of hem weyl-ynge Moises. Forsothe Josue, the sone of Nun, is fulfylid with the spyryt of wisdom, for Moises putte on hym his hoondis; and to him obeisiden the sones of Yrael, and diden as the Lord comandide to Moyses. And there roos not a prophete fenthalmore in Yrael as Moyses, whom the Lord knewe face to face, in alle sygnes and wondres, the wylde face, alle sygnes and wondres, that he shulde doo in the loond of Egipte to Pharao, and to alle the seruannts of hym, and to al the loond of hym; and al strong hoond, and greet meruylis, that Moyses dide before al Israel.

Here endith the book of Deutromoni, and bigyneth the prolog of Josue and of Judicum and of Ruth.

Israel biwepten hym thretti daies in the feeldi places of Moab; and the daies of weilyng of men 'hymorenyng Moises weren fullid'. Forsothe Josue, the sone of Nun, was fullid with 'the spyryt of wisdom, for Moises settide his hondis on hym; and the sones of Israel obeisiden to Josue, and diden as the Lord comandide to Moises. And 'a profete roos no more in Israel 'as Moises', whom the Lord knewe face to face, in alle myraclis, and moreynge of hym, that he schulde do in the land of Egipte to Farao, and alle his seruannts, and to al the land 'of hym, and w al strong hond, and the grete meruylis, whiche Moyses diide bifor al Israel.'
JOSUA.

[Prologue on the book of Joshua*.]

This book of Josue makith mynde, how the Lord spak to Josue after the death of Moises, and seide, Ech step which joure foot schal trede, Y schal 3yue to you. Be thou comfortid, and be thou strong, for thou shalt lede ym 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 weie, til al the peple of Israel were passid over; and the walls of Jerico fallen down, withouten names hondis. Also Josue faust 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 commaundide. And whanne enemies fledden, the children of Israel pursuwed; and the Lord sente hail fro heuene, and killide mo with stones of hail thanne the sones of Israel mysten take with sword. And at the preier of Josue the sunne and mone stodene in the firmament, ouer his cours in the space of a dai, til the peple of God vengide it self of liue enemies. And Josue departide the lond to the sones of Israel bi lot, by her lynages and meynees, with coordis; and Israel seruede the Lord in alle the daies of Josue.

The prolog of Josueb.

At the last endidb the fyue bokis of Moises, as of greeft boond deluyered, to Josueb, the sone of Naue, we puttenb hoond, whom Ebrews clepencc Josue Ben Nun, that is, Josue, the sone of Nun; and to the book of Jugis, whom thoi clepencc Sophyn; and to Ruth, and to Hester, the whiche with the same names thei tellen out. And we moneishendd the reder, that the wode of Ebrew names, and distyngueious bi membris dyuydid the bisy wryter keep wel, lest and ourue traueyl and the studie of hym peryshe; and that in the fyrst, that oft Y hau witnesssid, wite he me not in toe repre-

[Prologue to Joshuab.]

At the laste whanne the fyue bookes of Moyses weren endid, we, deluyerid as of a greeft 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 settene hond to the booke of Juges, which thei clepen Sophyn; and to the book of Ruth, and the booke of Hester, which thei tellen out with the same names. And we amonesten the redere, and the bisie writere awaite wel the silablis of names of Ebrews, and distyngueious departid bi membris, lest bothe ourue traueyl and the studie of him perishe; and that he knowe in the bygyn-

a From b. Prologue Josue c. No initial rubric in aefh. b ende t. bb Jesus efh. c putteth e.
cc callen t. d moneete c. e the A.

a This Prologue is from m. b This Prologue is from o.
JOSUA.

nynge of oold men newe thingis to stithie, as my frendis putten blame; but for foul paart to offre of my tongue, to men, whom newerethelater our saumplers delyten, that for the sixe saumplers of Greekes, the whiche and neden cost and moost tranuel, hane thei oure makyngne. And 3ife where euere thei dowten in redynge of oold volymes, thei togidre beryngne thes to thilk, fynden that thei sechen; moost sith aentys Latyns so feele ben saumplers, how feele bokis, and echon after his doom other addide or withdrewe, that is seen to hym; and forsothe it may not be sooth that discordith. Wherfor the scorpion cesse to ful ryse a3ens vs with crokid wounde, and leene he of hooli werk to reproone with venymyd tongue, or takynge if it plese, or dispisyng if it displesse; and hane he mynde of the verse, Thi mouth aboundide with malice, and thi tonge wrou3te trescheries; sittyngne a3ens thi brother thow speke, and a3ens the sone of thi moder thow puttist schaundre; thes things thow didist, and Y heelde my pees; thou eymedist wickidi8, that Y shal be of the lijk; Y shal/vndurynyme thee, and sette thee a3ens thei face. For sothe what profit is of the herer, or of the reeder, vs to sweete in traelynge, and to traelie in bacytynge? other to sore the Jewis, that of chalenginge of hem and of scornyngne Cristen be 'doon aeway occasion, and men of the chirde it to dispise, also and to tere, wherof aduersaries ben tournentid? And if the oold oonliche interpretacion plese to hem, the which and to me stithie, and nothign thingi with out wenen to be tank; whi tho thignis that vnudr signes of a sterre, and vnudr signes of an arowe, or ben addyd, or kut aeway, thei reden, and dispisen? Whi Danyel after the translacioun of Theodosium chircheis han resseyued? Whi Origen thei meremeilen, and

nynge, as I ofte have wittesid, that I haue not forged newe thingis in repreef of olde translatours, as my frendis putten blame on me; but for my sole parte I knoweche me to offre to men of my language, the whiche oure ensaumpleris de- liten, that thei haue oure makyngne for the sixe saumplers of Grekes, which han nede to cost and ful greet traelie. And if thei douten euere owther in the redynge of olde volymes, if thei bringen these to gider to thilke, thei moun fynden that that thei sechen; moost sithen aentis Latin men ther ben as many sampleris as bookes, and ech man aftr 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 scorpion cesse to ryse a3ens vs with his crokid wounde, and stynte he to repreue an hooly werk with his venemouse tongue, ethir acceptynge oure wretyng if it plese, ethir dispisyng if it displesse; and hane he mynde of these versis, Thi mouth aboundide with malice, and thi tounge wrou3te trescheries; sittyngne a3ens thi brothir thou specke, and a3ens the sone of thi modir thou puttist schaundir; these thignis thou didist, and I held my pees; thou gessydist wickidly, that I schal be lijk thee; I schal vndirynyme thee, and make ordynance a3ens thei face. For what profit is it of the herer, or of the reeder, vs to sweete in traelynge, and to traelie in bacytynge? ethir Jewis to be sory, that occasion be don away of chalenginge of hem, or of scornyngne Cristene men, and men of Cristen chirche to dispise it, and also to tere with wordes, wherbi aduersaries ben tournentid? And if oonly the olde translacioun plese to hem, which displesith not me, and thei wenen that no thing schule be acceptid with out that; whi thanne dispisen thei suche thignis that thei reden, to be addid to, ethir to be koren away vnudr the signe of a sterre,
Eusebe of Pamphili, alle makynge also expouynyge? Other 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 the taken witnesses, 'the whiche in oold bokis ben not had? These thingis we seyn, lest we ben seen vttterli to be stil to wrongful chalengers. Furthermore after the deeth of 'the holi wonman' Paule, whos lijf is saumple of vertue, and thes bokis, 'the whiche to the mayden of Crist, Eustochie, Y myyte not denye, we han demed, while the spiryt shal gouern thys lyms, to sitten to the explanacion of the prophetis, and to 'turnen ajen to the now long laft werk, as bi a maner turnynge ajen after outlawynge; nameli sith Pawmacie, an hooli man and mervelous, this same thing askith bi lettres, and we, biyng to the contre, oen to ouerpasse with a deeff eer the 'deth berynge songs of mer-
nynus.

Here endith the prolog of Josue and Judicium and of Ruth, and nowe bigynneth the book of Josuekk.

Josue1.

CAP. I.

1 And it is doon after the deeth of Momes, the seruauent of the Lord, that the Lord spak to Josue, the sone of Nun, the seruauent of Momes, and seide to hym, Moyses, my seruauent, is deed; rise, and ethir vndir the signe of an arrow? And whi han chyrchis resseyued Danyel aftir the translacioun of Theodocion? Whi merueylen thei Origen, and also Eusebie of Pamphili, expouninge alle translaciouns? Or what folie was that, that aftir tymne thei hadden seid trewe thingis, to brynge forth tho 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 vttterli to be stil to wrongful calengers. Furthermore aftir the deeth of the hooly womman Paule, whos lijf is ensamiple of vertu, and aftir nakyng of these bookis, whiche I myyte not denye to Eustochie, the maiden of Crist, we han purposid vs to sitte to expouynyge of the prophetis, at the while the spirit schal gouerne these lyms, and aftir to turne ajen to that werk that longe hath be left bi hinde, as by a maner of turnynge ajen aftir outlawynge; namely sith Pawmacie, the hooly man and mervelouse, askith this same thing bi lettris, and we, heiyng to the centur of heuen, oen to passe ouer with a deeff eere the dedliche songs of meremaydens, and of othir that babciten ethir counselen othir weies than thei schulden.

Here endith the prolog, and bigynneth the book.

Here bigynneth the book of Josueaa.

CAP. I.

And it was doon aftir the deeth of Moyes, seruaunt of the Lord, that the Lord spak to Josue, some of Nun, the mynystre of Moyes, and seide to hym, Moises, my seruaunt, is deed; rise thou,2

1 and of c. x disputynge e pr. m. y or c. z not pr. c. a takynge e pr. m. b that c. e seyn E pr. m. cc a sampl e d after thes e pr. m. e that c. fOm. c. g turne ajen to the neве a. torne aєyn e prima vvice. to repete as with a manere of aєyn turnynge the nowе sec. vvice. torne aєyn to the nowe ala man. Om. 1. h contraire s pr. m. i doume e pr. m. k dedely e pr. m. kk Here endith the prolog, se nowe the book of Josue. 1. No rubric in cefн. 1 From b. No initial rubric in acerн, but only running title.

aa Om. 0 pr. m. bb From m. Josue 1. No initial rubric in the other mss. c the some 1. dd seruaunt 1.
passe over this Jordan, thou, and al the puple with thee, into the loond that Y
shal 3yue to the sones of Yrael. Ecche place that the stap of 3oure foot shal treed, to 3ow Y shal taak, as Y spak to
4 Moyses, fro 'deseert and Libane and" vnto the greet flood of Efrates; al the loond of Etheus, vnto the greet see a'gens
the sunne goyng down, shal be 3oure
teerme. Noon shal move to 3ow to a'gens
stoond alle the dais of thi lijf; as Y was
with Moyses, so Y shal be with thee;
6 Y shal not leeeu, ne forsaak thee. Tak
coumfort, and be strong; forsothe thou
shal dyyude bi lot to this puple the
loond, for the" which Y haue swore to
7 thi faders, that Y take it to hem. Take
coumfort therfor, and be ful strong, that
thow keep, and doo al the lawe, that
Moyses, my seruaunt, hath comaundid to
thi; ne bowe thow aside fro it to the
ry3t or to the left, that thou understoond
alle thingis that thou dost. The yolyn
of this lawe goo not awey fro thi mouth,
but thow shal dweel in thi mouth, and
n3ytis, that thow kepe and do alle' thingis that ben wryten in it; thanne
thow shalt make redi thi weie, and un-
derstonnd it. I comaund to thee; tak
coumfort, and be strong; wole thow not
rede, and wole thow not be feerd; for
with thee is the Lord thi God in alle
thingis, to what euere thingis thou shalt
go. And Josue comaundide to the pryncis
of the puple, seiynge, Goo 3e bi the myddill
of the tentis; and comaunde 3e to the puple,
and seye 3e, Make 3e redi to 3ou
meetis, for after the thridde daye 3e shulen
passe ouer Jordan, and goo into the loond
to be weeldid, that the Lord 3oure God
is to 3yue to 3ow. Forsothe to Rubenytis,
and Gaddytis, and to the halfe lynage of
13 Manasse he seith, Haue" mynyde of
the word that comaundide to 30w Moises,
the seruannt of the Lord, seiynge, The
Lord 3oure God hath 3yue to 3ow rest and
and passe this Jordan, thou, and al the
puple with thee, in to the lonie which"d
Y shal 3yue to the sones of Israel. Y3
shal 3yue to 3ou e'ch place which the step of 3oure foot schal trede, as Y spak to
Moyses, fro the deseert and Liban" til to
the greet flood Efrates; al the lonie of
Etheis, 'til to' the greet see a'gens the
goyng down of the sunne, schal be 3oure
terne. Noon schal mow a'gensonde 3ou
in alle the daies of thi lijf; as Y was with
Moyses, so Y schal be with thee; Y schal
not leeeu, nether Y schal forsake thee. Be9
thou coumfortid, and be thou strong; for
thou schalt deparate bi lot to this puple
the lonie, for which Y swoor to thi fadris,
that Y schulde 3yue it to hem. Therfor:
thou coumfortid, and be thou ful strong,
that thou kepe and do al the lawe, which6
Moyses, my seruaunt, comaundide to thee;
bowe thou not fro it to the r3t side, ether
to the left side, that thou vndirstone alle
thingis whiche thou doist. The book of
this lawe deparate not fro thi mouth, but
thou schalt thenke therynne in daies and
n3ytisb, that thou kepe and do alle thingis
that ben writun therynne; thanne thou
schalt dresse thi weie, and schalt vndir-
stone it. Lo! Y comaund to thee; be9
thou coumfortid, and be thou strong; nyle
thou drede 'withoutfort, and nyle thou
drede withynne'; for thi Lord God is
with thee in alle thingis, to whiche thou
goost. And Josue comaundide to the10
pryncis of the puple, and seide, Passe 3e
thor3; the1 myddill of the castels; and
comaunde '3e to the puple"m, and seie 3e",
Make 3e redi metis to 30u, for after the11
thridde dai 3e schulen passe Jordan, and
3e schulen ente to weide the lonie, which'o
3oure Lord God schal 3yue to 3ou. Also12
he3 seide to men of Ruben, and 'to men'g
of God, and to the halfe lynage of Manasses,
Haue 3e mynyde of the word whiche'Moises,13
the 'seruannt of the Lord', comaundide to
3ou, and seide, 3oure Lord God hath 30ne
14 al the loond; 3oure wyues and 3oure children and beestis shulen dwelle in the loond that Moyses hath taenk to 30w bi3onde Jordan; 3e forsothe passith armed before 3oure bretheren, alle the stronge men in hoond; and fi3te 3e for hem, to the tymde that the Lord 3yue rest to 3oure bretheren, as and to 30w 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 ajen into the loond of 3oure possessyoun, and 3e shulen dwelle in it, that to 30w hath 3euen Moises, the seruaunt of the Lord, bi3ond Jordan, ajen the risynge of the sunne. And thei answerd to Josue, and seiden, All things that thou hast comauondid to vs we shulen doo, and whidir euer thow sendist, we shulen goo; as we han obeishid in alle thingis to Moises, so and we shulen obeyshe to thee; oneli the Lord thi God be with thee, as he was with Moyses. Who ajen seith to thi mouth, and obeishith not to alle the wordis, the whiche thow hast comauondid to hym, dye he; thou onely tak comfort, and do manlych.

CAP. II.

1 Sente thanne Josue, the sone of Nun, fro Sichem two men, aspies in hiddis, and seide to hem, Gooth, and bihoidith the loond, and the cyte of Jericho. The whiche goynge 3eden into an houw of a womman strumpet, Raab bi name, and thei restiden aneuis hir. And it is told to the kyng of Jericho, and seid, Loo! men ben goun yn lythir bi ny3t, of the sones of Yrael, for aspye the loond. And the kyng of Jericho sente to Raab the strumpet, seynge, Bryng out the men, that camen to thee, and ben come into thin houws; forsothe aspies to 3ou reste and al the loond; 3oure wyues 14 and 3oure sones and beestis shulen dwelle in the loond which Moises 3af to 3ou bi3onde Jordan; but passe 3e armed, 'alle strong in hond', bifor 3oure bretheren; and fi3te 3e for hem, til the Lord 3yue is 14 reste to 3oure bretheren, as he 3af also to 3ou, and 'til also thei welden the lond which thou Lord God schal 3yue to hem; and so turne 3e ajen in to the lond of 3oure possessioun, and 3e shulen dwelle in that lond which Moises, 'seruaunt of the Lord', 3af to 3ou oner Jordan, ajen the 'ryising of the sunne'. And thei an-18 sweriden to Josue, and seiden, We schulen do alle thingis whiche thou comauondid to vs, and we schulen go, whidir euer thou sendist vs; as we obeieiden in alle thingis to Moises, so we schulen obeie also to thee; oneli thi Lord God be with thee, as he was with Moyses. Die he that ajen-18 seith thi mouth, and obeieth not to alle thi wordis, whiche thou comauondist to hym; oneli be thou comauondid, and do thou manli.

CAP. II.

Therfor Josue, the sone of Nun, sente fro Sethym twei men, aspies in hiddis, and seide to hem, Go 3e, and biholde 3e the lond, and the cite of Jericho. Whiche 3eden, and entriden into the hous of a womman hoore, 'Raab bi name', and restiden at hir. And it was told, 'and seid' to the kyng of Jericho, Lo! men of the sones of Israel entriden hidir bi ny3t, to aspie the lond. Therfor the kyng of Jericho sente to Raab the hoore, and seide, Bryng out the men, that camen to thee, and entriden in to thin hous; for thei ben aspies, and thei camen to biholde al
thei ben, and al the loond to bihold thei comen. And the womman takynge the men hidde, and seith, Y knowe, that thei camen to me, but Y knewe not whens thei weren; and whanne the gate was closid in derknessis, and thei togidrys 3eden out, Y note whidir thei wenent; pursue 3e anoon, and 3e schulen atake hem. Forsothè she made the men to stie® in to the soler of hir hows, and hilide® hem with stobil® of flex, that was there. Sothelì thei, that weren sent, 7 sueden hem bi the weye that ledith to the fordis of Jordan; and hem goon out, anoon the gate was closid. Thei that weren hid, slept not 3it, and lo! the womman styede® to hem, and seith, Y knowe that the Lord hath battake to 30u9 this® lond; for 3oure feerdfulnesse feilde® in to vs, and alle the dwelleris of the lond 'weren sike®. We herden®, that the Lord 10 driede® the watris of the Reed See at 3oure entryng, whanne 3e 3eden out of Egypt; and what thingis 3e diden to twë® kyngis of Ammorreis, that weren biyndene Jordan, to Seon and Og, whichè® 3e killiden; and 11 we herden these thingis, and we dredden, and oure herte 'was sike®, and® spirit® dwellide® not® in to 3oure entryng; for 3oure Lord God hym sif® is God in heuenes abowe, and in erthe binythe. Nowe therfor swere 3e to me bi the Lord 3oure® God, that what maner wise Y mercy hane doo with 30w, so and 3e doo with the hows of my fader; 13 and 3ife® 3e me a verrey tokne, that 3e sauen my fader and moder, and brother, and my sisters, and alle that of hem ben, and 3e deluyen oure® souls fro deeth. The whiche® answerd® to hir®, Oure soule be for 30u into deeth, if neuerhelater® thou® bitraye® vs® not®; and whanne the Lord hath taak to vs the® loond, we shu-

the lond. And® the womman took® the® men, and hidde hem®, and seide, Y knowe, thei® camen to me, but Y wiste not of whens thei weren; and whanne the gate was closid in derknessis, and thei 3eden out toigidire, Y nou® whidir thei 3eden; pursue 3e® soone, and 3e schulen take® hem. Forsothè® she made the men to stie® in to the soler of hir hows, and hilide® hem with stobil® of flex; that was there. Sothelì® thei, that weren sent, 7 sueden hem bi the weye that ledith to the fordis of Jordan; and whanne thei weren goon out, anoon the gate was closid. Thei® that weren hid, slept not 3it, and lo! the womman styede® to hem, and seith, Y knowe that the Lord hath battake to 30u® this® lond; for 3oure feerdfulnesse feilde® in to vs, and alle the dwelleris of the lond 'weren sike®. We herden®, that the Lord 10 driede® the watris of the Reed See at 3oure entryng, whanne 3e 3eden out of Egypt; and what thingis 3e diden to twë® kyngis of Ammorreis, that weren biyndene Jordan, to Seon and Og, whichè® 3e killiden; and® we herden these thingis, and we dredden, and oure herte 'was sike®, and® spirit® dwellide® not® in to 3oure entryng; for 3oure Lord God hym sif® is God in heuenes abowe, and in erthe binythe. Nowe therfor® swere® 3e me bi the Lord® God, that® as Y dide mercy with 30u®, so® and 3e doo with the hows of my fader®; 33 and® 3ife® 3e me a verrey tokne, that® 3e sauen my fader® and® moder® and brother® and my sisters® and alle® that® of® hem® ben® and® 3e deluyen® oure® souls® fro® deeth.® The® whiche® answerd® to® hir®, Oure® soule® be® for® 30u® into® deeth® if® neuerhelater® thou® bitraye® vs® not® and® whanne® the® Lord® hath® taak® to® vs® the® loond®, we® shu-

1 baschid bese®. ² that® c®. ³ Om.® bese®. ⁴ 3oure® e® pr.® m.° Om.® e® pr.® m. ⁵ neuerhelater® c® passim. ⁶ passim. ⁷ 3e® e® pr.® m. ⁸ this® a®.
15 len do in thee merci and treuth. She thanne lafte hem bi a coort out of a wyndowe; forsothe the hows of hir cle-
16 uede to the wal. And she seide to hem, To the mounteyns styye 3e, lest pereauentre-
17 thei turnynge azen azen commen to 3ow; there be 3e hid three days, to the tyme that thei turnen azen; and so 3e shulen goo bi 3oure weye. The whiche setiden to hyr, Gyttles we shulen be fro this ooth, with the which thow hast with
18 ooth boundun vs, yf, we comynge into the loond, this reed litil coort were not a tokne, and thow byndist it in the wyndowe, bi the1 which thow hast late vs go; and thi fader and moder, bretheren and al thi kynne thow gederist in thin hows; 19 he that the dore of thin hows were goon out, the blood of hym shal 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 any man toowith. And if vs thow wolt brytayre, and this word bryngre forth into the2 myNeill, we shulen be clene fro this ooth, with the1 which thow hast made 21 vs swere3. And she answerde, As 3e han4 spokun, so be it doon. And letynge hem that thei wente forth, she hongide5
22 a litil reed coort in hir wyndowe. Forsothe thei goynge camen to the mounteyns, and dwellyden there thre dais, to the tyme that thei weren comen azen that pursueden; forsothe seichynge bi al 23 the weie, thei fonden hem not. The whiche comynge6 into the cyte, ben comen azen, and the spies7 descendiden fro the hil; and ouerpassid Jordan thei camen to
24 Josue, the sone of Nun; and thei tolden to8 hym alle thingis that fallen to hem, and seiden, The Lord hath taken al this loond in oure hoondis, and thury drede ben throwe down alle the dwellers of it.

{leat c.  b stygeth e.  Om. c.  k Om. BCEFH.  Om. c.  m to swere c.  = ha c.  o heeng c.  p that that  e pr. m.  9 comen ce.  r aspyes BCEFH.  s Om. BCEFH.

2 was ioyned 1.  a touw wal 1.  b 3e up 1.  c the men 1.  d go sureli 1.  e The whiche 1.  f not scherad out 1.  g tokene 1.  h hast lete 1.  i if thou 1.  k upon 1.  Om. ce.  = Om. cox.  n Om. o.  o sotheli 1.  p your CeILpu pr. m.  q But if that 1.  r Om. s.  s Raab 1.  t go forth 1.  u the 1.  v And 1.  w yeden forth 1.  z into 1.  y thei dwellyden 1.  z pursueden hem 1.  a sousten hem 1.  b citee azen 1.  b Om. A pr. m.  c hadden bifalle 1.  d Om. 1.
CAP. III.

1 Therfor Josue, fro nyst ary synge, me-
 uede the tentes; and thei goynge fro Se-
 chym camen to Jordan, he and alle the
 sones of Irael, and dwelten there bi thr
 daies. The which overpassid, wenten be-
dels bi the mydyl of the tentis, and bi-
gunnen to crye, Whanne 3e seen the ark
of the boond of pees of the Lord oure
God, and preestis of the lynage of Leuy
berynghe it, forsothe 3e togidre riseth,
and folwe 3e the foggorens; and be
there betwixe 3ou and the ark a space
of cubitis two thoussand, that aferre 3e
moven se, and knowe bi what weye 3e
goon, for biforme 3e han not goon bi it;
and be war, that 3e neyen not to the ark.
2 And Josue seide to the puple, Be 3e hal-
wid; forsothe morwe the Lord schal do
amonge 3ow merueyls. And he seith to
the preestis, Takith the ark of the boond
of pees of the Lord, and gooth before
the puple. The whiche the heestis fulylieyng
token, and wenten before hem. And the
Lord seide to Josue, To day Y schal bi-
gynne to enhaunce thee before all Irael,
that thei knowen, that as I was with
Moyses, so I am with thee. For-
sothe thow commaund to the preestis, that
beren the ark of the boond of pees, and
sey thou to hem, Whanne 3e weren goon
in a part of the watre of Jordan, stoon-
sith in it. And Josue seide to the sones
of Irael, Cometh hidre, and herith the
word of the Lord oure God. And aft,
In this, he seith, 3e shullen wyte that the
Lord God lynuge in the mydyl of 3ow
is; and he schal scatere in 3oure siyt Cha-
nane, Ethe, Euee, and Ferese, Gergese
forsothe, and Jebuse, and Amorre. Loo!
the arke of the boond of pees of the Lord
of al erthe schal goo before 3ow thur3
Jordan. Makith redy twelve men of

CAP. III.

Therfor Josue roos bi nyst, and monede
thi tentis; and thei 3eden out of Sechyn, and
camen to Jordan, he and alle the sones of
Israel, and dwelliden there thrse daies.
And whanne tho daies weren passid,2
crieris the 3eden thoro3 the mydylis of
tentis, and bigunnen to crye, Whanne 3e
seen the arke of boond of pees of 3oure
Lord God, and the preestis of the gener-
ciou3n of Leuy berynghe it, also3 rise 3e,
and sue the bifogorere; and a space of twye
thousynde cubitis be bitwixe 3ou and the
ark, that 3e mouen se fer, and knowe bi
what weie 3e schulen entre, for 3e 3eden
not before bi it; and be 3e war, that 3e
nei3e not to the arke. And Josue seide
to the puple, Be 3e halwedd, for to mowre
the Lord schal make meruellis among
3ou. And Josue seide to the preestis,4
Take 3e the arke of the boond of pees
of the Lord, and go 3e bifor the puple.
Whiche5 filliden the heestis, and tooken6
the arke, and 3eden bifor hem. And7
the Lord seide to Josue, To dai Y schal
bigynne to enhaunse thee bifor al Israel,
that thei wite, that as Y was with Moises,
so Y am also with thee. Forsothe8 co-
munde thow to preestis, that beren the
ark of boond of pees, and seide thou to
hem, Whanne 3e han entridden in to a part
of the watir of Jordan, stonde 3e thir-
yrne. And Josue seide to the sones of9
Israel, Neije 3e hidur, and here 3e the
word of 3oure Lord God. And aft he10
seide, In this 3e schulen wite that the
Lord God lynuge is in the mydylis of
3ou; and he schal distrye in 3oure siyt
Cananey, Ethei, Euey, and Feresei, and
Gergesie, and Jebusei, and Amorreii. Lo!11
the arke of boond of pees of the Lord of
al erthe schal go bifor 3ou thoro3 Jordan.
Make 3e redi twelve men of the twelve12
twelue lynagis of Israel, eche bi eche 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 fayle2; forsothe tho that camen fro abone shulen stoond tojigere in o glob. Thanne wente out the puple frow her tabernacle3, that thei passen over Jordan; and the preestis that beren the arke of the boond of pees yeden before hym. And hem goo into Jordan, and the feet of hem wet yu paart of the water; Jordan forsothe fullilide the brekis of his trow3 in tyne of heruest; the watris dessendenye 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 tho that weren nethermore, into the see of wildernes, that now is clepid deed, dessendiden, forto thei vterly failiden. Forsothe the puple wente azen Jordan; and the preestis, that beren the arke of the boond of pees of the Lord, stoden gyrd vpon4 the drye erthe in the middil of Jordan, and al the puple passide ouere thur5 the drye trow.

CAP. IV.

The which ouergoon, the Lord seide to Josue, Cheue twelue men, eche bi eche lynagis, and comaund to hem, that thei taken fro the mydil of Jordans trow3, where stoden the feet of the preestis, twelue hardest stonys; the whiche yede shulen set in the place of tentis, where yede this ny3t fitchen tentis. And Josue clepide5 twelue men, whom he chees of the sones of Israel, eche of eche lynagis; and seith to hem, Gooth bifoire the arke of the Lord jour God to the mydil of Jordan, and bere6 yde thens7 eche eche stonys

lynagis of Israel, bi ech lynage o8 man. And whanne the preestis, that beren the 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; forsothe9 the watris that comen fro abone schulen stonde tojigere in o gosted. Therfor the puple yede out of her taber-11 naclis toc passef Jordan; and the preestis that baren the arke of boond of pees yeden bifor the puple. And whanne the preestis entriden in8 to Jordan, and her feet weren dippid in the part of watir1; forsothek Jordan 'hadde filil1 the brynkis of his trowm in the tyne of ripe corn; the watris yeden dou, and stoden in o place, and wexidenp grete at the licesen of an hil, and apperiden9 fer fro the citee that was clepid Edom, 'til to the place of Sarthan; sotheli the watris that weren lowere yeden dou in to the see of wildirnesse, which4 is now clepid the deed see, 'til the water failiden outirli. Forsothe17 the puplew yede thourous3 Jordan; and the preestis, that baren the arke of the boond of pees of the Lord, stoden gird onx the drie erthe in the mydilis of Jordan, and al the puple passide thorous3 the drie trow.

CAP. IV.

And whanne thei12 weren passid ouer5,1 the Lord seide to Josue, Cheue thou twelue men, by ech lynage o man, and comaunde3 thou to8 hem, that thei take fro the mydilis of the trowc of Jordan, where the feet of preestisd stoden, twelue hardest stoonyss; whiche thou schalt sette in thef place of castelsg, where yede schulen sette tentis in this ny3t. And Josue clepide twelue men,4 whiche he hadde chosen of the sones of Israel, of ech lynage o man; and he seides to hem, Go ye bifoire the arke of your Lord God to the mydilis of Jordan, and

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1 by n. 2 fallc pr. mn. 22 tabenaclis a. 3 vp vpon ce. 3a Om. e. 4b cleef ef. 5 ebereth c. 6 Om. h.

1 Jordan. 2 thanne i. 3 fullilide i. 4a holouynesse i. 5 Om. 1. 6 a corn heruest i. 7 thei wexiden i.
8 thei apperiden i. 9 unto i. 10 but i. 11 that i. 12 vnto i. 13 But i. 14 puple of Israel i. 15 vpon i.
16 Om. 18. 17 holouynesse i. 22 the sones of Israel i. 18 over Jordan i. 19 Om. 1. 20 holouynesse i.
21 preestis feet i. 22 the whiche i. 23 Om. 1. 24 the tentis i.
in your shoulders, after the number of the sons of Israel, that it be a token between the
6 sons of Israel, that it be a sign between you and the Lord, as you will acknowledge
when you pass Jordan. And when you cross over Jordan, you shall proclaim this word:
7 The waters of Jordan shall be cut off from under your feet until all the land is
8 possessed by the sons of Israel. Then you shall bring the ark of the Lord over Jordan,
9 and let the priests, the twelve tribes of Israel, each with their priestly officers,
10 bear the ark of the Lord over Jordan, and the priests shall shout before the ark:
11 "This is how you will know that the Lord has brought you into the land that you are
12 to inherit."
13 And when you enter the land, you shall proclaim this word:
14 "This is how you will know that the Lord has brought you into the land that you are
15 to inherit."
16 And when you cross Jordan, you shall proclaim this word:
17 "This is how you will know that the Lord has brought you into the land that you are
18 to inherit."

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* by twere bere. 1 Om. P. 2 mydil a pr. m. 3 Om. c. 4 putte ce.

b token. 1 Om. row. 2 after. 1 like stones. m by me. 1 over Jordan. 2 thei baren. 7 holounesse. 1 vnto. 1 Om. l. 8 holounesse. 1 vnto this. 2 And. 3 v Om. 4 fullfillid. 5 passide over Jordan. 7 Om. s. 2 bi her gaderyngis. 1 made gret. b stie v p.
maundide to hem, seynge, Styke\(^k\) vp fro\(^1\) 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 trede, the wattris ben turned
into his trow3\(^3\), and flowedwen, as biffer
9 thei weren woned. Forsrothe the puple
fro Jordan stieide the tenthe day of the
firste moneth, and settiden\(^1\) tentis in Gal-
galis, a\(^y\)ens the este coost of the eye of
20 Jericho. Forsrothe the twelue stonys, 'the
whiche\(^w\) thei token fro Jordans trow3,
21 Josue putte in Galgalis; and seide to the
sones of Israel, Whanne youre sones asken
to morwe her fadres, and seyn to hem,
22 What to hem wolen thes stonys? 3e shu-
en teche hem, and seye, Bi the drye
23 trow3 we passiden this Jordan, the Lord
oure God driyngye the wattris of it in oure
sijt, to the tyme that we weren ouer-
24 passid, as he dide biffer in the Reed See,
'the which\(^n\) he dryede to the tyme that
25 we weren ouerpasid, that alle the pуп-
lis of loondis leeren\(^a\) the most strong
hoond of the Lord, and that 3e drened
the Lord youre God al tyme.

CAP. V.

1 After thanne that alle the kyngis of
Amorreis, that dwelten bi
donde Jordan
at the west coost, and alle the kyngis of
Chanann, that the ni3 places weelden the
of the greet see, herden, that the Lord
hadden dryed the flodis of Jordan before
the sones of Yrael, to the tyme that thei
weren goon onere, the herte of hem is
discomuertoft\(^3\), and abood\(^4\) not in hem
spiryte of hem, dreýngye the entre of the
2 sones of Yrael. That tyme seith the
Lord to Josue, Maak to thee stonen
kyvenue, and circuimcide the secounde
3 tyme\(^e\) the sones of Yrael. That dyeide
that the Lord comauundide, and circuinceidide
fro Jordan. And Josue\(^k\) comauundide to 17
hem, and seide, Stie 3e\(^f\) fro Jordan. And
whanne thei hadden stieid\(^m\), berynge
the arke of boond of pees of the Lord,
and hadde bigunne to trede on\(^a\) the drie erthe,
the wattris turneden a\(^y\)en in to her trowe\(^a\),
and flowiden\(^b\), as the\(^g\) wen woned before.
Forsrothe\(^s\) the puple stieide\(^e\) fro Jordan in 19
the tenethe dai of the firste monethe, and
thei settiden tentis in Galgalis, a\(^y\)ens the
uest coost of the cite of Jerico. Also 20
Josue puttide in Galgalis the twelue
stonys, which thei hadden take fro the
trowe\(^f\) of Jordan. And he seide to the 21
sones of Israel, Whanne youre sones schul-
len axe to morwe her fadris, and schulen
seie to hem, What wolen these stoonys 'to
hem silf\(^a\)? 3e schulen teche hem, and 3e\(^e\) 22
schulen\(^w\) seie, We passiden this Jordan bi
the drie botne, for oure Lord\(^k\) God driede
23 the wattris therof in oure sijt, til\(^ y\) we
passiden\(^z\), as he dide biffer in the Reed 24
See, which he dide while we passiden,
that alle the puple of londis\(^b\) lurne\(^b\) the 25
strongeste\(^c\) honde\(^d\) of the Lord, that\(^e\) also\(^f\)
3e drende youre Lord God in al tyme.

CAP. V.

Therfor afur that alle kyngis\(^s\) of Am-
omreys herden, that dweliden ouer Jor-
dan at the west coost, and alle the\(^h\) kyngis
of Chanann, that weelden ni3 places of
the greet see, that the Lord hadden dryed
the flowyngis\(^k\) of Jordan bifor the
sones of Israel, til thei passiden, the herte of
hem was\(^m\) failid, and spirit\(^n\) dwellide not
in hem, dreýngye the entringe of the sones of
Israel. In that tyme the Lord seide to 2
Josue, Make to thee kyneyes\(^f\) of stoon, and
circuimcide thou the sones of Israel, in\(^o\)
the secunde tyme. Josue dide the thingis\(^s\)
whiche the Lord comauundide, and he cir-
cuimcide\(^p\) the sones of Israel in the 'hil of

\(^k\) Stegeth ce. 1 sette ch.  m that c.  a that c.  o leerne ce. leeren FH.  p vnlosed e pr. vice, vnbound-
dyn sec. vice. discomuertoft sec. m.  q there abood e pr. m.  r Om. e pr. m.

\(^{k}\) whan Josue s.  i ye vp i.  m gon vp i.  n ypon i.  o depnesse i.  p flowiden a\(^y\)en c pr. m.  q thei ik.

\(^{s}\) And i.  s stieide vp i.  t depnesse i.  u by mene i.  v Om. plures.  w Om. i.  x Om. i.  y til that i.

\(^{m}\) ouer passiden it i.  a erthe i.  b lurne or knowe i.  c ful strong i.  d ny3 i.  e and that i.  f Om. i.

\(^{1}\) the kyngis i.  h Om. s.  i the ny3 i.  k flowynges flodis i.  l passiden ouer i.  m Om. gikmnsx.

\(^{a}\) the spirit of trist i.  the spirit k.  o Om. i.  p circumcide plures.
the sons of Yrael in the hil of mens 43erdis. Forsothe this is the cause of the second circumsicioun; al the puple that wente out of Egipte of maal kynde, alle the men fisters, ben deed in deseert bi 5mooste longe enmyrounyngis of weye, the whiche alle weren circumcicid. Forsothe 6the puple that is bore7 in deseert bi fourti yeer, in the weye of moost wyde wildernesse, were8 vnircumcicid to the tyme that thei weren wastid, that han not herd the voice of the Lord, and to whom before9 he swore, that he wold shewe hem 7the loond flowynge mylk and hony. Of thes the sones camen after into stede of the faders, and ben circumsicid of Josue; the whiche, as thei weren born, weren in hoolnes of her 3erdis, ne hem in the weie 8eny man circumcicidide. Forsothe after that alle ben circumcicidide, thei dwelten in the same place of her tentis, to the tyme 9that thei weren heild. And the Lord seide to Josue, To day I haue taak aweye the reproof of Egipte fro 3owe10. And the name of that place is clepid Galgala, vnto the day that is nowe. And the sones of Yrael dwelten in Galgalis, and diden pask the fourtenth day of the moneth at euyn, 11in the wide feeldys of Jerycho; and thei eeten of the fruytis of the erthe that12 other day, therf looses, and crow powned of the same yeer. And manna fayldide after that thei eeten of the fruits of the erthe; ne the sones of Yrael vseden na more that meet, but eten of the fruytis of the present yeer of the loond of Chanaan. Forsothe whanne Josue were in the feeld of the euyte of Jerycho, he reryde the eyen, and saw3 a man aens hym stondye, and holdyngye a drawn out swerd; and he wente to hym, and seith, Oure thou art, or of the aduersaries? 'The which13 answerde, Nay, but  

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7 ioor a. 8 was e.  t om. abfhi.  tt howo a.  u the c.  v to whom e pr. m.

9 oner part of her 3erdis 1. 7 and 1. 2 the men 1.  1 of hem weren 1.  1 ful longe 1.  v weies k.
w the whiche 1.  x but 1.  y other puple 1.  z the ful brod 1.  1 vncircumcicid c.  b til the tyme 1. 
Lordis vois 1.  d placis 1.  e her fadris 1.  f hoolnesse of her 3erdis 1.  g and 1.  h thei alle 1.  1 her 
tentis 1.  k the s.  1 vnto this 1.  m thei maden 1.  n in the tetter day thei eten therf looses, and 
potage of the 1.  o om. 1.  p om. ix.  q that present 1k.  r and 1.  1 up his 1.  s the si 1.  t om. a sec.m.
v with us 1.  w our eilp. om. f pr. m.  1x aduersaries epiklov pr. m. b pr. m.  y Lordis hoost 1.

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† a man, that is, an angeli in the breresse of a man. Live herye.}
I am prince of the east of the Lord, and nowe Y come. Josue felle redi into the erthe, and onowrynge, seith, What thing my Lord spekith to his seruannt? Lowse, he seith, the sho fro thi feet; forsothe the place, in the which thow stondist, is hooli. And Josue did, as to hym was commaundid.

CAP. VI.

1 Jericho forsothe was closid and waardid, for drede of the sones of Israel, and no man dorste go in, or goo out. And the Lord seide to Josue, Loo, Y haue 3ene into thin hoondis Jericho, and the kyng of it, and alle the stronge men. Gooth about the cyte, alle 3e fisters, to gidre bi the day; so 3e shulen do sixe days. Forsothe the seuenthe day the prestis shulen taak seuen trompes, whos vse is in the iuble; and go thei before the arke of the boond of pees; and seuen sithiss 3e shulen goo about the cyte, and the prestis shulen crye with the trompes. And whanne the voyce of the trompe lenger and thicker ful sowneth, and in 3oure eeris braggith, al the puple shal crye with moost out crye; and the wallis of the cyte shulen fuldoun alle falle, and eche shal goon in bi the place, 3ens the which thei stoden. Josue thanne, the sone of Nun, clepide 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 iubleles, and goo thei before the arke of the Lord. Forsothe to the puple he seith, Gooth, and enuyrwneth the cite, aarmed goynge before the arke of the Lord. And whanne Josue hadde eendid the wordis, and seuen preestis with seuen trompes crieden before the arke of the boond of pees of the Lord, and al the puple arme wente before, the left comouns folowid the arke, and now Y come. Josue felde lowe to erthe, and worchipide, and seide, What spekith my Lord to his seruannt? He seide, Vnlace thi schoo fro thi feet, for the place, in which thou stondist, is hooli. And Josue did, as it was commaundid to hym.

CAP. VI.

Forsothe Jerico was closid and wardid, for the drede of the sones of Israel, and no man durste entre, ethir go out. And the Lord seide to Josue, Lo! Y 3af in to thin hoondis Jerico, and the king therof, and alle strong men. Alle 3e fisteris, cumpanse the cite onys bi the day; so 3e shulen do in sixe daic. Forsothe in the seuenthe dai the prestis schulen take seuen clariouns, of whiche the vss is in iuble; and thei schulen go bifoar the arke of boond of pees; and seuen sithes 3e schulen cumpanse the cite, and the prestis schulen trompe with clariouns. And whanne the vss of the trompe schal sovereign, and more bi whiles, and schal ow in seuen eeris, al the puple shal crye togidere with gretteste cry; and the wallis of the cite schulen falle alle don, and alle men schulen entre bi the place, 3ens which thei stoden. Therfor, Josue, the sone of Nun, clepide prestis, and seide to hem, Take 3e the arke of boond of pees, and seuen othere prestis take seuen clariouns of iuble, 3ecris, and go thei bifoar the arke of the Lord. Also Josue seide to the puple, Go 3e, and 3 cumpanse 3e the cite, and go 3e aarmed bifoar the arke of the Lord. And whanne Josue hadde endid the wordis, and seuen prestis trompide with seuen clariouns bifoar the arke of boond of pees of the Lord, and al the puple aarmed 3ede bi, the comyn puple of fisteris.
and with trompes alle thingis thei sow-<br>eden. Forsothe Josue commaundide to the<br>puple, seyngye, 3e shulen not crye, ne shall be herd yore voyce, ne eny word of yore mouth shal goon out, to the tyne that the day come, in the which Y schal seye to 30w, Crieth, and with an out voyce crieth. Thanne the arke of the<br>Lord emyrondre 'the cyte' onys bi day, and turned azen into the tentis dwelleide<br>there. Thanne Josue rysyngge fro' nyȝt, the preestys token the arke of the Lord;
and seuen of hem seuen trompes, of the whiche yse is in the inbilee; and thei wenten before the arke of the Lord, goyngge and trompyngge; and the puple armed wente before hem. Forsothe that other comouns falwide the arke, and with<br>trompis sownede. And thei wenten about the ciete the secounde day onys, and turneden azen into the tentis; so thei<br>didten sixe days. Forsothe the senenthe day eerly rysyngge wenten about the cytey,<br>as it was disposid, seuen sithes. And whanne the senenthe goyngge about the preestis cryeden with trompes, Josue seyde to al Yrael, With an out voice criy 3e; forsothe the Lord hath taenk to vs the<br>ciete; 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 'the whiche' we senten.<br>3e forsothe be war, lest of thes thingis that ben commaundid any thing 3e towchen, and ben gilti of trespassy; and alle the tentes of Yrael be vnadur synne, and dis-tourblid. Forsothe what euer thing of<br>gold and of siluer were, and of brasen vessels, and of yren, to the Lord be it halowid, put vp in the tresours of hym. Thanne al the puple criyngge out, and criyngge the trumps, after that into the
suede the arke, and alle thingis sownened with clarious. Sothelih Josue commaundide to the puple, and seide, 3e schulen not crye, nethir yore vois schal be herd, ne-thir ony word schal go out of yore mouth, til the dai come, in which Y schal seie to you, Crye 3e, and make 3e noyse. Therfor 11 for the arke of the Lord cumpasside the ciete onys bi day, and turnede azen in to the castels, and dwelleide there. Therfor 12 while Josue roos bi nyȝt, preestis tooken the arke of the Lord; and seuen of the preestis token seuen clarious, of which the vss in inbilee, and 3eden bifo the arke of the Lord, and 3eden, and trumpiden; and the puple 3ede armed bifo hem. Sothelih the tother conyn puple suede the arke, and sownede with clarious. And thei cumpassiden the ciete in the secunde dai onys, and turneden azen in to the castels; so thei dyden in sixe daises. Sothelih in the senenthe dai thei is risiden eerli, and cumpassiden the ciete, as it was disposid, seuen sithis. And whanne in the senenthe cumpas preestis sowneden with clarious, Josue seide to al Israel, Crie 3e, for the Lord hath biteke the ciete to vs; and this ciete be cursid, ethir distilled, and alle thingis that ben therynne be halowid to the Lord. Raab the hoor aloyne lyue, with alle men that ben with hir in the hows; for sche hidde the messangeris whiche we senten. Forsothe be 3e war, lest 3e towcheon any thing of these that ben commaundid to yuon, and 3ede ben gilti of trespassyng; and alle the castels of Israel be vnadur synne, and be troblid. Sothelih what euer thing is of gold, and of siluer, and of brasen vessels, and of yren, be halowid to the Lord, and be kept in his tresors. Therfor while al the puple criyde, and the trumps sowneden, aftir that the sowne sownede in the

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4 Om. c. * Om. A. f at e pr. m. e sithe dtfl. h mansongers e. i that c.

a the trumps 1. b And 1. c Om. s. d Thanne 1. e the day 1k. f it turnede 1. g tentis 1. h Thanne 1. i whiles that 1. j the preestis 1. k Om. 1. m weren vaid 1. n the jubilee 1. o the preestis 3eden 1. p Om. 1s. q And 1. r trompis 1. s tentis 1. t Om. 1. u And 1. v risen 1. w ordyned 1. x goyng aboute 1. y the preestis 1. z strompet 1. a the men 1. b And 1. c forbidden 1. d Om. k. e tentis 1. f be therefor 1. g For 1. Om. 1s. h be it 1. i Thanne 1.
Forsothe, the oxen, woman, unto forsothe, eeris of the wallis felden down anon; and ech man stiede bi the place that was aens hym. And thei token the ciete, and killiden 1 alle thingis that 21 weren theryne, fro man til to man woman, fro song 2 child til to old man; also thei smytiden 3 bi the scharpnesse of swerd, oxun, 4 scheep, and assis. Forsothe 22 Josue seide to twei 2 men, that weren sent 5 aspiers, Entre 3e in to the hows of the woman hoore, and brynge 3e forth hir, and alle thingis that ben herne, as 3e maden 6 stedfast 7 to hir bi an ooth. And 23 the 3onge men entriden, and ledden 8 out Raab, and her fadir, and moerd, and bri- theren, 9 and al the 10 partenaunce of household, and the kynrede of hir; and out of the tentis of Yrael thei maden to dwelle. Forsothe the cyte, and al that were foundun 9 in it, thei brennten, with outen the gold, and siluer, and brasen vessels, and yren, 'the whiche 11 into the 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 Israel, vnto the present day; forthi that she hidde the messangers, 'the whiche 12 he hadde sent for to aspise Jericho. In that tyne Josue curside, sei- 26ynge, Cursid the man before the Lord, that theryp or beldith Jericho cyte! In his first goten ligge 1 he the foundementis of it, and in the last of the free children putte he the yatis of it. Was thanne the Lord with Josue, and the name of hym is pupplisheid in al the loond.

CAP. VII.

1 The sones forsothe of Yrael han over- 

passid the maundement, and han mys- 
	

taken of the curse; for Achor, the sone

ceris of the multitude, the wallis felden down anon; and ech man stiede bi the place that was aens hym. And thei token the ciete, and killiden alle thingis that 21 weren theryne, fro man til to woman, fro song child til to old man; also thei smytiden bi the scharpnesse of swerd, oxun, scheep, and assis. Forsothe 22 Josue seide to twei 2 men, that weren sent 5 aspiers, Entre 3e in to the hows of the woman hoore, and brynge 3e forth hir, and alle thingis that ben herne, as 3e maden stedfast to hir bi an ooth. And 23 the 3onge men entriden, and ledden out Raab, and her fadir, and moerd, and bri- theren, and al the partenaunce of household, and the kynrede of hir; and maden to dwelle without the castels of Israel. Sotheli 23 thei Josue made Raab the hoore 9 to lyue, and 'the hows of hir fadir, and alle thingis that sche hadde; and thei dwellyden in the myddls of Israel, til in to present dai; for sche hidde the messangeris, whiche he sente to aspise Jericho. In that tyne Josue preieide hertil, and seide, Cursid bifor the 26 Lord be the man, that reisith and beldith the cite of Jericho! Leie he the found- 

mentis therof in his firste gendrid sone, and putte he the yatis therof in the laste of fre children. Therfor the Lord was 27 with Josue, and his name was pupplischeid in ech lond.

CAP. VII.

Forsothe the sones of Israel braken 'the 1 comaunderment, and mystoken 2 of the haliewid thing; for 3 Achar, the son of

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k Om. c. 1 bringeth c. m Jonge men b sec. m. a Om. E pr. m. o that c. p that c. q aeyns preyde E pr. m. t liee c. leeche E pr. m. legge sec. m. 1 his E pr. m.

k stiede up 1. l thei killiden 1. m vnto 1. n a Jonge 1. o vnto an 1. p killiden 1. q Om. 1. r Om. 1.

And 1. t the two 1. u sent to be 1. v strumpet 1. w hirs 1. x bhiht 1. y stiedastly 1. z Om. 1.

entriden yn 1. b thei ledden 1. c alle here bretheren 1. d Om. c. e hir houshold 6 sec. m. hir 1. f and al kx pr. m. g Om. 1. h Om. 1. i thei maden hem 1. k tente 1. l And 1. m the men of Israel 1.

n outake 1. o Lordis treserie 1. p strumpet 1. q hir faders hows 1. r vnto this 1. s Josue 1. t reisith vp 1. u his fre 1. v Thanne 1. w Goddis hoste 1. x thei mystoken 1. y for thi 1.
of Charmy, sone of Zabdi, sone of Zare, of the lynage of Juda, took sum what of the curse; and wrooth is the Lord azens the sones of Yrael. And whanne Josue wolde send fro Jericho men azens Hay, that is biside Bethauen, at the east coost of the bur; the town Bethel, he seide to hem, Stieth vp, and aspye ye the loond. The whiche fulflynge the heestis, aspiden Hay; and turned azen thei seiden to hym, Stye not vp al the puple, but two thousandis or thre of men goon, and doon a wey the cytee; whi al the puple in yevn is traueyld azens moost fewe enemies? Styden thanne vp thre thousand of fisjyng men, the whiche anoon turnynge backis, ben snyten of the men of the cytee of Hay; and fallen down of hem thretti and sixe men; and the aduersaryes pursueden hem fro the 3ate vnto Sabarym; and thei fellen bi lowe and short weyes fleynge. And the herte of the puple myche drede, and at the 6ickennesse of water is molten. Forsothe Josue kitte his clothis, and redi felle down into the erthe before the arke of the Lord, vnto euyn, as weel he as alle the alderen of Yrael; and thei putten powdre vpon her heed. And Josue seide, Alas! alas! Lord God, what woldist thow this puple brynge over Jordan flood, for to taenk vs in the hoond of Amorrei, and for to leese? Wolde God, as we bigunnen, we hadde dwelld bijonde Jordan. My Lord God, what shal Y seye, seynge Yrael to his enemies backis turnynge? Channeannes shulen here, and alle the dwellers of the loond and togidre gedryd thei shulen encyroun vs, and doon awey our name fro the loond; and what shal thou doo to thi greet name? And the Lord seide to Josue, Ryse, whi lijst thow bowdi in

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3 the sone e pr. m. 1 thousand c. 4 redy e pr. m.

* the sone 1. a token a pr. m. b cursid a sec. m. marg. 1 marg. c wrooth herforle 1. d to fishe azens 1.

* that 1. f of Bethel 1. g 3e up 1. h Om. plures 1 the whiche 1. k fulfillinge 1. l his lestis 1. m Om. 1.

* stie up 1. o al the puple stie not vp thidere 1. p ful feve 1. q Thanne 1. r fisjyng men 1. s stieden vp 1. t the whiche 1. u here 1. v weren slayn 1. w the aduersaries 1. x vuto 1. y drede myche 1.

* it was 1. b and 1. c he fel down 1. d Om. omex. e vuto the 1. f clere 1. g upon 1.

* schuldist befynynw. h Om. plures. k Om. 1. l that we 1. m the dwellers 1. n here this 1. o thei schulen 1. p encyroune 1.

4 D
the erthe? Yrael hath synned, and hath broken my couenaunt; and thei han taak of the corse, and han stol, and lijed, and han hidde among her vessels. Ne Yrael shall mowe stooed before her enemies, and hem he shal fle, for he is polut with the curs; I shal not be more with you, to the tyme that 3e han alto troden hym that is gilti of that hidows trespas. Ryse, halwe the puple, and sey to hem, Be 3e halwid azen to morwe; forsothe thes thingis seith the Lord God of Yrael, Cursynge is in the mydil of thee, Israel; than shalt not mowe stooed before thin enemies, to the tyme that he be doon awey fro thee, that is defouild with this hidows gilt. And 3e shulen come eerly eche bi youren lynagis; and what euer lynage the lot fynde, he shal come bi his kyuredis, and kyredre bi hovsis, and hows bi men. And so euer he in that girt were taak, he shal be brect with fier with al his substance, for he hath broken the couenaunt of the Lord, and hath do sacriege in Yrael. And so Josue rysynge eerly, sette Israel bi her lynagis; and it is founden the lynage of Juda; which, whanne after his meynees was ofred, it is founden the meyne of Zare; forsothe thilk bi men offrynge he foonde Zabdi; whos hows in sondry men dyuydyng, he foonde Achar, the sone of Charmy, somo of Zabdi, somo of Zare, of the lynage of Juda. And he seide to Achar, My sone, jif glorye to the Lord God of Yrael, and knowlech, and shewe to me, what thou hast doon; ne hyde thou. And Achar answere to Josue, and seide to hym, Trewly, Y haue synned before the Lord God of Yrael, and thus 3e haue do; Y saw3 forsothe among the spuylis a ful good reed mantil, seide to Josue, Rise thou; whi liggist thou low in the erthe? Israel synnde, and brak my couenaunt; and thei token of the halown thing, and thei han stole, and lied, and hidden among her vessels. And Israel may not stonde before his enemies, and Israel schal fle hem, for it is defouild with cursynge; Y schal no more be with you, til ye al to breke hym which is gilti of this trespas. Rise thou, halewe the puple, and seie thou to hem, Be 3e halwid azen to morwe; for the Lord God of Israel seith these thingis, A! Israel! cursynge is in the mydil of thee; thou schalt not mowe stonde bifor thin enemies, til he that is defoulyd bi this trespas, be doon awei fro thee. And 3e schulen come eerly, alle men bi youren lynagis; and what euer lynage the lot schal fynde, it schal come bi thes meynees; and thes meyne schal come bi housis; and the hous schal come bi men. And whoeuer schal be takun with this trespas, he schal be brect bi fier with al his catel, for he brak the couenaunt of the Lord, and dide vnleueful thing in Israel. Therfor Josue roos eerly, and settide in ordre Israel, bi his lynagis; and the lynage of Juda was foundun; and whanne that lynage was brout forth bi his meynees, the meyne of Zare was foundun. And Josue broȝte forth it bi men, ethir housis, and found Zabdi; whos hows he departide in to alle men bi her; and he found Achar, the sone of Charmy, somo of Zabdi, somo of Zare, of the lynage of Juda. And he seide to Achar, My sone, jyue thou glorye to the Lord God of Israel, and knowleche thou, and schew to me what thou hast do; hide thou not. And Achar answeryde to Josue, and seide to hym, Verily, Y synnde bifor the Lord God of Israel, and

\[ \text{\textsuperscript{v}} \text{whoso CE. \textsuperscript{w} er CE. \textsuperscript{x} for he \textsuperscript{e} pr. m. \textsuperscript{y} the which BREF. \textsuperscript{z} in the A. \textsuperscript{a} thouo C. \textsuperscript{b} sondrynge ABRF. \textsuperscript{c} sunder C. \textsuperscript{d} the sone \textsuperscript{e} pr. m. \textsuperscript{f} seith CE.} \]
and two hundredth sicles of siluer, and a
golden rewle of fifti sicles; and cousy-
ynge took away, and hidde in the erthe,
aogens the myddil of my tabernacle; forso-
the siluer Y couerde with the dol-
then erthe. Sente thanne Josue seruauntes,
the whiche rennynghe to the tabernacle of
hym, thei founden alle thingis hid in the
same place, and the siluer togidire; and
thei takynge away fro the tent token the	hingis to Josue, and to alle the
sones of Yrael; and thrown 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
doyns of hym, oxen, and assys, and sheep,
and thilk\* tabernacle, and al the
purtenaunce, and al Yrael with hym,
laden hem to the valey of Achor; where
seide Josue, For thow hast disturbid vs,
out stourbe thee the Lord in this day.
And al Israel stonede hym; and alle
thingis, that his weren, ben wastid with
fier. And thei gedreden upon hym a
great heep of stonys, the which abidith\* still vnto the day that is nowe. And
the wodenesse of the Lord is turned away
fro hem; and the name of the place is
clepid unto this day the valey of Achor.

CAP. VIII.

1 Seyde forsothe the Lord vnto\*b Josue,
Ne drede thou, ne be feerd; tak with
thee al the multitude of fysters, and ris-
ynge sty vp into the burgh toum of Hay;
lo, Y haue taak into\* thin hoond his kyng,
and puple, and cytte, and loond.
2 And thou shalt do to the citee of Hay
and to his kyng, as thou didist to Jeri-
cho, and to the kyng of it; the pray for-
Y dyde\* so and so\*; for among the spuylis\*  
Y sij a reed mentil ful good, and two hun-
drid sicles of siluer, and a golden reule of
fifti sicles; and Y cousytyde\*\*, and took
awei, and hidde\* in the erthe, aogens the
myddils of my tabernacle; and Y bilide
the siluer with erthe\* doolum. Therfor\*  
Josue sente mynsytris, whyche\* runmen to
his tabernacle, and founden alle thingis\* hid
in the same place, and the siluer to-
idere; and thei token\* awei fro the tente,\*\* and brouden\*\*\* 'tho thingis\* to Josue, and
to alle the sones of Israel; and thei cast-
iden\*\* forth bifor the Lord. Therfor\*\* Josue
took Achor, the sone of Zare, and the
siluer, and the mentil, and the golden
reule, and hise sones, and douynys, oxnus\*,
assis, and scheepe, and the\*\* tabernacle 'it
sill\*\*, and al the purtenaunce of household,\*
and al Israel with Josue; and thei\* ledden
hem\* to the valei of Achor; where Josue 25
seide\*, For thou disturblidist\* vs, the Lord
schal disturble\*\* thee in this da. And al
Israel stonyde hym\*; and alle thingis that
weren hise, weren wastid bi fier. And thei\*  
gaderiden on\* hym a great heep of stoonys,
which\*\* dwellet\* til\* in to present\* day.
And the strong venueance of the Lord
was turned awei fro hem\*; and the name of
that place was\* clepid the valey of Achor
'til\* to\* day\*.

+ and al Israel stongle him.
Achor synnde in double maner,
that is, in the synse of sacrilegie, in
stolynge an holydow thing, and
be synnde in defouling of the
sabat, for he didite that
thieth in the day of sabat,
and therafter he
was punysched bi double payne;
that is, of ston-
yng for the
breking of the
sabat, and this
payne is or-
deyned for
breking of the
sabat in xe\* of
Numery; the
the tyne be
was punysched
bi the payne of
libenyng with
hise purte-
naunces, as God
cornaunde in
this cx. Ligne
here. c.

\* thigh.

\*\* thigh.

\*\*\* thigh.

\*\*\*\* thigh.

\*\*\*\*\* thigh.

\*\*\*\*\*\* thigh.

\*\*\*\*\*\*\* thigh.

\*\*\*\*\*\*\*\* thigh.

\*\*\*\*\*\*\*\*\* thigh.

\*\*\*\*\*\*\*\*\*\* thigh.

\*\*\*\*\*\*\*\*\*\*\* thigh.
sothe and alle the lyuyenge\textsuperscript{k} beestis 3e
shulen taak to 30w; put busshehmentis\textsuperscript{1}
3 to the cyte bihyned\textsuperscript{m} it. And Josue roos,
and al the oost of fijters with hym, for to
stey vp into Hay; and he sente the ny3t
thretti thousands chosene of stronge men;
and he commaundide\textsuperscript{mm} to hem, seiyngne,
Putte 3e busshehmentis\textsuperscript{n} bihyned the cyteey,
ne feith foor 3e aweye; and 3e shulen be
al redi; forsothe Y and that\textsuperscript{o} other mul-
titude that is with me, \textsuperscript{p} fr3o f3orm ayn3s\textsuperscript{p}
we shulen come ayn3s the cyteey; and
whanne they weren gon ou3t ayn3s vs, as we\textsuperscript{q}
diden before, we shulen flee, and
\textsuperscript{r} turne backis, to the tyme that theyi
pursuyng more along fro the cyte ben
drawn a ferre; forsothe they shulen wen
\textsuperscript{vs} to flee as before. Vs thanne freiyng
and hem pursuyng, 3e shulen ryse\textsuperscript{e} fro
the busshehment, and 3e shulen waast the
cyteey; and the Lord 30oure God shal taak
it into 3oure hoonidis. And whanne 3e
han taak it, sette 3e it a fier; so alle
thingis 3e shulen d0o, as Y haue com-
amandide. And he lefte hem, and thei
wenten to the place of the busshehment,
and thei seten betwixe\textsuperscript{w} Bethel and Hay,
at the west coost of the cyteey of Hay.
Forsothe Josue that 3y3t dwellide in the
mydil of the puple. And rysyngye eearly
he tolde felawis, and he stycde with the
eldr3n in the frount of the oost, biset
with help of fijters. And whanne theyi
weren comen, and hadden styed vp fro
ayens of the cyteey, and thei stoden at the
north coost of the cyteey, bitwixe\textsuperscript{a}
the whiche and hem was a mydil valey.
Forsothe fyue thousand men he chees, and
putte in the busshehment bitwixe\textsuperscript{y}
Bathauen\textsuperscript{w} and Hay, fro the west paart of the
and to the king therof\textsuperscript{a}; sotheli\textsuperscript{o} 3e schu-
len take to 3ou the prey, and alle lyuynge\textsuperscript{p}
beestis; sette thou 'aspies, eithir busshe-
mentis\textsuperscript{t}', to the cyte bihyned it. And Jo-
sue roos, and al the oost of fijters\textsuperscript{w} with
hym, to\textsuperscript{t} stie\textsuperscript{u} in to Hay; and bi ny3te he
sente thretti chosen thousynde of stronge
men; and commaundide\textsuperscript{v} to hem, and seide,
Sette 3e busshehmentis bihyned the cyteey,
and go 3e not ferthere; and alle 3e shulen
be re3i; forsothe\textsuperscript{w} Y, and the tothir mul-
titude which\textsuperscript{x} is with me, shulen come
on\textsuperscript{v} the contrarie side ayn3s the cyteey; and
whanne they shulen gon ou3t ayn3s vs, as we
diden before, we\textsuperscript{h} shulen fl3e, and turne
the\textsuperscript{a} backis, til thei pursu3n\textsuperscript{b}, and ben
6 drawn away ferthir fro the cyteey; for
thei shulen gesse, that we shulen fl3e\textsuperscript{a} as
bimore\textsuperscript{d}. Therfor\textsuperscript{e} while we shulen fl3e, and
thei\textsuperscript{f} pursu3e, 3e shulen ryse\textsuperscript{f} fro the busshe-
mentis, and shulen\textsuperscript{g} waste the\textsuperscript{i} cyteey;
and 30oure Lord God\textsuperscript{k} schal bitake it in to
3oure hoonidis. And whanne 3e han take\textsuperscript{b}
i\textsuperscript{d}, 'brenne 3m\textsuperscript{m} it; 'so 3e shulen do\textsuperscript{o} alle
thingis, as Y commaundide\textsuperscript{a}. And Josue\textsuperscript{g}
lefte hem, and thei 3y3n to the place of
busshehmentis, and saten\textsuperscript{p} bitwixe Bethel
and Hay, at the west coost of the cyteey of
Hay. Forsothe\textsuperscript{a} Josue dwellide 'in that
ny3t\textsuperscript{v} in the\textsuperscript{a} mydilis of the puple. And
he roos eeri, and noumbride felowis\textsuperscript{d};
and stidente\textsuperscript{u} with the elders\textsuperscript{w} in the frount of
the oost, and was\textsuperscript{w} cumpassid with the\textsuperscript{x}
helpel of fijters\textsuperscript{f}. And whanne theyi had-
den come, and hadden stied\textsuperscript{t} ayn3s the
cyteey, thei stoden at the north coost of
the cyteey, bitwixe which\textsuperscript{x} citeey and hem the\textsuperscript{b}
valey was in the mydilis. 'Sotheli he\textsuperscript{e} hadde\textsuperscript{d}
chose fyue thousynde men, and hadde\textsuperscript{d}
sette\textsuperscript{i} in busshehmentis bitwixe Bethauen

\textsuperscript{k} Om. E pr. m. \textsuperscript{l} aspies E pr. m. \textsuperscript{m} commaundie n. \textsuperscript{n} aspies E pr. m. \textsuperscript{o} the c. \textsuperscript{p} fr3o ayn3s E pr. m. \textsuperscript{q} ayn3s CE occ. \textsuperscript{r} thei a. \textsuperscript{s} aryse refih. \textsuperscript{t} bete c. \textsuperscript{u} betweene c passim. \textsuperscript{v} betweene refih. \textsuperscript{w} Bethel e pr. m.

\textsuperscript{a} of it l. \textsuperscript{b} but l. \textsuperscript{c} the luyngye l. \textsuperscript{d} aspies l. busshehmentis c. \textsuperscript{e} fytynge men l. \textsuperscript{f} for to l. \textsuperscript{g} stie up l. \textsuperscript{h} he commaundide l. \textsuperscript{i} for l. \textsuperscript{j} that l. \textsuperscript{k} thanne while we l. \textsuperscript{l} oure l. \textsuperscript{m} pursu3en l. \textsuperscript{n} fe hem l. \textsuperscript{o} we diden before l. \textsuperscript{p} Thanne l. \textsuperscript{q} Thanne l. \textsuperscript{r} while thei l. \textsuperscript{s} thretti 3e schulen l. \textsuperscript{t} her l. \textsuperscript{u} Om. l. \textsuperscript{v} Om. plures. \textsuperscript{w} brenneth c. \textsuperscript{x} do 3e l. \textsuperscript{y} haue commaundid to 3ou l. \textsuperscript{z} thei saten l. \textsuperscript{a} And that ny3t l. \textsuperscript{b} Om. l. \textsuperscript{c} Om. l. \textsuperscript{d} his felowis l. \textsuperscript{e} he stiede vp l. \textsuperscript{f} elders me 1k. \textsuperscript{g} he was l. \textsuperscript{h} Om. l. \textsuperscript{i} fytynge men l. \textsuperscript{j} stie up l. \textsuperscript{k} the whiche l. \textsuperscript{l} a l. \textsuperscript{m} And Josue l. \textsuperscript{n} he hadde l. \textsuperscript{o} sette hem l.
same cyte. Forsothe al 'that other oost at the north made redi the pouyt, so that the last of the multitude atteyned the west coost of the cyte. Josue thanne wente that nyȝt, and stood in the mydil of the valey; that whanne the kyng of Hay had seen, he hiede eeri, and wente out with al the oost of the cyte, and he dresside the pouyt aȝens the desert, unkownynge that bihynde the bak weren; hid busshementis. Forsothe Josue and al the multitude of Yrael saken steele to the place, feynyng drede, and fleynge bi the weie of wildirnesse; and thei criynge out togidire, and hem self togidire gladly cleyynge pursueden hem. And whanne thei weren goo fro the cyte, and not oon forsothe in the cyte of Hay and Bethauen was laft, that pursuwede not Yrael, as thei breaken out leenynge the borgh towns open, the Lord seide to Josue, Hene vp 'the sheeld' that is in thin hoond, aȝens the cyte of Hay; for to thee Y shal taak it. And whanne he hadde houen vp the sheeld fro aȝens the citee, the busshementis that weren hid, rysen anoon, and goynge to the cyte token, and sett it afer. Forsothe the men of the citee, that pursuwede Josue, beholdynge and seynge the smook of the cite vnto heuen stie vp, thei myȝten no more hidir and thidir fleynge atwynne, namelich whanne thei that feyneden flit, and wenten to wildirnesse, aȝens the pursuweres noost myȝtyli hadde with stonden. And seynge Josue and al Yrael, that the citee was takun, and smook of the citee stiede vp, turned aȝen smoot the men of Hay. Forsothe and thei that token, and hadden sett the cyte a fier, goon out fro the citee aȝens her mydilis of enemyes, thei bigunnen to smyt; and whanne on and Hay, in the west part of the same citee. Sotheli al the tothir oost dresside scheltroun to the north, so that the laste men of the multitude touchiden the west coost of the citee. Therfor Josue stede in that nyȝt, and stood in the mydilis of the valey; and whanne the kyng of Hai had seyn that, he hastide eeri, and stede out with al the oost of the citee, and he dresside scheltroun aȝens the desert; and wiste not that buysheumentis weren hid bilihinde the bak. Forsothe Josue and al the multitude 'of Israel' saken place, feynyng drede, and fleynge bi the weie of wildirnesse; and thei crieden togidere, and excited hem siff togidere, and pursueden hem. And whanne thei hadden go away fro the citee, and sothely not oon hadde left in the citee of Hai and Bethauen, that pursud not Israel, and thei leften the citees opyn, as thei hadden broke out, the Lord seide to Josue, 'Reise thou the scheeld which is in thin hond, aȝens the citee of Hay; for Y shal ȝyne it to thee. And whanne he hadde reisid the scheeld aȝens the citee, buysheumentis, that weren hid, riseden anoon; and thei stede to the citee, and token, and brenten it. Forsothe the men of the citee, that pursud Josue, bihelden, and sigen the smoke of the citee stie 'til to heuen; and thei myȝten no more fle hidur and thi-dur; most sithen thei that feyneden flit, and stede to wildirnesse, withstoden strongest aȝens the pursuweris. And Josue sij, and al Israel, that the citee was takun, and the smoke of the citee stiede; and he turnede aȝen, and smoot the men of Hay. Sotheli also thei that hadden take and brente the citee, stede out of the citee aȝens her men, and bigunnen to smyte the mydilis men of enemyes; and

* the tother c. y weren not e pr. m. x thy swerd e pr. m. * swerd e pr. m. b of the ce. c token it c. d feen ce. f fly3 ab. f was stiede e pr. m. g sones of men e pr. m.
eithir party\textsuperscript{h} adversaries were slayn, so that no man of so myche a multitude
were sauf, forsothe the kyng of Hay thei
token lyuynge, and offerden to Josue.
Thanne alle slayn that Yrael to deserct
goynge pursuwened, and in the same
place bi sword fallynge, the sones of
Yrael turneden a\textsuperscript{a}n smyten to\textsuperscript{i} the cytee.
Forsothe there weren that in the same
dai diden, fro man vnto womman, twelue
thousands of men, of al the cyte of Hay.
Forsothe Josue withdrew not the hoond,
that in l\textsuperscript{h}i\textsubscript{h} he putte vp holdyngye the
sheeld, to the tymne that alle the dwellers
of Hay weren slayn. Forsothe the beestis
and the praye of the cytee the sones of
Yrael dyuyleden to hem sily, as the Lord
hadda comaundid to Josue; the which
brente the cytee, and made it an euer-
lastyngye tounbe. Forsothe the kyng of
it he hongid\textsuperscript{k} in a gybet, vnto euuen and
the summe goyngye don. And Josue co-
manaundide, and thei putten don the
car-\textsubscript{3}\textsubscript{e}yn of hym fro the cro\textsubscript{3}; and thei throwen
in that entre of the cytee, throwen togidre
wpon hym a greet heep of stoonus, the
which abidith stil vnto the day that is
nowe. Thanne Josue bilde vp an auter
to the Lord God of Yrael in the hil of
Hebal, as Moyses, the seruanunt 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 stoonus
vnhewid\textsuperscript{l}, the whiche yren hath no
towchid. And he offerde vpon it brent
tsacrifice to the Lord, and he offrede pe-
sible slayn sacrifices; and wro\textsubscript{3}vpon the
stonus short declaracioun of the lawe of
Moyses, that he tolde before the sones of
Yrael. Forsothe al the puple, and the
more thury birth, and duykis, and iugis
stoden on eithir paarte of the arke, in the
whanne adversaries\textsuperscript{z} weren slayn 'on euer
eithir part\textsuperscript{*}, so that no man of so gree\textsuperscript{e}t
multitude was sauyd, thei tokun also the\textsuperscript{23}
kyng of Hay lyuynge, and brou\textsuperscript{t}en\textsuperscript{b} to\textsuperscript{c}
Josue. Therfor, whanne alle men\textsuperscript{d} weren 24
slayn, that pursuwen Israel goyngye\textsuperscript{e} to
deserct, and felden\textsuperscript{f} bi sword in the same
place, the sones of Israel turneden a\textsuperscript{a}n, and smytiden\textsuperscript{g} the citee\textsuperscript{b}.
Forsothe\textsuperscript{1} thei\textsuperscript{25}
that 'felden doun\textsuperscript{h} in the same dai, fro man
'til to\textsuperscript{i} womman, weren\textsuperscript{m} twelue thousand
deesert men of the citee of Hay.
Sotheli\textsuperscript{b} Josue withdraw not the\textsuperscript{9} hond,\textsuperscript{26}
which he hadde dressid an h\textsubscript{i}\textsuperscript{3} holdyngye
'the scheld, til' alle the dwellers of Hay
weren slayn. Forsothe\textsuperscript{e} the sones of Israel\textsuperscript{27}
departiden to hem sily the werk beestis, and
the preye of the citee, as the Lord
comaundide to Josue; which\textsuperscript{1} brente the\textsuperscript{a}\textsuperscript{28}
citee, and made it an euerlastyngye bierle.
And he hangide the king therof in a iebat,\textsuperscript{29}
'til to the\textsuperscript{e} entuid and the\textsuperscript{w} goyngye don
of the sumne. And Josue comaundide, and
thei put\textsuperscript{t}id don his deed bodi fro the
cro\textsubscript{3}; and thei castiden forth him\textsuperscript{f} in thilke\textsuperscript{e}
entryng of the\textsuperscript{b} citee, and gaderiden\textsuperscript{1} on\textsuperscript{f}
hym a greet heep of stoonus, which\textsuperscript{d} heep
dwellith\textsuperscript{e} 'til in to\textsuperscript{i} present\textsuperscript{g} dai. Thanne Josue
bilde an auter to the Lord God of
Israel in the hil of Hebal, as Moyses, the\textsuperscript{31}
'seruanunt of the Lord', comaundide to
the sones of Israel, and it is wrytun in the
book of Moises lawe, an auter of stoonys
vnpolishid\textsuperscript{l}, which\textsuperscript{k} yrun touchide\textsuperscript{l} not.
And he\textsuperscript{m} offerde theron\textsuperscript{n} brent sacrifici-
\textsuperscript{e} to the Lord, and he offerde\textsuperscript{p} posible
sacrifices; and he wro\textsubscript{t} on\textsuperscript{q} the stoonys\textsuperscript{32}
the Deutonomye\textsuperscript{t} of Moises lawe, 'which
he hadde declarid\textsuperscript{5} bifor the sones of Is-
rael. Sotheli\textsuperscript{b} al the puple, and the gret-
tere men in birth, and the\textsuperscript{a} duykis, and
iugis\textsuperscript{5} stoden on\textsuperscript{w} 'euer eithir\textsuperscript{5} side of the

\textsuperscript{h} paarte\textsuperscript{e}. \textsuperscript{i} Om. ce. \textsuperscript{k} heeeng c. \textsuperscript{l} vnheuen c.

\textsuperscript{a} her adversaries. \textsuperscript{b} babyrede and before. \textsuperscript{c} thei brou\textsuperscript{t}yen. \textsuperscript{d} him to r\textsuperscript{m}. \textsuperscript{e} destriden. \textsuperscript{f} cite of Hai. \textsuperscript{g} And. \textsuperscript{h} weren slayn. \textsuperscript{i} unto. \textsuperscript{j} weren alle. \textsuperscript{k} Om. \textsuperscript{l} Om. is. \textsuperscript{m} For. \textsuperscript{n} his. \textsuperscript{o} to his bider til that. \textsuperscript{p} and. \textsuperscript{q} and Josue. \textsuperscript{r} that. \textsuperscript{s} vnto. \textsuperscript{t} putten. \textsuperscript{u} throwen it out. \textsuperscript{v} the. \textsuperscript{w} thilke. \textsuperscript{x} thei gaderiden. \textsuperscript{y} c. \textsuperscript{z} upon. \textsuperscript{a} the which. \textsuperscript{b} abidith there. \textsuperscript{c} unto. \textsuperscript{d} this. \textsuperscript{e} Lords seruanunt. \textsuperscript{f} vnpulshed. \textsuperscript{g} k. \textsuperscript{h} that. \textsuperscript{i} hath touchid. \textsuperscript{j} Josue. \textsuperscript{k} therupon. \textsuperscript{l} sacrifices. \textsuperscript{m} offerde also. \textsuperscript{n} uppon. \textsuperscript{o} declaration. \textsuperscript{p} that Moises hadde dyuynderly told. \textsuperscript{q} And. \textsuperscript{r} Forsothe phrases. \textsuperscript{s} Om. \textsuperscript{t} the iugis. \textsuperscript{u} upon. \textsuperscript{v} every. \textsuperscript{w} eithir c.
syt of prestis and Leuytis\textsuperscript{m}, that baren the arke of the boond of pees of the Lord; as the comlyng, so and the withyn goten; the half part of hem biside the hil of Garysym, and half biside the hil of Hebal, as Moyses commaundide, the servuaut of the Lord. And first forsothe he 34 blessed thee to the puple of Yrael. After these 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 these thingis, that Moyses commaundide, he left wontowchyd; but alle thingis he openyde before at the multy- tude of Yrael, the wymmen, and litil children, and comlyngis, that among hem dwelliden.

**CAP. IX.**

1 The whiche thingis herd, alle the kyngis biyond Jordan, that dwelten in mountens, and in the\textsuperscript{a} 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 Pharez, and 2 Euee, and Jebuse, ben gedryd togidere foro\textsuperscript{9} to fijt ayens Josue and Israel, ‘with oon inwit\textsuperscript{b}, and with the same\textsuperscript{c} accord. 3 And thei that dwelten in Gaboon, herynge alle thingis that Josue hadde du to Jer- rycho and to Hay, and fellich thenkynge, token to hem meetis, olde sakkis to the assis on puttyngyne, and rent wyn botels and sowed, ful olde shoone, ‘the whiche’ to the doon of oldnes ben sowed with patchis; thei clothiden\textsuperscript{9} with oold clothis; forsothe the loounes, that thei beeren for lynelood ‘bi the weye’, weren 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 togidere, Fro a long loond we han comen, pees couetynge to make arke, in the sit of prestis and dekenes\textsuperscript{y}, that baren the arke of boond\textsuperscript{d} of pees of the Lord; as a conelung, so and a man born in the lond; the mydli part of hem stood bisidis the hil Garasy\textsuperscript{s}, and the mydil part\textsuperscript{b} stood bisidis the hil Hebal\textsuperscript{e}, as Moises, the ‘seruaut of the Lord\textsuperscript{d}, commaundide. And first\textsuperscript{b}’ sotethi he\textsuperscript{e} blesside the puple of Israel. After these thingis he redde alle the wordis of blessyng and of cursyng, and alle thingis that weren writun in the book of lawe. He\textsuperscript{b} lefte\textsuperscript{35} no thing vntouchyd of these thingis that Moises commaundide; but he declaride alle thingis bifor al the multitude of Israel, to wymmen, and litil children, and to comelyngis that dwelliden among hem.

**CAP. IX.**

And whanne these thingis weren herd,\textsuperscript{1} alle the kyngis biyende Jordan, that lyned- enk in the\textsuperscript{b} hilly places, and in ‘the feeldim places, in the\textsuperscript{a} coostis of the see, and in the brynke of the greet see, and thei that dwelten\textsuperscript{b} bisidis Liban, Ethei, and Ammor- rei, Cananei, and Feresey, Euey, and Jese- busey, weren gaderid togidere to fijte ayens Josue and Israel, with o wille, and the\textsuperscript{p} same sentence\textsuperscript{t}. And thei that dwelten\textsuperscript{9} in Gaboon, herden alle thingis\textsuperscript{e} whiche\textsuperscript{e} Josue hadde do to Jerico, and to Hay; and thei thoutyen felli, and token\textsuperscript{e} to hem silf\textsuperscript{y} metis, and puttyden\textsuperscript{w} olde sakkis on assis, and wyn botels brokun and sewid\textsuperscript{x}, and ful elde schoon, whiche\textsuperscript{y} weren sewid\textsuperscript{z} togidere with patchis\textsuperscript{y}, to ‘the schewyng of eldenesse\textsuperscript{z}; and thei\textsuperscript{b} weren clothid with elde\textsuperscript{c} clothis; also loounes\textsuperscript{d}, whiche thei baren for lijflode in the weie, weren harde and brokun in to\textsuperscript{e} gobetis. And thei ieden\textsuperscript{b} to Josue, that dwellide thanne in tentis in Gaigala; and thei seiden to hym, and to al Israel togidere, We come\textsuperscript{e} fro a fer

\textsuperscript{m} deeknyes e pr. m. \textsuperscript{a} Om. bcefi. \textsuperscript{7} Om. c. \textsuperscript{p} oo seer e pr. m. \textsuperscript{q} o e pr. vice. \textsuperscript{t} that c. \textsuperscript{y} clad c.

\textsuperscript{1} Om. E pr. m.

\textsuperscript{1} of dekenes 1. \textsuperscript{2} the bound 1. \textsuperscript{3} of Garysim K. \textsuperscript{b} part of hem 1. \textsuperscript{c} of Hebal c pr. m. K. \textsuperscript{d} Lords servuaut 1. \textsuperscript{e} Josue first 1. \textsuperscript{f} Om. 1. \textsuperscript{g} And afer digkmnogqk. \textsuperscript{h} Josue 1. \textsuperscript{i} to little 10. \textsuperscript{k} dwelten 1.

\textsuperscript{1} Om. 1. \textsuperscript{m} playn 1. \textsuperscript{a} Om. 1. \textsuperscript{b} dwelten 1. \textsuperscript{p} with the 1. \textsuperscript{q} accord 1. \textsuperscript{r} dwellen areflyn. \textsuperscript{s} the thingis 1. \textsuperscript{t} that i. \textsuperscript{u} thei token 1. \textsuperscript{v} Om. 1. \textsuperscript{w} thei puttiyen 1. \textsuperscript{x} pacchid 1. \textsuperscript{y} the whiche 1. \textsuperscript{z} oolde patichis K. \textsuperscript{a} schewe her oldenesse 1. \textsuperscript{b} these men 1. \textsuperscript{c} ful olde 1. \textsuperscript{d} the loounes 1. \textsuperscript{e} Om. c. \textsuperscript{f} camen 1.
with 30w. And the men of Israel answered to hem, and seiden, Lest pere-venture in the loond, that to vs is owed bi lot, 3e dwellen, and we mowen not make boond of pees with 30w. And thei to Josue, Thi seruauntis, thei seyn, we ben. To whom Josue forsothe, Who, he seith, ben 3e, and whens ben 3e 9 comen? Thei answerden, Fro a ful fer cuntre thi'seruauntis ben comen in the name of the Lord thi God, we han herd the loos of his power, alle thingis that he hath doo in Egypt, and to the two kyngis of Ammonreis bisede Jordan; to Seon the kung of Esebon, and to Og the kung of Basan, that weren in Astaroth. 11 And seiden to vs the elders and alle the dwellers of oure loond, Takith in 3oure hondis meetis for the moost long weye; and azen come 3o1 to hem, and seie 3e, 3oure seruauntis we ben; boond of pees make 3e with vs. And 1002 the loones, whanne we wenten out of oure howsis for to come to 3oww, we token hoote3a, nowe thei ben maad drye, and of greet eeld to breek; the botels of wyn newe we ful-filiden, nowe thei ben brooke and losoid; clothis and schoon, with the whiche we ben clothidb, and 'the whichec we han in feet, for the length of lenger weye ben to troden, and almeestd wered. Thi token thanne of the meetis of hem, and the mouth of the Lord thei askeden not. And Josue with hem made pees. And the boond of pees3 goon yn he bihizte, that thei3 shulden not be slayn; forsothe the princes of the multitude sworn to hem. Forsothe after three daies of the goon yn covenaunt, thei herden, that in ny3 thei dwellen, and thei weren to come3 among hem. And the sones of Yrael meneden tentis, and camen into the citees3 of hem the thridde daye, of the whiche theis ben lond, and coueyten3 to make pees with 3ou. And the men of Israel answerden to hem, and seiden3b, Lest pere-venture 3e7 dwellen in the lond, which1 is due to vs bi eritage, and we moun not make bond of pees with 3ou. And thei seiden to Josue,8 We ben thi seruauntis. To whichek Josue seide, What men ben 3e, and fro whennus camen 3e? Thei answerden, Thi ser-9 uauntis camen fro a ful fer lond in the name of thi Lord God, for we herden the fame of his power, allem thingis whiche he dide in Egypt, and to twel3o kyngis of AAmmonreis bisedis Jordan; to Seon kingo of Esebon, and to Og kynp of Basan, that weren in Astaroth. And the elder men11 and alle the dwelleris of oure lond seiden to vs, Take 3e metis in 3oure hondis, for lengeste3 weie; and go 3e to hem, and seie 3e, We ben 3oure seruauntis; make 3e boond of pees with vs. And we token12 hoote loones, whanne we 3eden out of oure housis to come to 3ou; now tho3 ben maad drye and brokun, for greet eldersnes3; we 13 filliden newe botels of wyn; now tho4 ben brokun and vndoon5; the clothis and schoon, with whiche we ben clothid, and whiche we han 'in the6 feet, ben brokunw and almostx wastid, fro the lengthe of lengere3 weie. Therfore3 the sones of Israel14 rael5 token of the6 metis of hem5, and thei axiden not the mouth6 of the Lord. And Josue made pees with hem. And whanne the boond of pees was maad, hee bihizte, that thei schulden not be slayn; and the princes of the multitude sworn to hem. Forsothe after thee daies of the boond of 16 pees maad, theis herden, that thei dwellid in ny3 place, and that thei schulden be1 among hemk. And the sones of Israel17 mowyden tentis3, and camen in the thridde dai in to the citees of hem, of whiche citees these ben the names; Gabaoan, and

u Om. c.  v 33t. c.  w What E pr. vice.  x we thi E pr.m.  y Om. c pr.m.  z Om. E pr.m.  a Om. c.  aa hoole A.  b clad A.  c that c.  d folly E pr.m.  e Om. A.  f he E pr. vice.  g comynge E pr.m.  h citee A.

or we coueyten 1.  b seiden to hem c.  t that 1.  k whom 1.  l han herd 1.  m and alle 1.  n the two 1.  o the king 1.  p the kyng 1.  q the ful long 1.  r thei 1.  s elde 1.  t thei 1.  u vnesw 1.  v on ore 1.  w to broke 1.  x wel ny 3.  y long 1.  z Thanne 1.  a thei 1.  b Om. cl.  c these men 1.  d counsel 1.  e Josue 1.  f And 1.  g the men of Israel 1.  h the men 1.  i be soon 1.  j tho men 1.  k her tentis 1.  m thei camen 1.  n tho men 1.
the names, Gabaon, and Saphyra, and 18 Berth, 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 a3ens 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 reserved forsothe that thei lyuen, lest a3ens vs the wraththe of the Lord be styrif, if we forsweren vs to 21 hem; but so lyue thei, that in to the vses of al the multitude, trees thei kutten, and watris thei beren. The whiche spek-
22 ynge thres thingis, Josue clepide Ga-
onytis, and seide to hem, Whi wolden 3e disseyue vs bi giij, for 1 seie, Ful ferre we dwellen fro 30w, sith in the mydill of 23 vs 3e ben? And so vnder cursynge 3e shulen be, and there shal not fayl of your 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 bihoott to Moyses, his seruaunt, that he shulde tank to 30w al the loond, and scatere alle the dwellers of it; we therfor moyche dредden, and puruieden tooure lynes, constryned with 3oure rede, 25 and 3outhe hows we maden. Forsothe nowe in thin hoon we ben; that to thee ry3t and good is seen, do thou to vs. Than Josue dide, as he seide, and delyuered hem fro the 'hoondis of the 3one 27 of 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, kuttyng trees and watres berynge, vnto the tymne that is nowe, in the place that the Lord hath 30 chosun. Caphira, and 3 Berth, and Charyatharym. And thei 2 Smytiden 9 not hem, for the 18 princis of the multitude hadden swore to hem in the name of the Lord God of Is-
rae. Therfor al the comyn puple grutch-
22 yde a3ens the princis 5 of Israel; whiche 19 answerden to hem, We sworn to hem in the name of the Lord God of Israel, and therfor we mowen not touche hem; but we 29 schulen do this thing to hem, sotheli 4 thei reserued 9 that thei lyue, lest the ire of the Lord be stirid a3ens vs, if we for-
25 sweren 2 to hem; but so lyue thei, that 21 thei hewe trees, and bere watris, in to the vsis of al the multitude. And while thei spaken these thingis, Josue clepide Ga-22 bonytis 8, and seide to hem, Whi wolden 3e disseyue vs bi fraude, 'that 3e seiden 9. We dwellen ful fer fro 3ou, sithe 3e ben 2 in the myddis of vs? Therfor 3e schulen be 3'vndur cursyng 4, and noon schal faile of 3oure generacioun 3, hewyng trees and berynge watris, in to the hows of my God. Whiche 5 answeryden, It was told to vs thi 24 seruauntis, that thi Lord God bihiyte to Moises, his seruaunt, that he schulde bi-
take to 3ou al the lond, and schulde 26 leese alle the dwelleris theoro; therfor we dreed-
25 den gretti, and puruieden tooure lynes, and weren 2 compellid bi 3oure rede, and we token this counsel. 'Now forsothe 25 we 25 ben in 'thin honde 9; do thon to vs that, that semeth ri3ful and good to thee. Therfor 4 Josue dide, as he seide, and de-26 lyueredk hem fro the hondis of the 3ones of Israel, that thei schulden not be slayn. And in that dai Josue demyde hem to be 27 in to the 3eruyse of al the puple 4, and of the auter of the Lord, and to hewe trees, and to bere watris, 'til in to present tymne 6, in the 9 place which the Lord hadde 9 chose.

1 Om. c pr. j. mydill A. k ferde beFH. 1 Om. A. m hadde ce.
9 Om. i. p Israel i. q destriede i. r puple RGMFOPUX. s and the princis 1. i Om. i. u kept 1.
 w forsweren us daiknnoeq. x the men of Gabaon. y for to sey i. z ben dwellying 1. s in thraldom 1.
 b lynage i. c the whiche i. d that he schulde i. e we weren i. f And now i. g thi power i. h Thanne i.
 i bihiyte hem i. j he delyuerede i. 1 Om. g. m puple of Israel i. n vn to the tymne that is now i.
 o that i. p hath i.
CAP. X.

1 The whiche thingis, whanne hadde herd Adonysedech, kyng of Jerusalem, that is, that Josue hadde taak Hay, and hadde vndurturne 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 to Israel, and weren boundun in pees with hem, he dradde greetly; forsothe a greet cite was Gabon, and oon of the kyngis citees, and more than the burgh toun Hay, and alle the fisters of it moost stronge.

2 Thanne sente Adonysedech, kyng of Jerusalem, to Ocham, kyng of Ebron, and to Pharam, kyng of Herymhoth, and to Japhye, kyng of Laclis, and to Addabir, kyng of Eglon, seiyng, Sty e vp to me, and bryngeth help, and out fyte we Gabon, for he is ouerflowen to Josue, and to the sons of Yrael. Thanme thei gedrid styden vp, fyue kyngys of Anorreis, kyng of Jerusalem, kyng of Ebron, kyng of Herymhoth, kyng of Lachis, kyng of Eglon, togidre with her hoostis; and thei setiden tentis about Gabon azen-figytynge it. Forsothe the dwellers of the citee of Gabon bisegid, senten to Josue, that thanme dwellide in tentis at Galgalam, and seide to hym, Ne with drawe thou thin hoondis fro the help of thi servauntis; sty vp anoon, and delyuer vs, and bryng help; forsothe the ben komen to gidre azenis vs alle the kyngis of Ammourreis, that dwellen in mounteyns. And Josue stiede vp fro Galgalis, and al the oost of fyters with hym, moost stronge men. And the Lord seide to Josue, Drede thou not hem, forsothe into thin hoondis Y haue taken hem; noon of hem to thee shall movwe azenstoond. And so

CAP. X.

And whanne Adonysedech, kyng of Jerusalem, hadde herde these thingis, that is, that Josue hadde take Hai, and hadde destried it; for as Josue hadde do to Jericho and to the kyng thereof, so he dide to Hay, and to the kyng thereof; and that Gabonytis hadde fled to Israel, and weren boundun in pees with hem, Adonysedech drede greetli; for Gabon was a greet citee, and oon of the kyngis citees, and gretttere than the citee of Hai, and alle the fytiers thereof were most stronge. Therfor for fyue kyngys of Ammourreis, the kyng of Jerusalem, the kyng of Ebron, the kyng of Herymhoth, the kyng of Lachis, the kyng of Eglon, weren gaderid, and sti-eden togidere with her oostis; and setiden tentis azen Gabon, and fousten azenis it. Sotheli the dwellers of the citee of Gabon, 'that weren' bisegid, senten to Josue, that dwelled than in tentis at Galgalam, and seide to hym, Withdrawe not thin hoondis fro the help of thi servauntis; 'stie thou' soone, and delyuer vs, and helpe thou; for alle the kyngis of Ammourreis, that dwelliden in the hilli places, camen togidere azenis vs. And Josue sti-ede fro Galgalis, and al the oost of fytiers, 'the strengeste men, 'with hym'. And the Lord seide to Josue, Drede thou not hem, for Y jaf hem in to thin hoondis; noon of hem schal mow azenstoond thee. Therfor Josue felde sodenli on hem, and so
Joshua fell on him, feerlich, al nyxt styngge
10 vp fro Galgalis; and the Lord distour-
bide hem fro the face of Yrael, and de-
foewilde bi a greet veniaince in Gabaon;
and pursuende hem bi weye of the styngge
vp of Betheron, and smoot vnto Azecha
11 and Maceda. And whanne thei flowed
the sones of Yrael, and weren in the go-
ynge doun of Betheron, God sente upon
hem greet stonus fro heuene, vnto Azecha;
and ben deed manye mo with stoomus of
hawl, than whom with swerd had snytun
12 the sones of Yrael. Thanne Josue spak
to the Lord, in the day that he took
Amorre in the siyt of the sones of
Yrael; and seide before hem, Sunne, a3ens
Gabaon be thow not meued, and mone,
13 a3ens 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 stood the sunne in
the mydil of heuene, and hye not to
14 goo doun the space of o day; there was
not before ne afterward so loong a day;
obeyshyne the Lord to the voyce of man,
15 and fystyngge for Yrael. And Josue turn-
ed e a3en, with al Yrael, into the tentis of
16 Galgala. Forsothe fuy e kyngis flowen,
and hidden· hem in the spelunk of the
citee of Maceda. And it is told to Josue,
that there weren foundun fuy e kyngis
lurkinge in the spelunk of the cite
17 of Maceda. The which comaundide to
felewys, and seith, Oerturne 3e greet
stoonus at the mouth of the spelonk, and
putte 3e redi men, that kepem hem closid;
19 3e forsothe wole 3e not stound, but pur-
sue 3e enemys, and al the eundis of hem
fleyngge sleeth; ne lette 3e hem goon into
the socours of your e citees, ’the whiche’
the Lord 3oure God hath taak into 3oure
stiede in a al the nyxt fro Galgala; and
10 the Lord’disturbide hem a fro the face
of Israel, and al to-brakz with greet
veniaince in a Gabaon. And Josue pursuede
hem bi the weie of the styngge of b Bethe-
ron, and smoot t il to Azecha and Ma-
ceda. And whanne thei fledden the sones
11 of Israel, and weren in the goynge doun
of Betheron, the Lord sente grete stoons
ouf hem fro heuene, til to Azecha; and
12 many mo weren deed bi the ’stoons of
hailb, than thei whiche the sones of Israel
’snytiden bi’ swerd. Thanne Josue spak
13 to the Lord, in the dai in which he bitook
Amorrey in the siyt of the sones of Is-
rael; and Josue seide before hem, Sunne,
be thow not moudy a3ens Gabaon, and
the moone a3ens the valey of Hailon.
And the sunne and the moone stoden, til
13 the folc of God vengide it silf of hisf
enemys. Whether this is not writun in
the book of just men? And so the sunne
stood in the mydilis of heuene, and hast-
ide not to go doun in the space of o’ dai;
so long a dai was not bifoer and a14
ward; ·for the Lord obiede to the vois of
man, and fustytv for Israel. And Josue
15 turnedede a3en, with al Israel, in to the
tentis of Galgala. Forsothe fyue kyngis
fledden, and hidden hem silf in the denue
of the citee of Maceda. And it was teld
17 to Josue, that fyue kyngis weren foundun
hug in the denue of the citee of Maceda.
Which Josue comaundide to felowis, and
18 seide, Walewe 3e grete stoonsus to the
’mouth of the denne’, and putte 3e witti
men, that schulen kepe the closid kyngis;
sothellb nyle 3e stonde, but pursue 3e the
19 enemys, and slee 3e alle the lasted of
fleeris; and suffre 3e not hem entref in to
the strengthis of her citees, whiche ene-
mys your e God bitookk in to your e

1 Josue tur-
ende a3en; this
is seid bifoer-
taking, for
Josue turnede
not a3en til he
hadde perfit
victorie, as to
the things that
ben tretid in
this. \l
here, c.

++ Mareda A. t that \e pm. u and BEC\l
H. v that c.

1 wente up r. u Om. r. v that r. w and he r. % made hem agast r. y men of Israel r. \b brak
hem r. 5 he in r. 3 up of r. c he smoot hem r. d vnto he cam to r. e and the A. f upon r. g til
thei camen r. h hall stoons r. i killiden with r. k the men of Amorrey r. l the peple r. m be it not
mouded a3en r. n vnto the tyume r. o to the r. p had venged r. q hem r. r her r. s it hastide r.
\b a coting. u a man r. s he furt r. W For the r. t the fuye r. u and r. \b dennys mouth r. n or-
daeye r. b and r. c abide r. d laste men r. e the fleers r. f to entre r. g the whiche r. k hath
bitake r. i Om. r.
hoondis. Slayn thanne the aduersaries with a greet veniaunce, and vnto the deeth almost* consumpt, thilk* that fro* Israel myȝten flee, wenten into the* strengthid* cites. And al the oost turnede aȝen to Josue, in Maceda, where thanne weren the tentis, thei hoole and in hoole noumbre; and no man aȝens the sones of Yrael was hardy to grucehe.

And Josue comauandyde, seynge, Opynb the mouth of the spelonk, and bryngith to me fyue kyngis that in it lorken. And the seruanantis diden, as to hem was comauandid; and thei brouȝten to hym fyne kyngis fro the spelonk; the kyng of Jerusalem, the kyng of Ebron, the kyng of Hermoth, the kyng of Eglon. And whanne thei weren brouȝt out to hym, he clepidec alle the men of Yrael, and seith to the pryncis of the oost, that withd hym weren, Goth, and puttith youre feet vpon the neckis of thes kyngis. The which whanne thei hadden goon, and troden the neckis of hem suget with the feet, eft he seith to hem, Wole 3e not drede, ne be 3e afeerd, take 3e coumfort, and be 3e stronge; forsothe so the Lord shal doo al to youre enemies, aȝens whom 3e shulen fiȝt. And Josue smoot, and slew3 hem, and hongide* vpon fyue stokkis; and thei weren hongid vnto the euen. And whanne the sume cam downd, he comauandide to felows, that thei doon hem downd fro the gribetis; the whiche doon downd, thei threwen hem into the spelonk, in the which thei lorkiden; and thei puttidens vpon the mouth of it greet stoomus, that abiden stil toh the tyme that is nowe. Forsothe the same day Josue took Maceda, and smoot in mouth of sword; and the kyng of it, and alle hondis. Therfor* whanne the aduersaries weren betun with greet veniaunce, and weren almost wastid * til to1 death, thei that myȝten fie Israel, entredin in to the* strengthid cites. And al the oost turned aȝen hoole, and in hoole noumbr to Josue, in to Maceda, where the tentis weren thanne; and no man was hardy to grutech, 'ether to make priuy noise*, aȝens the sones of Israel†. And Josue comauandide, and seide, Opene 3e the mouth of the deene, and bryngef forth to me the fyue kyngis that ben lid theryrne. And the23 mynystris* diden, as it was comauandid to hem; and thei brouȝten forth to Josue fyue* kyngis fro the deene; the kyng of Jerusalem, the kyng of Ebron, the kyng of Hermony, the kyng of Lachis, the kyng of Eglon. And whanne thei weren led out to Josue, he clepide alle the men of Israel, and seide* to the princes of the oost, that weren with hym, Go 3e, and sette youre feet ou? the neckis of these kyngis. And whanne thei hadden go, and trediden the* neckis of the kyngis* suget* to her feeti, eft Josue seide to hem*, Nyle 3e drede, nethir 'drede 3e with ymne*, be 3e coumfortid, and be 3e stronge; for the Lord schal do so* to alle youre enemyes, aȝens whiche 3e schulen fiȝte. And Josue 26 smoot, and killide hem, and hangide* on* fyue trees; and thei weren hangid 'til to* euuentid*. And whanne the sume 3ede 27 doun, he comauandide to* felowis, that thei schulden put hem downd fro the iebatis; and whanne thei weren put doun, thei 'eastiden fortb* hem* in to the deene, in which thei weren hid; and thei puttid grete stoomus on* the mouth theroff, which* stoomus dwellen* 'til to* present* tyme. In* the same daine Josue took also* Maceda, 28
his dwellers he slew; and he lefte not in it, nameli, litil relikis; and he dide to the
king of Maceda as he dide to the kyng of Jericho. He wente with al Yrael fro
Maceda into Lembna, and he fayst ajsens it, the which the Lord took, with his
kyng, in the hoond of Israel; and thei smyten the cite in the mouth of sword, 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 kyng of Jericho. Fro Lebna he passide
into Lachis, with al Yrael; and the oost disposid bi enyroun, azenfaust 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 sword, and eche lijf that was in it, as he dide to
Lebna. That tyne stiede vp Yram, the kyng of Gazer, for to helpe Lachis; whom Josue smoot with al his puple vnto
the deth. And wente fro Lachis vnto Eg-
lon, and enyrounde, and out faust it the
same day; and smoot in mouth of sword
alle the lyues that were in it, after alle
thingis that he dide to Lachis. Forsothe
he stiede withal Yrael fro Eglon vnto
Ebron, and faust ajsens it, and took, and
smoot in mouth of sword; the kyng forso-
the of it, and alle the burgh toons of that
rgeoun, and alle the lyues that
dwelliden in it; he lafte not in it eny
relikis; as he dide to Eglon so he dide
to Ebron, al thingis that in it he found
wastynghe with sword. Thens turned azen
into Dabyr, he took it, and waastid; the
kyng forsothe of it, and alle the burgh
towns bi enyroun he smoot in mouth of
sword; 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
and to the kyng of it. And so Josue
and smoot vi bi the scharpnesse of sword,
and killide vi the kyng therof, and alle the
dwelleris therof; he lefte not therynne,
nameli, litil relikis; and he dide to the
kyng of Maceda as he hadde do to the
kyng of Jerico. Forsothe Josue passide
with al Israel fro Maceda in to Lempna,
and faust ajsens it, which the Lord bi-
took, with the kyng therof, in the hoond of
Israel; and thei smyten the cite bi the
scharpnesse of sword, and alle the
dwelleris therof, and leften not ony reli-
kis theryne; and thei diden to the
kyng of Lempna as thei hadden do to the
kyng of Jerico. Fro Lempna he passide
in the hoond of the sones of Israel; and he took it in the tothir dai, and smoot vi bi the
t scharpnesse of sword, and eche man, that was therynne, as he hadde do to
Lempna. In that time Yram, kyng v of
Gazer, stiede to helpe Lachis; whom Josue smoot, with al his puple, til
d to deeth. And he passide fro Lachis in to
Eglon, and cumpasside, and ouercame it in
the same dai; and he smoot bi the schar-
oples of sword alle men that weren therynne, bi alle thingis whiche he hadde
do to Lachis. Also he stiede with al Is-
rael fro Eglon in to Ebron, and faust ajsens it, and took, and smoot vi bi the scharp-
nesse of sword; and the kyng therof, and alle citees of that cuntrey, and
alle men that dwelliden therynne; he lefte not ony relikis theryne; as he hadde do
do to Eglon so he dide also to Ebron, and
wastide bi sword alle thingis that weren therynne. Fro them he turnyde in to
Dabir, and took it, and wastide; and he
smoot vi bi the scharpnesse of sword the kyng

1 Om. c.  b the sword c.  i and to ce.

Y he smoot i.  x he killide i.  a of it i.  b Josue i.  c in it i.  d the i.  e smale i.  f relyues plural.
or orj of valu i.  g dide i.  h And i.  i he fayst i.  k which eiter i.  l men of Israel i.  m smoten i.
that i.  a thei leffen i.  p onil d. Om. i.  n that valu i.  o relifs d. Om. i.  p therynne any thing of
valu i.  q therynne any thing of valu i.  r reliks i. Om. i.  s Josue i.  t ordeyned i.  u Josue i.  v Lachis i.  w seconde i.  x he
smoot it i.  y he slow1 i.  z lijf i.  a the kyng i.  b up to i.  c Om. i.  d smote i.  e Josue i.  f cumpas-
side it i.  g Om. i.  h that i.  i Josue i.  k stide up i.  l he fayst i.  m Ebron i.  n he took i.
0 smoot it i.  oo scharnesse A.  y the citees i.  p thingis of valu i.  relike s.  t Josue i.  u Om. i.
wastide it i.  a Om. i.
smooth all the mountains loond, and south, and feeldi, and Assedoch with his kyngis; and he lalfe not in it eny relikys, but alle that mysten breeth he slow3, as the Lord God of Yrael commaundide to hym; 41 fro Cades Barne vnto Gazam, and al the loond of Josson vnto Gabaan, alle the kyngis and regiouns of hem, with o feernes he took, and wastide; forsothe the 43 Lord God of Israel fau̇t for him. And he turnede ažen with al Yrael to the place of the tentis in Galgala.

CAP. XI.

1 The whiche thingis whanne herd the kyng of Asor, he sente to Jobab, kyng of Madian, and to the kyng of Sermor, and to the kyng of the south of Seneeoth, and in the wijd feeldis, and regiouns of Dor, bisidis the see, and to Chanfone fro the cest and west, and Ammorre, and Ethee, and Pherezee, and Jebuse in the monteyns, and Eine, that dwelt in the rotilis of Hermon, in the loond of Maspha. And alle wenten out with her companyes, ful myche puple, as the grauel that is in the brech of the see, and hors, and chaaris, of multitud with outen nombr. And alle thes kyngis came to gydre in oon at the watris of Meron, for to fiȝt ažens Yrael. 6 And the Lord seide to Josue, Ne drede thou hem, to morwe forsothe this same our Y schal taak hem alle to be woundil in the siȝt of Yrael; the hors of hem thow shalt kut of the synenis at the knees, thereof, and alle tounnes 'bi cumpas'w; hez lefte not ony relikis y therynne; as he hadde do to Ebron, and to Lempna, and to the kyngis of thos, so he dide to Dabir, and to the kyng therof. And so Josue 40 smoot a al the 'lund of the hillis', and of the south, and of the feelds, and Assedoch with her kyngis; he lefte not therynne ony relikis, but he killede al thing that myȝte brethe', as the Lord God of Israel comaundide to hym; fro Cades Barne 'til to Gazan, and al the loud of Josson, 'til to Gabaan Josue 'til took, and wastide with o fersuesses alle the kyngis, and 'cuntreis of hem'; for the Lord God of Israel fau̇t for hym. And he turnede ažen with al Israel to the place of the tentis in Galgala.

CAP. XI.

And whanne Jabyn, kyng of Asor, 1 hadde herd these thingis, he sente to Jobab, kyng of Madian, and to the kyng of Smeron, and to the kyng of Asaph; forsothe the kyngis of the north, that dwellden in the hillis places, and in the pleyn ažens the south of Seneroth, and in the feeldi places, and 'cuntreis of Dor, bisidis the see, and 'to Cananei fro the eest and west, and to Ammorrey, and Ethei, and Feresei, and Jebuse, 1 in the hillis places, and to Euey, that dwelle at the rootis of Hermon, in the loud of Maspha. And alle 6 1 2 3 4 were out with her companyes, 4 a ful myche puple, as the grauel which 1 is in the 'brynk of the see', and horsis, and chaaris, of great multitud. And alle thes kyngis came togydere at the watris of Meron, to fiȝt ažens Israel. And the Lord seide to Josue, Drede thou not hem, for to morwe, in this same our, Y schal bitake alle these men to be woundil in the siȝt of Israel; thou schalt hose 'the horsis of hem', and thou schalt brende 'the
and the charis thou shalt brende with fier. And Josue cam, and al his oost with hym, azen hem, at the watris of Meron sodenli, and fell epon hem. And the Lord took hem into the hoonis of Yrael; the whicke smytyn hem, and pursuden vnto greet Sydon, and to watris of Maserephoh, and to the feeld of Maspha, that is at the est part of it. So he smoot alle, that noon of hem relikis he lefte; and he dide as the Lord comauandide to hym; the hors of hem he kuttide the sinewis at the knee, and the charys he brente. And turned azen anoon he took Asor, and the kyng of it he smoot with sword; forsothe Asor bi oold tyme among alle these rewmes heeldel the princehod. And he smoot alle lyues that there dwelten, he lefte not in it eny relikis, but vnto the deeth alle thingis he waastide; and that cytee he destroyede with brennyng. And alle the cites bi enyryoun and the kyngis of hem he took, and smoot, and dide awey, as Moyeses, the seruaunt of the Lord, comauandide to hym, with out the cites that were in the hillis, and in the hillokis set; and the other Yrael brente vp; oon onelich, the 'moste strengthid', Azor, flawme brente vp. And al the praye of thes cites, and beestis, the sones of Yrnel dyuynedden to hem self, alle the enemies slayn. As the Lord comauandide to his seruaunt Moyeses, so Moyeses comauandide to Josue, and he alle thingis fullifie; and he passide not bside of alle the maundemontis, forsothe ne o word, that the Lord comauandide to Moyeses. And so Josue took al the mounteyn loond, and the south loond, and Gosen, and the pleyn, and the west coost, and the hil of Israel, and the feeld places therof; and the part of the hil that stieth to Seir.
of the hil that steieth vp to Seyr vnto Baalgath, bi the pleyn of Liban vndur the hil of Hermon; alle the kyngis of hem he took, and smoot, and sleve. 19 Myche tymie faugt Josue ażens thes kyngis; there was no wyfe, that took hym not to the sones of Yrael, saue Euee that dwellid in Gabaon; alle with fiftynge he took. Forsothe the sentence of the Lord it was, that the hertis of hem weren ful hardid, and shulde fyste ażens Yrael, and falle, and thei shulde not disserue eny mercy, but shulden perishe, as the Lord hadde comandid to Moyses. In that tymie Josue cam, and slew3 Enachym, fro the mounteyns of Ebron, and Dabir, and Anab, and of al the hil of Juda, and of Yrael, and the cyytes of hem he dide awey. He lefte not eny of the stok of Enachym in the loond of the sones of Yrael, out taak the cyytes of Gaza, and Geth, and Azoto, in the which aloon thei ben lefte. 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 lynagis; and the loond restyde fro batel2.

CAP. XII.

1 Thes ben the kyngis whom the sones of Yrael Smyten, and weldiden the loond of hem, by sond Jordan, at the soune arisinge, fro the streem of Arnon vnto the hil of Hermon, and al the est coast that biholdith the wildirnes. Seon, kyng of Amorresis, that dwellid in Essebon, hadde lordship fro Aroer, that is set upon the breke of the strem of Arnon, and of the mydil paart in the valey, and of half Galaad, vnto the strem of Jaboch, that is the teerm of the sones of Amon, and fro the wildirnes vnto the see of Cenorothe, ażens the est, and vnto the see of deseert, that is the moost salt see, at the est coast, til to of Baalgath, bi the pleyn of Liban vndur the hil of Hermon; Josue took, and smoot, and killide alle the kyngis of the places. Josue faugt myche tymie ażens thes kyngis; no citee was, which bitook not it siff to the sones of Israel, out takun Euey that dwellid in Gabaon; he took alle1 bi batel. For it was the sentence of the Lord, that 'the hertis of hem schulde be maad hard, and that thei schulden fishte ażens Israel, and schulden1 falle, and schulden not disserue ony mercy, and schulden perishe, as the Lord comandid to Moises. Josue cam in that tymie, and killide Enachym, that is, giauntis, fro the hilli placis of Ebron, and of Dabir, and of Anab, and fro al the hil of Juda, and of Israel, and dide awei 'the citees of hem'. He lefte not ony man of the gene racioun of Enachim in the loond of the sones of Israel, without the citees of Gasa, and Geth, and Azotus, in whiche aloon thei were left. Therfor Josue took al the loond, as the Lord spak to Moyses, and hesaft to possessioun to the sones of Israel, bi her paartis and lynaegis; and the lond restyde fro batel2.

These ben the kyngis whiche the sones of Israel han smyte, and weldiden the loond of hem3, bijende Jordan, at the risyng of the sunne; fro the strem of Arnon 'til to of the hil of Hermon, and al the est coast that biholdith the wildirnesse. Seon, the kyng of Amorriesis, that dwellid in Essebon, was lord fro Aroer, which is set on the breke of the strem of Arnon, and of the mydil paart in the valey, and of half Galaad, 'til to of to the see of Cenorothe, ażens the est, and 'til to of the see of deseert, whiche is the saltist see.
bi the weye that ledith to Bethessymoth, and fro the south paart that vnderlieth
to Assedoch, vnto Phasgaa. The terme
of Og, kyng of Basan, of the reliks of
Raphaym, that dwelten in Astaroth and in
Edram, and he hadde lordship in the
hil of Hermon, and in Salacha, and in al
Basan, vnto the terme of Gesury and
Machati, and of the half paart of Galaad,
and the terme of Seon, kyng of Esebon.
Moyses, the seruanta of the
Lord, and the sones of Yrael snyten
hem; and Moyses took the loom of hem
into possessioun to Rubenytis and to Gadi
tis and to the half lynage of Manasse.
7 Thes ben the kyngis of the loom, whom
Josue smoot and the sones of Yrael by-
sond Jordan, at the west coost, fro Algard in
the feeld of Liban, vnto the hil whos
paart stieith into Seyr; and Josue took it into possessiounyn to the lynage of
8 Yrael, to eche her paartis, as wel in
mounteyns, as in pleyn and wijld feeldis;
in Asseroth, and in the wildernes, and
in the south was Ethée, and Ammorree, Ca-
nane, and Phereze, Euee, and Jebusee.
9 The kyngye of Jericho, oon; the kyng of
Hay, oon, that is of the side of Betel;
10 the kyng of Jerusalem, oon; the kyng
11 of Ebron, oon; the kyng of Herymoth,
12 oon; the kyng of Lachis, oon; king of
13 Eglon, oon; king of Gazer, oon; king
14 of Dabir, oon; kyng of Gader, oon; kyng
15 of Herma, oon; kyng of Hedreth, oon;
16 kyng of Lebna, oon; kyng of Odollam,
17 oon; kyng of Maceda, oon; kyng of Be-
tel, oon; kyng of Thaphua, oon; kyng
of Affor, oon; kyng of Affeth, oon; kyng
19 of Saron, oon; kyng of Madan, oon;
20 kyng of Azor, oon; kyng of Sameron,
21 oon; kyng of Axaph, oon; kyng of The-
nach, oon; kyng of Maggedo, oon; kyng
at the eost coost, bi the weye that ledith
to Bethessymoth, and fro the south paart that liggith vndur Assedoch, til the Phasgaa.
The terme of Og, kyng of Basan, of the reliks of
Raphaym, that dwelten in Astaroth and in Edram, and he was lord in the hil of Hermon, and in Salacha, and in al Basan, til the terme of Gesury and Machati, and of the half paart of Galaad, and to the terme of Seon, kyng of Esebon. Moyses, the seruanta of the Lord, and the sones of Israel snyten hem; and Moises als the lord of hem in to possessioun to Rubenytis and to Gadditis and to the half lynage of Manasses. These ben the kyngis of the loom, whiche Josue and the sones of Israel snyten bijende Jordan, at the west coost, fro Algard in the feeld of Liban, til the hil whos part stieith into Seir; and Josue als it in to possessioun to the lynage of Israel, to echi his owne part, as wel in 'hilli placis' as in pleyn and feeldi placis; in Asseroth, and in wildernes, and in the south was Ethée, and Ammorree, Canane, and Phereze, Euee, and Jebusei. The kyng of Jerico oon; the kyng of Hai, which is at the side of Bethel, oon; the kyng of Jerusalem, oon; the kyng of Ebron, oon; the kyng of He-rymoth, oon; the kyng of Lachis, oon; the kyng of Eglon, oon; the kyng of Gazer, oon; the kyng of Dabir, oon; the kyng of Gader, oon; the kyng of Herma, oon; the kyng of Hedreth, oon; the kyng of Lempna, oon; the kyng of Odollam, oon; the kyng of Maceda, oon; the kyng of Affor, oon; the kyng of Affeth, oon; the kyng of Saron, oon; the kyng of Madan, oon; the kyng of Assor, oon; the kyng of Semeron, oon;
of Cetes, oon; kyng of Jachanaen of Carmel, oon; kyng of Dor and of the province 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 eelid, and art of loong age; and the moost wide loond is left, that not zi it is dyuydid bi lot; that is, al Galile Philis- tiym, and al Gessury, fro the trubli flood that weceth Egipt, vnto the teermys of Accharon azens the north; the loond of Chanaan, that in fyue litle kyngis of Philistiym is dyuydid, Gazeus, and Azotys, Ascalonytes, Getheus, and Accharonytes.  
4 At the south forsothe ben Euees, al the loond of Chanaan, and fro Mara of Sydonyes, vnto Afecha, and the teernes of Ammorreil, and his ni coostis; forsothe the regioun of Liban azens the est, fro Baalgat, vn- dur the hil of Hermon, to the tyme that thou goo into Emath, of alle that dwelliden in the hil, fro Liban vnto the watris of Masserephoth, and al Sydonyes; Y am, that shal doon away hem fro the face of the sones of Yrael; come it thanne in to the par of the herytage of Yrael, as Y haue comauondid to thee.  
7 And nowe dyuyde the loond into possesionou to nyne lynagis, and to the half lynage of Manasse, with the which Ruben and Gad weeliden the loond, that Moyses, the seruannt of the Lord, bijond the floodis of Jordan took to hem, at the east coost; fro Aror, that is set in the brenk of the streeme of Ernon, in the mydil of the valey, and at the wijld feeldis of Medaba, vnto Dibon, and alle the kyng of Axaph, oon; the kyng of Thenach, oon; the kyng of Magedo, oon; the kyng of Cetes, oon; the kyng of Ja- chanaen of Carmeley, oon; the kyng of Dor and of the province of Dor, oon; the kyng of folkis of Galgal, oon; the kyng of Thersa, oon; alle the kyngis, oon and thretti.

CAP. XIII.
Josue was eld and of greet age; and the Lord seide to him, Thow hast woxe eld, and art of long tyme; and lastesty lond is left, which is not zi departid bi lot; that is, al Galile, Filistiym, and al Gessuri, fro the troblid flood that moostith Egipt, 'til to the teremes of Acaron azens the north; the lond of Chanaan, which is departid 'in to fyue litle kyngis of Filistiym, of Gaza, and of Azotus, of Aze- lon, of Geth, and of Accaron. Forsothe at the south ben Eueis, al the lond of Chanaan, and Mara of Sidonyes, 'til to Affetha, and to the teremes of Amorreil, and the coostis of hym; and the cuntrei of Liban azens the est, fro Baalgath, vn- dur the hil of Hermon, 'til thou entrist into Emath, of alle men that dweliden in the hil, fro Liban 'til to the watris of Masserephoth, and alle men of Sidon; Y am, that schal doo awei hem fro the face of the sones of Yrael; therfor do come it in to the part of eritages of Israel, as Y haue comauondid to thee. And thou nowe nowe departe the lond in to possessiou to the nyne lynagis, and to the half lynage of Manasses, with the which lynage Ruben and Gad weeliden the lond, which Moises, the seruannt of the Lord, 3af to hem bi- yende the flowyngis of Jordan, at the east coost; fro Aror, which is set in the brynke of the streeme of Arnon, in the middis of the valei, and alle the feelde places of Medaba, 'til to Dibon, and alle

\[\text{\textbf{wyldie o.}}\]
\[\text{\textbf{diuydid a sup. ras.}}\]
the citees of Seon, the kynge of Amorreis, that faust in Esebon, vnto the teermes of the sones of Amon, and Galaad, and to the teermyns of Gessuri and Machati, and al the hil of Hermon, and al Basan vnto Selecha; al the kynghdom of Og in Basan, that regnede in Astaroth, and in Edraym; and he was of the relikis of Raipham; and Moyses smoot hem, and dyde hem away. And the sones of Irael wolden not destruye Gessery and Machati; and they dwellden in the mydil of Irael vnto the day that is now. Forsothe to the lynage of Leun he saue no possessioun, but the sacrifyes, and the slayn offerynge of the Lord God of Irael; that is his herytage, as he hath spokun to hym. Thanne Moyses zaf possessioun to the lynage of the sones of Ruben, after her kyngredis; and the teerm of hem was fro Aroer, that is set in the brenk of the streeme of Arnon, and in the mydil valey of the same streem, al the pleyn that LEDith to Medaba and Esebon, and alle the litle towns of hem, that ben in the wijd feldis; forsothe Dibon, and Baal Bamoth, and the burgh toun of Baal Meon, and Gesa, and Sedymoch, and Mephe, and Caryathaym, and Sabana, and Sarathaphar, in the hil of the valey of Betheroth, and Assedoch, Phascha, and Bethaissymoth; alle the feldi citees, and alle the rewynes of Seon, kyng of Amorreis, that regnedede in Esebon, whom Moyses smoot, with his princis, Madiun, Euue, and Recten, and Sur, and Hur, and Rebee, dukys of Seon, dwellers of the loond. And Balaam, the sone of Beor, dyuynour, the sones of Irael slowen with sword and with othere slayn. And the teerm of the sones of Ruben is maad the flood of Jordan; this is the possessioun of Rubenytis bi her kyngred is.

\[ P \text{ Om. c.} \quad Q \text{ Om. ABFH.} \quad \text{bot e pr. m.} \quad \text{v Om. b.} \quad \text{sacrifice n.} \quad \text{v Om. a.} \quad \text{the kyng e pr. m.} \quad \text{v Om. e.} \quad \text{the whicke the e pr. m.} \quad \text{x possessioun ADE pr. m. FH.} \]

13 the citees of Seon, kyng of Amorreis, that regnyde in Esebon, til to 11 the termes of the sones of Amon, and of Galaad, and to 11 the termes of Gessuri, and of Machati, and al the hil of Hermon, and al Basan, til to Selecha; al the rewyn of Og in Basan, that regnedede in Astaroth, and in Edraym; he was of the relikis of Raipham; that is, of giaunis; and Moyses smoot hem and dyde hem awey. And 13 the sones of Israel wolden destroye Gessurri and Machati; and they dwellden in the myddis of Israel, til in to present day. Sotherne he zaf not possessioun to the lynage of Leun, but sacrifices, and slayn sacrifices of the Lord God of Israel; that is his eritages, as God spak to hym. Therfore Moyses zaf possessioun to the lynage of the sones of Ruben, bi her kyngredis; and the term of hem was fro Aroer, which is set in the brenk of the stronde of Arnon, and in the mydil valey of the same stronde, al the pleyn that LEDith to Medaba, and Esebon, and alle the townes of hem, that ben in the feldi places; and Dibon, and Baal Bamoth, and the citee of Baal Meon, and Gesa, and Seissymoth, and Mephe, and Carathaym, and Sabana, and Sarathaphar, in the hil of the valey of Betheroth, and of Aseidoch, Phasca, and Bethaisymoth; alle the feldi citees, and alle the rewynes of Seon, kyng of Amorreis, that regnedede in Esebon, whom Moyses smoot, with his princes, Madiun, Euie, and Recten, and Sur, and Hur, and Rebee, dukys of Seon, dwellers of the loond. And the sones of Israel kill 22 iden bi sword Balaam, the fals diuynour, the sone of Beor, with othere men slayn. And the termes of the sones of Ruben was maad the flood of Jordan; this is the possessioun of Rubenytis bi her kyngred is.

\[ P \text{ Om. c.} \quad Q \text{ Om. ABFH.} \quad \text{bot e pr. m.} \quad \text{v Om. b.} \quad \text{sacrifice n.} \quad \text{v Om. a.} \quad \text{the kyng e pr. m.} \quad \text{v Om. e.} \quad \text{the whicke the e pr. m.} \quad \text{x possessioun ADE pr. m. FH.} \]

13 the teerm of the sones of Ruben is maad the flood of Jordan; this is the possessioun of Rubenytis bi her kyngred is.

[4 P 2]
This is the manner of the division of the inheritance among the children of Israel by lot, according to the commandment of the Lord.

CAP. XIV.

This is the manner of the division of the inheritance among the children of Israel by lot, according to the commandment of the Lord.

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This is the manner of the division of the inheritance among the children of Israel by lot, according to the commandment of the Lord.
the meynees bi the lynagis of Yrael, bi lot alle thingis dyuydyme, as the Lord commaundide in the hoon of Moyses, to nyne lynagis and to an half lynage. Forsothe Moyses yaf to the two lynages and to the half lynage byond Jordan possession; with outhen the Leuytis, that no thing of erthe token among her britheren; but into the place of hem camen the sones of Joseph, into two lynagis dyuydide, Manasse, and Efurraym. And Leuytis token noon other paart in the loond, but cytees to dwelle yn, and suburbanis of hem to howsbeestis and his feed beestis to be fed. As the Lord commaundide to Moyses, so the sones of Yrael diden, and dyuydende the loond.

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 me and of thee in Cades Barne. Of fourti yeer Y was, whanne Moyses, the seruanut of the Lord, sente me fro Cades Barne forto bihold the loond, and I toold to hym, that me semed sooth. Forsothe my britheren, that stieden vp with me, discourfortiden the herte of the puple, and neuerthelatere Y folwide the Lord my God. And Moyses swore in that day, seiyngye, The loond, that thi foot shal treed, shal be thi possessioun, and of thi sones with out eend; for thou hast folwid the Lord thi God. Forsothe the Lord hath grauntid to me lijf, as he hath bihoote into the day that is nowe. Fyue and fourti yeer ben, sith the Lord spak this word to Moyses, whanne Yrael wente thurj wildernes. To day Y am of fyue and eijti yeer, so myysti, as that tyme Y was myysti, whanne Y was sent to aspie; meynees bi the lynagis of Israel yau to hem, and departiden alle thingis bi lot, as the Lord commaundide in the hond of Moyses, to nyne lynagis and the half lynage. For Moyses hadde yuen to the twye lynagis and to the half lynage 'possession ouer Jordan'; without the Leuytis, that token no thing of the loond among her britheren; but the sones of Joseph weren departid in to twye lynagis, of Manasses and of Effurraym, and weren eiriis in to the place of hem. And the Leuytis token noon other paart in the loond, no but citees to dwelle, and the suburbanis of tho to werke beestis and her scheep to be fed. As the Lord commaundide to Moyses, so the sones of Israel diden, and departiden the loond. And so the sones of Juda neijiden to Josue in Galgalis; and Caleph, the sone of Jephone, of Ceneth, spak to hym, Thou knowist, what the Lord spak to Moises, the man of God, of me and of thee in Cades Barne. Y was of fourti yeer, whanne Moises, 'seruanut of the Lord, sente me fro Cades Barne, that Y schulde biholde the loond, and Y teelde to hym that, that semyde soth to me. Forsothe my britheren, thatst tieden with me, discourfortiden the herte of the puple, and neuerthelatere Y sweu my Lord God. And Moyses swoor in that dai, and seide, the loond, which thi foot trad, schal be thi possessioun, and of thi sones without ende; for thou suedist thi Lord God. Sotheli the Lord grauntide lijf to me, as he biiyte, til in to present dai. Forothe yeer and fyue ben, sitten the Lord spak this word to Moises, whanne Israel yau bi the wildernes. To dai Y an of 'fource scoor yeer and fyue, and Y ani as myysti, as Y was myysti in that time, whanne Y was sent to aspie; the strength
the strength of that tyme in me vnto to a day abydith stil, as wel to fiȝt, as to 12 goo. 3yf thanne to me this hil, the which the Lord hath bihoot to me, thee forsothe herynge, in the which ben Enachym, and greet citees and strengthid; if peraunture the Lord be with me, and shal moue doo a weye 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 Caleb, the sone of Jephone Ceneze, vnto the present day; for he folwde 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 teerm of Edom vnto the descent of Syn ajens the south, and vnto the last part of the 2 south coost, the bigynynge of it fro the heiȝt of the moost salt see, and fro the tonge of it, that biholdith to the south. 3 And it gooth a out ajens the stiynge vp of Scorpion, and passith into Syna; and stiede vp into Cades Barne, and cometh into Ebron, stiynge vp to Daran, and 4 entyrrounynge Cariaca, and then passyng into Asemona, and comyng to the streeme of Egipt; and the teermes of it shulen be the greet se; this shall be the 5 end of the south coost. Fro the est the bigynynge forsothe shall 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 stieele into Bethaegla, and gooth fro the north into Betharaba, stiynge vp to the stoon of of that tyme d dellith stabli in me 'til to e dai, as wel to fiȝt, as to go. Therfor yyne 12 thou to me this hil, which e the Lord bi- hiȝte to me, while also thou herdist, in which hil ben Enachym, and greete citees; and strengthid; if in hop the Lord is t with me, and Y mai m do hem awei, as he a bihiȝte to me. And Josue blesside hym, 13 and 3af p to hym Ebron in to possessiou. And fro that tyme Ebron was to Caleb, 14 sone of Jephone, of Ceneze, 'til in to pres- ent dai; for he sue the Lord God of Israel. The name of Ebron was clepid 15 bifoer Cariatharbe. Adam, the grettest, 16 was set there in the loond of Enachym; and the lond ceesside fro batayls.

CAP. XV.

Therfor this was the part of the sones 1 of Juda, bi her kynredis; fro the terme 2 of Edom 'til to a descent b of Syn ajens the south, and 'til to a the laste part of the south coost, the bigynynge therof fro the 3 hynnes d of the saltist see, and fro the arm therof, that biholdith d to the south. And it gooth out ajens the stiynge of 4 Scorpion, and passith in to Syna; and it stieeth in to Cades Barne, and cometh in to Ephron, and it stieith to Daran, and cumpassith Cariaca; and fro themnus it 5 passith in to Asemona, and cometh to the stronde of Egipt; and the termes therof schulen be the greet see; this schal be the ende of the south coost. Sothol 6 fro the est the bigynynge schal be the saltiste see, 'til to the laste partis of Jord- dan, and tho partis, that biholden the north, fro the arm of the see 'til to the same flood of Jordan. And the terme e stieith in to Bethaegla, and passith fro the north in to Betharaba; and it stieith 7

n Om. BF. o that c. p litul E pr. m. q he shal goon E pr. m. r fro a pr. m. s cyte A.

d Om. 1. e vnto this 1. f Josue, yyne 1. g that 1. h herdist it 1. i the which 1. k strengthid citees 1. l be 1. m schal move 1. n the Lord 1. o Caleb 1. p he 3af 1. q of 1. r the sone 1. s vnto this 1.

e Om. 1. u moost 1. v Adam was 1. w that 1. x Thanne 1. y the which part lastide fro 1. z coost 1.

a vnto 1. b the descent 1. c it duride unto 1. d heiȝte 1. e dd biholdith c. f the scorpion 1r.

f it passith forth 1. g stieith up 1. h it cometh 1. i stieith up 1. k it cumpassith 1. l it passith forth 1. m it cometh 1. n And 1. o vnto 1. p vnto 1. q terme of it 1. r stieith up 1. s it passith 1. t stieith up 1.
7 Roen, the son of Ruben, and strechynge vnto the termys of Debarah, fro the valey of Achor ayns the northi, biholdynge Galgala, that is fornt ayns of the styng vpe of Adymyn, fro the south part of the streem, and passith the watri, that ben cepid the welle of the sunne; and shulen ben the goyngis out of it to the welle of Rogel. And it stieth vpe bi the valey of the sone of Enoon, fro the side of Jebusei, to the south; this is Jerusalem; and fro thennus hym self arenygne to the cop of the hil, that is ayns Jehennon at the west, in the heig of the valey of Raphaym, ayns the north; and passith fro the cop of the hil vnto the welle of the water of Neptoha, and cometh vnto the touns of the hil of Ephron; and is bowdiz into Baala, that is Caryatiarym, that is of the cyte of woodis; and gooth a bout fro Baala ayns the west, vnto the hil of Seir, and passith bisidis the side of the hil of Jarym to the north into Selbon, and gooth down into Bethsamy, and passith into Thanna; and cometh ayns the north partis of Aecaron fro the side, and is bowdiz to Sechronta, and passith the hil of Baala, and cometh into Gebnel, and of the greet see ayns the west in the eend it is closid to gidryys. Thes ben the termes of the sones of Juda, bi eneyroun in her kynredis.

To Caleph, the sone of Jephone, he hath jouu part in the mydyl of the sones of Juda, as the Lord comunyde to hym, Caryatharbe, of the fader of Enach; it is Ebron. And Caleph dide awey fro it thre sones of Enach, Syssay, Achiyman, and Tolmay, of the stok of Enach. And fro thens conyngye doun lie cam to the dwellers of Dabir, that before was cepid Caryathe- sepher, that is, citee of lettrys. And Caleph seide, Whoso smyttith Caryath- sepher, and takith it, Y shal jyue to hym to the stoon of Boen, sone of Ruben, and 7 goith 'til to the termes of Deberah, fro the valei of Achar ayns the north; and it biholdynge Galgala, which is on the con- trarie part of the styng of Adymyn, fro the south part of the strene; and it passith the watri, that ben cepid the welle of the sunne; and the outgoynge therof schulen be to the welle of Rogel. And it stieth bi the valey of the sone of Enoon, bi the side of Jebusei, at the south; this is Jerusalem; and fro thennus it reisith it silt to the cop of the hil, which is ayns Jehennon at the west, in the hynesse of the valey of Raphaym, ayns the north; and it passith fro the cop of the hil, til to the wcl of the water Neptoha, and cometh 'til to the touns of the hil of Ephron; and it is bowdiz in to Baala, which is Carathiyam, that is, the citee of woodis; and it cumpassith fro Baala ayns the west, 'til to the hil of Seir, and it passith bi the side of the hil Jarym to the north into Selbon, and goith doun in to Bethsamy; and it passith in to Thanna, and cometh ayns the partis of the north bi the side of Aecaron; and it is bowdiz to Seconra, and passith the hil of Baala; and it cometh in to Gebnel, and it is closid with the ende of the grete see, ayns the west. These ben the termes of the sones of Juda, bi cumpas in her meynes. Sotheli Josue yaf to Caleph, sone of Jephone, part in the mydyls of the sones of Juda, as the Lord comunyde to hym, Caryatharbe, of the fadir of Enach; thilke is Ebron. And Caleph dide awey fro it thre sones of Enach, Sisai, and Achyman, and Thomai, of the gener- cioun of Enach. And Caleph stiede fro themnus, and cam to the dwellers of Dabi, that was cepid bifo Caryathisepher, that is, the citee of lettrys. And Caleph

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1 Om. e pr. m.  2 rerende c.  3 Caleph forsothe e.  4 Caryathisephe a.

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a that is, of the sone i.  e it goith i.  w vnto i.  x that i.  y forn ayns i.  z lastyngye to i.  b stieth up i.  e up reisith i.  c that i.  d heig i.  e forth fro i.  f Om. g.  e Om. phrere.  b it cometh i.  i vnto i.  til s.  k that i.  l vnto i.  m it goith i.  n passith forth i.  o it cometh i.  r it passith i.  s And i.  t the sone i.  u the sones of Jude i.  v this part hgi Cariatharbe i.  w themnus i.  y stiede up i.
17 Axam, my doujer, wijf. And Othonyel, the sone of Zehem, the brother of Caleph, the songer, took it; and he 3af to hym Axam, his doujer, wijf. The which, whanne she wente toogides, hir man meuede to hir for to axe of hir fader a feeld; and she sijide, as she sat in the asse; to whom Caleph, What hast thou, he seith? And she answered, 3if to me a blessynge; the south loond and drye thou hast 3yue to me; ioyn and a water loond. And Caleph 3af to hir 'a wartry loond', above and bynethe. This is the possession of the lynage of the sones of Juida, bi her kneyredis. And her citees weren fro the laste parties of the sones of Juida, bisede the teermes of Edom, fro the south of Capsahel, and Edel, and Jagur;

22 Ecynya, and Dymona, Edada, and Cades, and Alor, and Jethman, and Ypheth, and Thelem, and Balaoth, and Asor, Nobua,

26 and Carylon, Efron; this is Assoreram; Same, and Molida, and Aser, Gabda, and Asemoth, Bethfeleth, and Acertual, and Bersabe, and Baiauth, and Baala, and Hymesen, and Betholad, and Exil, and Herma, and Sichelech, and Meacademena,

32 Sensena, Lebioth, and Selymetem Remmoth; alle the citees nyyn and thretti, and the townes of hem. Forsothe in the feeldis of Escoal, and Sarra, and Asena, and Azanoe, and Engannem, and Thapith,

35 ua, and Enaym, and Jesemoth, Adulam, Socco, and Azeche, 'and Sarym, Aditaim, and Gedam, and Giderothaim'; the cytees fourteen, and the townes of hem; Samam, and Eebo, and 'Magdalad, Delen',

39 and Melcha, Betel, Lachis, and Baschath, and Eglion, Esbon, and Leemans, and Cethlis, and Gideroth, and Bethdagon, and Nenna, and Maceda; cytees sixteen, and the townes of hem; Jambane, and Ether, and Asam, Jepta, and Jesua, and Nesib, seide, Y schal 3yue Axam, my doujer, wijf to hym that schal smyte Cariathseph, and schal take it. And Othonyel, sone of Ceneth, the songer brother of Caleph, took that citee; and Caleph 3af Axam, his doujer, wijf to hym. And whanne 'sche 18 jede toigidere, hir hosebunde counsellide hir, that sche schulde axe of hir fader a feeld; and sche sijijide, as sche sat on the asse; 'to whom Caleph seide, What hast thou? And sche answeride, 3yue thou blessynge to me; thou hast 3oue to me the south loond and drye; ioyne thou also the moistem loond. And Caleph 3af to hir them moist loond, aboue and bynethe. This is the possession of the lynage of the sones of Juida, bi her meynesy. And the citees weren fro the laste partes of the sones of Juida, bisedis the termes of Edom, fro the south; Capsahel, and Edel, and Jagur, Ectyna, and Dymona, Edada, and Cades, and Alor, and Jethman, and Ipheth, and

Thelon, and Balaoth, and Asor, Nobun, and Cariath, Efron; this is Assoreram; Same, and Molida, and Aser, Gabda, and Asemoth, Bethfeleth, and Acertual, and Bersabe, and Baiaoth, and Baala, and Hymesen, and Betholad, and Exil, and Herma, and Sichelech, and Meacademena,

32 Sensena, Lebioth, and Selymetem Remmoth; alle the citees nyyn and thretti, and the townes of hem. Forsothe in the feeldis of Escoal, and Sarra, and Asena, and Azanoe, and Engannem, and Thapith,

35 ua, and Enaym, and Jesemoth, Adulam, Socco, and Azeche, 'and Sarym, Aditaim, and Gedam, and Giderothaim'; the cytees fourteen, and the townes of hem; Samam, and Eebo, and 'Magdalad, Delen',

39 and Melcha, Betel, Lachis, and Baschath, and Eglion, Esbon, and Leemans, and Cethlis, and Gideroth, and Bethdagon, and Nenna, and Maceda; cytees sixteen, and the townes of hem; Jambane, and Ether, and Asam, Jepta, and Jesua, and Nesib,
44 and Ceyla, and Asib, and Maresa, eytees
45 nyne, and the towns of hem; Acharon
46 with towns and his villagis; from Accaron
47 vnto the see, that all drawn to Azaot,
48 and the villagis of it; Azaoth with towns
49 and his villagis; Gaza with towns and
50 his villagis, vnto the streeme of Egypt;
51 and the greet see the terme of it; and
52 in the hil of Samyr, and Jechther, and
53 Socco, and Edenna, Charyath Senna;
54 this is Dabir; Anab, and Yschema, and
55 Ammygosen, and Alom, and Gilo, citees
56 enleuen, and the towns of hem; Arab,
57 and Roma, and Esaaam, and Ammin, and
58 Bethfasua, and Aphecha, and Anymachia,
59 Caryatharbe; that is Ebron; and Sior,
60 citees nyne, and towns4 of hem; Maon,
61 and Hermen, and Ziph, and Jothae, Ze-
62 rahel, and Zachadamer, and Anoe, and
63 Chaym, Gabaa, Cann, citees ten, and the
64 towns of hem; Alul, and Betbisur,
65 and Jodor, Mareth, and Bethanoth, and Beth-
66 eec, citees sixe, and the towns of hem;
67 Caryathbaal; that is Caryathiarum, citee
68 of wodis; and Rebda, citees two, and the
69 towns of hem; in the deseer of Bethara-
70 ba, Medyn, and Cyriacha, and Nebsan,
71 and the citee of salt, and Engadi, citees
72 six, and the towns of hem; thei weren
73 toigdre an hundred and fifteen. For-
74 sothe Jebuse6, the dweller of Jerusalem,
75 myyte not the sons of Juda doon a wey;
76 and Jebusee6 dwelt with the sons of
77 'Juda in' Jerusalem vnto the day that is
78 now.

CAP. XVI.
1 And the lot of the sons of Joseph
2 felle fro Jordan azen Jericho, and to the
3 wartrs of it, fro the est; the wildirnes
4 that stieth vp fro Jericho to the hil of
5 Bethel, and gouth out fro Bethel Luzan,
6 and passith the terme of Architaroth,
7 sixtene citees, and 'the towns of tho';
8 'Jambane, and Ether, and Asam, Jepta,
9 and Jesua, and Nesib, and Celns, and Azib,
10 and Marezah, nyn citees, and 'the towns
11 of tho'; 'Accaron with his towns and
12 vilagis; fro Accaron til to the see, alle
13 thingis that gon to Azotos, and the towns
14 therof; Azotos with his towns and vil-
15 lagis; Gaza with his towns and villagis,
16 til to the streume of Egypt; and the greet
17 see is the terme therof; and in the hil,
18 Samyran, and Jechcre, and Socco, and Ede-
19 ma, Cariath Senna; this is Dabir; Anab,
20 and Yschema, and Ammygosen, and Alom,
21 and Gilo, citees enleuen, and the towns of
22 of tho; 'Moan, and Hermen, and Ziph, and
23 Jothae, Zerahel, and Zachadamer, and Anoe,
24 and Chaym, Gabaa, Cann, citees ten, and the
25 towns of hem; Alul, and Betbisur,
26 and Jodor, Mareth, and Bethanoth, and Beth-
27 eec, citees six, and the towns of hem;
28 Caryathbaal; that is Caryathiarum, citee
29 of wodis; and Rebda, citees two, and the
30 towns of hem; in the deseer of Bethara-
31 ba, Medyn, and Cyriacha, and Nebsan,
32 and the citee of salt, and Engadi, citees
33 six, and the towns of hem; thei weren
34 toigdre an hundred and fifteen. For-
35 sothe Jebuse6, the dweller of Jerusalem,
36 myyte not the sons of Juda doon a wey;
37 and Jebusee6 dwelt with the sons of
38 'Juda in' Jerusalem vnto the day that is
39 now.

CAP. XVI.
And the lot6, 'ethir part9, of the sons
1 of Joseph felle fro Jordan azen Jerico,
2 and at' the wartrs therof, fro the est; is
3 the wildirnesse, that stiethp fro Jerico to
4 the hil of Bethel, and it goth out9 fro
5 Bethel 'in tou' Luzan, and passith the

4 the towns ce. 5 Jesube A. 6 Om. A.
3 and cometh doun to the west bide the
terne of Jefleti, vnto the terme of the
nethermore Betheron, and of Gazar; and
the regiouns of it ben endid in the greet
see, that weclldiden the sones of Joseph,
Manasses and Effraym. And the terme
of the sones of Effraym, bi her kynredis,
is mnaa, and the possessioun of hem ayzens
the est, Acharothaddar vnto the ouermore
Betheron. And goon out the side coostis
into the see, forsothe Mathmetath
biholdith the north, and enmyrouneth the
ternmys ayens the est in Thanarselo,
and passith fro the strenme of Janoe; and
goth doun fro Janoe into Atharoth and
Noathara, and cometh into Jericho; and
go out to Jordan fro Thaphua, and passith
ayens the see in to the valey ful of reeds;
and the goynigs out of it ben to the
moost salt see. This is the possessioun
of the lynage of the sones of Effraym, bi her
meynees; and the citees ben seuerd to the
sones of Effraym in the mydil of the
possessioun of the sones of Manasse, and
the towns of hem. And the sones of
Effraym sleyen not Chanane, that dwelt
in Gaser; and Chanane dwellid in the
mydil of Effraym vnto this day tribi-
tarye.

CAP. XVII.

1 And the lot felle to the lynage of
Manasse, forsothe he is the first goten
of Joseph; to Machir, the first goten of
Manasses, the fader of Galaad, that was a
man flytter, and hadde the possessioun of
Galaad and Basan; and to the relikis of
the sones of Manasse, after her meynees;
to the sones of Abieserl, and to the sones
of Helaph, and to the sones of Hesryel,
and to the sones of Sichem, and to the
sones of Ephr, and to the sones of
Semyda; thes ben the sones of Manasse,
sonek of Joseph, maalis, bi her kynredis.

terme of Architaroth, and it goith doun
to the west, bisidis the terme of Jefleti,
'til to the terme of the lowere Betheron,
and of Gazer; and the cuntrees thesof
ben endid with the greet see, whiche
Manasses and Effraym, the sones
of Joseph, weldiden. And the terme of
the sones of Effraym, bi her meynees, and
'the possessioun of hem was maad ayens
the est, Accarothaddar 'til to the hiyere
Betheron. And the coostis goon out in to
the see; sotheli Mathmetath biholdith the
north, and compassith the terme
ayens the est in Tharnarselo, and passith
from the steande of Janoe; and it goith doun
from Janoe in to Atharoth and Noathara,
and cometh in to Jerico; and it goith out
from Jordan fro Taphua, and passith
ayens the see in to the valey of 'the place of
reides; and the goynigs out thereof ben to
the saltest see. This is the possessioun
of the sones of Effraym, bi her
meynees; and citees and the townes of
tho ben departid to the sones of Effraym,
in the myddis of the possessioun of
the sones of Manasses. And the sones of Ef-
traym killiden not Cananey, that dwellide
in Gazer; and Cananey dwellide tributarie
in the mydys of Effraym til in to this
day.

CAP. XVII.

Forsotho lot felle in to the lynage of
Manasse, for he is the first gendrid of
Joseph; lotf felde to Machir, the first
gendrid of Manasses, to the faled of
Galaad, that was a warriour, and he hadde
possessioun Galaad and Basan. And lotf
felde to the othere of the sones of
Manasses, bi her meynees; to the sones
of Abiezer, and to the sones of Helaph,
and to the sones of Sichem, and to the
sones of Ephr, and to the sones of
Semyda; these ben the sones of Manasse, sone
of Joseph, the

\[ \text{\textsuperscript{8} metherc.} \quad \text{\textsuperscript{9} to c.e.} \quad \text{\textsuperscript{1} ouere c.e.} \quad \text{\textsuperscript{2} Abieses A.} \]

\[ \text{\textsuperscript{w} vnto 1.} \quad \text{\textsuperscript{w} the whiche 1.} \quad \text{\textsuperscript{w} w her possessioun 1.} \quad \text{\textsuperscript{x} eest the whiche terme was 1.} \quad \text{\textsuperscript{y} Accaroth and Addar dawon.} \quad \text{\textsuperscript{z} vnto 1.} \quad \text{\textsuperscript{a} for 1.} \quad \text{\textsuperscript{b} it compassith 1.} \quad \text{\textsuperscript{c} it passith 1.} \quad \text{\textsuperscript{d} into Noathara 1.} \quad \text{\textsuperscript{e} it cometh 1.} \quad \text{\textsuperscript{f} Om. K.} \quad \text{\textsuperscript{g} Om. G.} \quad \text{\textsuperscript{h} vnto 1.} \quad \text{\textsuperscript{i} the citees 1.} \quad \text{\textsuperscript{k} the coostus 1.} \quad \text{\textsuperscript{l} his 1.} \quad \text{\textsuperscript{m} slowen 1.} \quad \text{\textsuperscript{n} Om. 1.} \quad \text{\textsuperscript{o} And the 1.} \quad \text{\textsuperscript{p} Om. K.} \quad \text{\textsuperscript{q} bigoten 1.} \quad \text{\textsuperscript{r} it 1.} \quad \text{\textsuperscript{s} bigoten 1.} \quad \text{\textsuperscript{t} to possessioun 1.} \quad \text{\textsuperscript{u} tother 1K.} \quad \text{\textsuperscript{v} Om. 1.} \quad \text{\textsuperscript{w} the some 1.} \]
To Salphat forsothe, the sone of Epher, sone\(^k\) of Galaad, sone\(^k\) of Machir, sone\(^k\) of Manasse, were no sones, but ouenl dou\(\text{\textthm}\)tres; of the whiche thes ben the names, Maala, and Noa, and Negla, and Melcha, and Tersa. And thei camen in the sijt of Eliazar, preest\(^l\), and of Josue sone\(^m\) of Nun, and of the pricins, seigynge, The Lord hath comauandide bi the hoond of Moyses, that possessioni were 3ounum to vs\(^o\) in the mydil of oure\(^o\) britheren. And he seth to hem, after the heest of the Lord, possessioni in the mydil of the britheren of the fader of hem. And the litil cordis fellen to Manasse ten, with out the loond of Galaad and Basan bi\(^p\)ond Jordan; forsothe the dou\(\text{\textthm}\)tres\(^p\) of Manasses hadden herytage in the mydil of the sones of hym. Forsothe the loond of Galaad felle into the lot of the sones of Manasse, that weren left. And the teerme of Manasse was fro Aser Machynathath, that biholdith Sichem, and gooth out to the rijt biside the dwellers of the welle of Taphue. And forsothe in the lot of Manasse felle the loond of Taphue, that is biside the teerme of Manasse, 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 streem, and the goyuge out of it gooth to the see; so that the possessioni of Effraym\(^q\) 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 Ysa\(^l\) char fro the est. And the herytage of Manasse was in Ysachar and in Aser, Versan and the litil towns of it, and Jebalaan with his litil towns, and the dwellers male children, bi her myneees. Sothelie\(^s\) to Salphat, the sone of Epher, sone of Galaad, sone of Machir, sone of Manasses, weren\(^y\) not sones, but dou\(\text{\textthm}\)tres alone; of whiche\(^e\) these ben the names, Maala, and Noa, and Eegla, and Melcha, and Thersa. And thei\(^a\) camen in the sijt of Eliazar, preest\(^n\), and of Josue, sone\(^c\) of Nun, and of the princes, and seidden\(^d\), The Lord comauandide bi the hoond of Moises, that possessioni should be 3ounum to vs in the mydil of our britheren. And\(^e\) Josue seth to hem possessioni, bi comauandement\(^f\) of the Lord, in the mydil of the britheren of her fadir. And ten cordis, that is, a londis mesurid bi ten cordis\(^g\), felden to Manasses, without the lond of Galaad and of Basan bijende Jordan; for the dou\(\text{\textthm}\)tres of Manasses\(^h\) welsdien eritage in the mydil of the sones of hym. Sothelie\(^i\) the lond of Galaad felled in to the part of the sones of Manasses, that weren residue\(^k\). And the teerme of Manasses was fro Azer\(^l\) Machynathath, that biholdeth Sichem, and gooth\(^l\) out\(^m\) to\(^n\) the rijt side, bisidis the dwellersis of the welle Taphue; for the lond of Thaphue, which\(^o\) is bisidis the teerme\(^p\) of Manasses, and of the sones of Effraym, felle in the lot of Manasses. And the teerme of the valey of place\(^l\) of the rehesd goith down in the south of the stronde of the cytees of Effraym, that ben in the mydil of the cytees of Manasses. The teerme of Manasses is fro the north of the stronde, and the goyunge out thereof goith to the see; so that the possession\(^o\) of Effraym is fro the south, and the possessioni of Manasses fro\(^p\) the north, and the see closith euer either; and tho\(^q\) ben ioyned to hem self in the lynage of Aser fro the north, and in the lynage of Isachar fro the est. And the eritage of\(^l\) Manasses was in Isachar and in Aser,
of Dor, with her borgh toun; forsothe the dwellers of Endor, with her litil toun, and also the dwellers of Thanath, with her litil toun, and the dwellers of Magedo, with her litil toun, and the thridde part of the cytee of Nophet. Ne the sones of Manasse myten these cytees vndurturn, but Chatane bygan to dwelle in this loond. Forsothe after that the children of Yrael weren recouered, thei sugetiden the Chananeis, and maden tributaries to hem, and slewen hem not. And the sones of Joseph spoken to Josue, and seiden, Whi hast thou jene to me loond into possession of lot and of o litil coord, sith Y am of so myche multitude, and the Lord hath blessid me? To whom Josue seith, If 'thou art a myche puple', sty into the wode, and hew to thee spacis in the loond of Pherezi, and Raphaym; for streyt is to thee the possession of the hil of Effraym. To whom answerd the sones of Joseph, We shulen not mowe stie vp to the mounteyns, sith yren charrys vsen the Chananeis, that dwellen in the feeldi loond; in the which ben set Bersan, with his litil touns, and Jerazel hauyng the mydyl vailie. And Josue seide to the houns of Joseph, 'that is', Effraym and Manasse, Thou art a myche puple, and of greet strengthe; thou shalt not haue o soort, but thou shalt passe to the hil, and hew to thee, and purge spacis to dwelle. And thou shalt move forthmore goo forthwa, whanne thou hast vndur turned Chanane, whom thou seist yrst charis to han, and to be moost strong. Bersan, and the townes therof, and Jебlaan, with hise townes, and the dwellers of Dor, with her citees; and the dwellers of Endor, with her townes, and also the dwellers 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 mişten not,13 distrie these citees, but Canaeei began to dwelle in this lond. Sothelī after that the sones of Israel weren stronge, thei maden suget Cananeis, and maden tributaries to hem stil, and killiden not Cananeis. And the sones of Joseph spoken to Josue, and seiden, Whi hast thou jone to me lond in to possession of o lot⁶ and part, sithen Y am of so greet multitude, and the Lord hath blesside me, 'that is, hath alargid me in children'? To whiche Josue seide, If thou art myche puple, stie thou into the wode, and kitte down to thee spacis in the loond of Feresei, and of Raphaym, for the possession of the hil of Effraym is streit to thee. To whom the sones of Joseph answerd, We moun not stie to the hilli places, sithen Cananeis, that dwellen in the 'lond of the field', vsen ironne charis; in which lond Bersan, with hise townes, and Jerasel, weldyng the mydyl vailie, ben set. And Josue seide to the houns of Joseph, and of Effraym, and of Manasses, Thou art myche puple, and of greet strengthe; thou shalt not haue o lot, but thou shalt passe to the hil, and thou shalt kitte down to thee; and thou shalt clenste spaces to dwelle. And thou shalt mowe go forth, whanne thou hast distried Cananei, whom thou seist to have ironne charis, and to be moost strong.
And all the sons of Yrael went in to Syle, and there they pitched the tabernacle of witnessyng; and the lound was suget to hem. Forsothe there dwelten of the sons of Yrael seuen lagnys, that 33it not hadden taak her possessiouns. To whom seith Josue, How long welewen 3e with sleuth, and 3e goon7 not into the lound to be weeldid, that the Lord God of 3oure faders hath yrue to you? Chesith of ech lagnys thre men, that Y sende hem, and thei goon, and enyroun the lound, and discryue it after the nombre of ech multitude, and thei telle to me, 5 that thei han discryued. Dyuyde 3e to 3ou the lound into seuen partis; Judas be in his teermes at the south coost, and the hows of Joseph fro the north; the myddil lound bitwix the discryue 3e into seuen partis; and thanne 3e shulen come to me, that before the Lord oure God I sende to 30w her lot; for there is not a mong 3ou paart of Leuytis, but preesthod of the Lord, this is the heritage of hem. Forsothe Gad, and Ruben, and the half lynage of Manasse now han taak her possessiouns biopond Jordan, at the est coost, the whiche Moyyses, the seruant of the Lord, hath 3eue to hem. And whanne the men weren ryesen 4 for to goon, to discryue the lound, Josue commandide to hem, seyngo, Gooth aboute the lound, and discryue 3e it, and turneth azen to me, that her befor the Lord 3oure God in Syle Y sende to 3ou lot. And so thei wenten, and goynge about in seuen parties dyuydeden, wrytyngge in volym; and thei turneden azen to Josue, into the 10 tenitis of Syle. The whiche leide lottis before the Lord God in Silo, and dyuydede the lound to the sons of Yrael, And all the sons of Yrael weren ga-derid in Syle, and there thei setiden faste8 the tabernacle of witnessyng; and the lound was suget to hem. Sotheli9 seune lagnys of the sons of Yrael dwelliden, that hadden not 3it takun her possessiouns. To 3 whiche9 Josue scide, Hou longe faden 3e 'bi cowardise', 'ethir slouthe', and entreyn not to weld the lound, which the Lord God of 3oure fadris 3af v to 3ou? Chese 3e of ech lynage thre men, that Y sende hem, and thei go, and cumpasse the lound; and that thei discryue 'the lound' bi the nombre of ech multitude, and brynge 3e to me that, that 3e han discryued. Depart 3e5 the lound to 3ou in to seune partis; Judas be in his teermes at the south coost, and the hows of Joseph at the north; discryue 3e 'the myddii' lond bitwix the hem in to seune partis; and thanne 3e shulen come to me, that Y sende lot to 3ou here bifor joure Lord God; for the part of Le-uytis is not among 3ou, but the preesthod of the Lord, this is the heritage of hem. Forsothe Gad, and Ruben, and the half lynage of Manasses hadde1 take now her possessiouns8 oner Jordan, at the eest coost, the whiche1 possessions Moises, the 'seruant of the Lord', 3af to hem. And 8 whanne the men weren ryesen 4 to go, to discryue the lound, Josue commaundide to hem, and seide, Cumpasse 3e the lound, and discryue it, and turno azen to me, that Y sende lot to 3ou here in Silo, bifor joure Lord God. And so thei 3eden, and 9 cumpassiden that lound, and departiden9 'in to7 seune partis, writyenge in a book; and thei turneden azen to Josue, in to the castels1 in Silo. Which Josue sente 3ottis 10 bifor the Lord God in Silo, and departeyde the lound to the sons of Yrael, in to seune

* Om. e pr. m.  y 3e waxe dry3e e pr. m.  y gooth beeh. 2 bytwene beeh. betwe c.  a Om. c pr. m. 

P piyen i. 9 And i. 1 dwelten there 1. 1 the whiche 1. 4 or welewen 1. Om. s.x. 1 thoryng slouthe. Om. s.x. 1 hath 3ouen i. 1 what the lound is 1. 1 the Lord God 1. 2 half the 1. 1 dekens 1. 1 of the 1. 1 her i. 1 Om. i. 1 For 1. 1 han 1. 1 possession 1. 1 the whiche 1. 1 Om. girmix. 1 Lordis seruant 1. 1 rise up 1. 1 3e it 1. 1 turneth 1. 1 3eden forth 1. 1 thei departiden 1. 1 it into 1k. 1 writynge it 1. 1 tenitis 1. 1 And 1. 1 he departide 1. 

CAP. XVIII.

CAP. XVIII.
into seuen parties. And stiede vp the first lot of the sones of Beniamyn, by her meynees, that thei weelden the lound bitwix\textsuperscript{b} the sones of Juda and the sones of Joseph. And the terme of hem was a\textsuperscript{a}ens the north fro Jordan, goynge biside the side of Jerycho of the north coost; and fro thes a\textsuperscript{a}ens the west to the mounteyn stiyng, and comyng to the wildrines of Bethanen, and passyng biside Luzan to the south; that is Bethel; and he cam doun into Astaroth of Adar, into the hil that is at the south of the nether Betheron; and is bowid goynge about a\textsuperscript{a}ens the see, to the south of the hil that biholdith Betheron a\textsuperscript{a}ens Affrijk; and the goyngis out of it ben Scaryathabaal, and\textsuperscript{c} the whiche is clepid Caryathiarym\textsuperscript{d}, the citee\textsuperscript{e} of the sones of Juda; this is the greet coost a\textsuperscript{a}ens the see, to the west.

Forsothe fro the south, of the part of Caryathiarym, gooth out the terme a\textsuperscript{a}ens the see, and cometh vnto the wellof watris of Nepthoa; and comith doun into the paart of the hil that biholdith the valey of the sones of Ennon, and is a\textsuperscript{a}ens the north coost, in the vterior mood\textsuperscript{f} paart of the valey of Raphaym; and Gehennon, that is, the valey of Ennon, 'cometh doun\textsuperscript{g} by side the side of Jebusei, to the south, and cometh to the wellof Rogel, passyng to the north, and goyng out to Empsemes, that is, the wellof the sunne, and passith vnto the litle hillis that ben 'form a\textsuperscript{a}ens\textsuperscript{b} of the stiyng vp of Adomyn; and cometh doun to Thabem Boen, that is, the stoon of Boen, sone\textsuperscript{i} of Ruben, and passith fro the side of the north to the wild feeldis; and cometh doun into the pleyng, and gooth biside a\textsuperscript{a}ens the north of Bethagalam; and the goyngis out of it ben a\textsuperscript{a}ens the tong of the saltsest see, fro partis. And the firste lot of the sones of Beniamyn, bi her meynees, stiede\textsuperscript{5}, that thei schulden welde the lound bitwixe the sones of Juda and the sones of Joseph. And the terme of hem\textsuperscript{k} was a\textsuperscript{a}ens the north fro Jordan, and passide\textsuperscript{a} bi the side of Jerico of\textsuperscript{a} the north coost; and it stiede\textsuperscript{b} fro thenmus a\textsuperscript{a}ens the west to the\textsuperscript{c} hilli places, and it cam to the\textsuperscript{d} wildrinesse of Bethanen; and it passide bisidis Luzan to the south; thilike\textsuperscript{e} is Bethel; and it goth indown in to Astaroth Adar, in to the hil which\textsuperscript{f} is at the south of loweres Bindon, and is\textsuperscript{b} bowid, and cumpassith\textsuperscript{a}ens the see, at the south of the hil that biholdith Betheron a\textsuperscript{a}ens the north; and the outgoyngis therof ben in to Carithabaal, which\textsuperscript{k} is clepid also Caryathiarym, the citee of the sones of Juda; this is the greet coost a\textsuperscript{a}ens the see, at the west. Sothel\textsuperscript{i} fro the south, bi the part of Ca-\textsuperscript{a}riathiarym, the terme goth out a\textsuperscript{a}ens the see, and cometh\textsuperscript{a} til to the wel of watris\textsuperscript{n} of Nepthoa; and it goth doun in to the part of the hil that biholdith the valey of the sones of Ennon, and is\textsuperscript{a}ens the north coost, in the laste part of the valey of Raphaym; and Iehennon, that is, the valey of Ennon, goith doun bi the side of Jebusei, at the south, and cometh\textsuperscript{b} to the wellof Rogel, and passith\textsuperscript{a} to the north, and goith\textsuperscript{c} out to Emsenes, that is, the wellof the sunne, and passith\textsuperscript{a} to the little hillis that ben a\textsuperscript{a}ens of the stiyng\textsuperscript{b} of Adomyn; and it goth doun to Taben Boen, that is, the stoon of Boen, sone\textsuperscript{i} of Ruben, and passide\textsuperscript{w} bi the side of the north to the feeldi places; and it goth doun in to the pleyng, and passith\textsuperscript{x} forth a\textsuperscript{a}ens the north to Bethagala; and the outgoyngis therof ben a\textsuperscript{a}ens the arm of the saltsest see, fro the north, in the ende of Jordan

\textsuperscript{b} bitwene refh. betwee c. \textsuperscript{c} that e pr. m. \textsuperscript{d} and Caryathiarym e pr. m. \textsuperscript{e} cytees refh. \textsuperscript{f} vtmost ce. \textsuperscript{g} Om. e pr. m. \textsuperscript{h} fro the region e pr. m. \textsuperscript{i} the sone e pr. m. \textsuperscript{n} e pr. m.

\textsuperscript{a} stiede up 1. \textsuperscript{i} the sones of Benjamin 1. \textsuperscript{a} it passide 1. \textsuperscript{i} at 1. \textsuperscript{b} lastide 1. \textsuperscript{c} Om. s. \textsuperscript{d} Om. a. \textsuperscript{e} that 1. \textsuperscript{f} that 1. \textsuperscript{g} of the loweres 1. \textsuperscript{h} it is 1. \textsuperscript{i} it cumpassith 1. \textsuperscript{k} that 1. \textsuperscript{l} And 1. \textsuperscript{m} it cometh 1. \textsuperscript{n} the watris 1. \textsuperscript{o} it is 1. \textsuperscript{p} it cometh 1. \textsuperscript{q} it passith 1. \textsuperscript{r} it goth 1. \textsuperscript{s} it passith 1. \textsuperscript{t} vnto 1. til to defoklnopqrusw. \textsuperscript{u} stiyng up 1. \textsuperscript{v} the sone 1. \textsuperscript{w} it passide forth 1. \textsuperscript{x} it passith 1. \textsuperscript{y} and 1.
the north, in the end of Jordan to the south coost, that is the terme of it fro the est. This is the possessioun of the sones of Beniamyn, bi her termes in cumpas, and bi her meynes; and the citemes therof weren Jericho, and Bethagla, and the valei of Casis, Betharahaca, and Sama-raym, and Bethel, and Anym, and Affara, and Offyre, the toun Hesmona, and Offyrm, and Gabee, citemes twelve, and the touns of hem; Gabaon, and Rama, and Berot, and Mespe, Chaphera, and Any-mosa, and Recen, Jerephel, and Tharea, and Sela, and Heleph, and Jebus, that is Jerusalem, Gabath, and Curiath, citemes fourteen, and the touns of hem; this is the possessioun of the sones of Beniamyn, aftir her meynes.

CAP. XIX.

1 And the seconde lot of the sones of Simeon is goon out, bi his kynredis; and was the herytage of hem in the mydyl of the possessioun of the sones of Juda, Bersabee, and Sabee, and Melada, and Asersuabala, and Asem, and Betho-laad, and Bethularma, and Siecelech, and Bethmarchaboth, and Asersua, and Beth-elaboth, and Saroem, citemes thretteen, and the touns of hem; Aym, and Rem- mon, and Athar, and Asam, citemes foure, and the touns of hem; alle the litil touns bi enyroun of thes citemes, vi onto Balath Brameth, azenys the south coost, were citemes seuenteen. This is the herytage of the sones of Simeon, after her kyn-redis, in the possessioun and litil coord of the sones of Juda, for he was more; and therfor the sones of Simeon hadden possessioun in the mydyl of the herytage of hym. And the thridde lot felle of the sones of Zabulon, bi her kynredis; and the terme of the possessioun of the sones of Zabulon is maad onto Sarith, at the south coost, which is the terme therof fro the est. This is the possessioun of the sones of Beniamyn, bi her termes in cumpas, and bi her meynes; and the citemes therof weren Jericho, and Bethagla, and the valei of Casis, Betharahaca, and Sama-raym, and Bethel, and Anym, and Affara, and Offyre, the toun Hesmona, and Offyrm, and Gabee, citemes twelve, and the touns of hem; Gabaon, and Rama, and Berot, and Mespe, Chaphera, and Any-mosa, and Recen, Jerephel, and Tharea, and Sela, and Heleph, and Jebus, that is Jerusalem, Gabath, and Curiath, citemes seuenteen, and the touns of hem; this is the possessioun of the sones of Beniamyn, bi her meynes.

CAP. XIX.

And the seconde lot of the sones of Simeon is goon out, bi her meynes; and the eritage of hem, in the myddis of possessioun of the sones of Juda, was Bersabee, and Sabee, and Melada, and Asersua, and Bala, and Asem, and Betho-laad, and Bethularma, and Siecelech, and Bethmarchaboth, and Asersua, and Bethelaboth, and Saroem, citemes, thretteen citemes, and "the touns of tho"; Aym, and Remmon, and Athar, and Asam, foure citemes, and "the touns of tho"; alle the touns bi cumpas of these citemes, vi onto Balath Brameth, azenys the south coost, were seuenteen citemes. This is the eritage of the sones of Simeon, bi her meynes, in the possessioun and part of the sones of Juda, for it was more; and therfor the sones of Simeon hadden possessioun in the myddis of the eritage thereof. And the thridde lot of the sones of Zabulon felle, bi her meynes; and the terme of possessioun of the sones of Zabulon was maad "ti onto Sarith; and it stieth fro the see, and Medala; and it cometh

k valcis abcfh. m of Hesmona e pr. m. n her c. " bisidys e pr. m.
Joshua, chapter 19: 11 and stiede vp fro the see, and Medala, and cometh in to Debbseth, vnto the streem that is azens Jesenan; and turneth fro Saryth, azens the est, into the eendis of Seecheleth Thabor; and gooth out to Da-bereth; and stieth v p azen Jasie; and thenes passith to the est coost, Gethepher, and Thachasym; and goeth out into Rem- mon, Ampfar, and Noa; and gooth about to the north, and Nachon; and the goyuge out of it ben of the valey of Jeptael, and Cathel, and Neamay, and Semron, and Jedaba, and Bethleem, citees twelne, and the townes of hem. This is the herytage of the lynage of the sones of Zabulon, bi her kynredis, and citees, and townes of hem. Of Ysachar wente out the feerth lot, bi his kynreidis; and his heritage was Jezrael, and Cathsaloth, and Symen, and Effraym, and Seon, and Anararath, and Cabith, and Cesyon, Hames, and Ra-mech, and Enganym, and Enadda, and Bethfeses. And the teerm of it cometh vnto Thabor, and Seesyma, and Heth- semen; and the goyngis out of it were of Jordan, citees sixteen, and the townes of hem. This is the possessioun of the sones of Ysachar, bi her kynredis, citees, and litil townes of hem. And felle the fiftie lot to the lynage of the sones of Aser, bi her kynredis; and the teermes of hem was Alchat, and Acly, and Bethen, and Mesaph, and Elmelech, and Amaad, and Messal; and cometh unto Carmyl of the see, and Syor, and Labanath; and turneth azen the est of Bethdagan, and passith vnto Zabulon, and the valey of Jeptael, azen the north, into Bethemeth, and Neiel; and gooth out to the left of Cabul, and Acran, and Roab, and Omy-non, and Chane, vnto greet Sydon; and turneth azen into Horna, vnto the moist strengthid citee Tyrum, and vnto Osam; in to Debbaseth, 'til to the stronde which is azens Jecenan; and it turneth azen fro Sarith, azen the est, in to the coostiis of Seecheleth Tabor; and goith out to Da-berth; and it stieth azen Jasie; and fro thennus it passith into the est coost to Gethefer, and Thacasym; and it goith out in to Remmon, Ampfar, and Noa; and cumpassith to the north, and Na-chon; and the goyngis out therof ben the valey of Jeptael, and Cathel, and Neamai, and Semron, and Jedaba, and Bethleem, twelve citees, and 'the townes of tho'. This is the eritage of the lynage of the sones of Zabulon, bi her meynees, and citees and 'townes of tho'. The fourthe lot siede out to Isacar, bi his meynees, and the eritage therof was Jezrael, and Caseloth, and Symen, and Affraym, and Seon, and Anararath, and Cabith, and Ce-sion, Hames, and Ramech, and Enganym, and Enadda, and Bethfeses. And the terme therof cometh 'til to Tabor, and Seesyma, and Hethsemens; and the outgoyngis therof were Jordan, sixtene citees, and 'the townes of tho'. This is the possessioun of the sones of Ysachar, bi her meynees, the citees and the townes of tho. And the fuitehe lot feide to the lynage of the sones of Aser, by her meynees; and the terme of hem was Alchat, and Adi, and Bethen, and Mesaph, and Elmelech, and Amaad, and Messal; and it cometh 'til to Carmel of the see, and Sior, and Labanath; and it turneth azen, azen the est, to Bethdagan; and passith 'til to Zabulon, and to the valey of Jeptael, azen the north, in to Bethemeth, and Neyel; and it goith out to the left side to Gabul, and Acran, and Roob, and Omy-non, and Chan, 'til to grete Sidon; and it turneth azen in to Horna, 'til to the strongeste citee Tire, and 'til to Ossan; and the

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\( o \) steyeth CE. \( p \) lest e pr. m.

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\( x \) vnto 1. \( y \) that 1. \( z \) it goith 1. \( a \) stieth up 1. \( b \) passith forth 1. \( c \) to Thacasym 1. \( d \) into Ampher 1. \( e \) it cumpassith 1. \( f \) to Nachon 1. \( g \) her townes 1. \( h \) and these ben 1. \( i \) her townes and vilagis 1. \( k \) vnto 1. \( l \) to Seesyma 1. \( m \) to Hethsemes 1. \( n \) her townes 1. \( nn \) and these ben the 1. \( o \) vnto 1. \( p \) that is a monte of 1. \( q \) Om. 1. \( r \) to Labanath 1. \( s \) it passith 1. \( t \) vnto 1. \( u \) to Acran 1. \( v \) to Omy-non 1. \( w \) vnto 1.
and the goyngis out of it shulen be into
the see, fro the litil coord Aczyma, and
Affeth, and Roob; cytees two and twenti,
and the towns of hem. This is the pos-
sessioun of the sones of Aser, bi her kyyn-
redis, citees, and the towns of hem. Of
the sones of Neptalym the sext lot fel, bi
her meynees; and bigunne the teermie fro
Heleth, and Helon, and Sannayra, and
Adarny, that is Neseb, and Jebnael, vnto
Letun; and the goyng out of hem unto
Jordan; and cometh azen the teermie, azen
the west, in Arnoth Thabor; and thens
gooth out in to Hucota, and passith into
Zabulon, azen the south, and into Asor,
azen the west, and into Juda, at Jordan,
azen the ryngynge of the sunne; of the
'moost strengthid' cite Assedyyn, Ser, and
Amraath, and Rechath, and Cenereth, and
Edema, and Arama, Asor, and Cedes,
and Edray, and Nason, and Jeron, and
Magdael, Horem, and Bethanath, and
Bethsemes; citees nynten, and the towns
of hem. This is the possesseeoun of the
lynage of the sones of Neptalym, bi her kyynredis, citees, and the litil towns of
hem. To the lynage of the sones of Dan,
bi her meynees, wente out the seuenthe
lot; and was the teermie of his possesseeoun
Saraa, and Aschahol, and Darsemes, that
is, the cytee of the sunne, Selenym, and
Haylon, and Jethela, and Helom, and
Thenna, and Acrom, and Hethesem, and
Jebtom, and Baalath, Lud, and Bene-
rach, and Jethremon, and Yharchon,
and Arecon, with the teermie that bi-
holdith Joppen, and with that eind is
closid. And the sones of Dan stieden vp,
and fousten azen Lesem, and token it,
and smynet it in mouth of swerd, and
weeldiden, and dwelten in it, clepyng
the name of Lesan Dan, of the name of
Dan, his fader. This is the possesseeoun
of the lynage of the sones of Dan, bi her
outgoynge therof shulen be in to the see,
fro the part of Aczyma, and Affeth, and
Roob; two and twenti citees, and 'the
townes of tho'. This is the possession
of the sones of Aser, bi her meynees, the
citees, and 'townes of tho'. The sixte lot
of the sones of Neptalym felde, bi her
meynees; and the terme bigan of He.
leth, and Helon, and Sannaira, and Arumy,
which is Neeb, and Jebnael, 'til to Let-
um; and the goyng of hem til to
Jordan; and the terme turneth azen, azen
the west, in to Arnoth of Thabor; and
fro themus it gooth out in to Hucota, and
passith in to Zabulon, azen the south,
and in to Asor, azen the west, and in to
Juda, at Jordan, azen the risyng of the
sunne; of the strongeste citee Assydyym, Ser, and
Amraath, and Rechath, Cenereth, and
Edema, and Arama, Asor, and Cedes, and
Edray, Nason, and Jeron, and Magdael,
Horem, and Bethanath, and Bethsemes;
nyntene citees, and 'the townes of tho'.
This is the possesseeoun of the lynage of
the sones of Neptalym, bi her meynees,
the citees, and the townes of tho. The seuenthe lot yede out to the lynage of
the sones of Dan, bi her meynees; and the
terme of the possesseeoun therof was Sar-
aa, and Aschahol, and Darsemes, that is,
the citee of the sunne, Selenym, and Hai-
lon, and Jethela, Helom, and Thenna, and
Acrom, Helthecem, Jehtom, and Baalath,
Lud, and Benebarach, and 'Jethremon',
and Ihercon, and Arecon, with the terme
that biholdith Joppen, and is closid with
doeth that eind. And the sones of Dan stieden,
and fousten azen Lesem; and thei token
it, and smynten it bi the scharpnes
dof swerd, and hadden in possession, and
dwelliden therymcee; and thei clepyden
the name therof Lesan Dan, by the name of
Dan, her fader. This is the possesseeoun
of the lynage of Dan, bi her meynees, the

\[ q \text{ Om. } A. \quad r \text{ lest } e \text{ pr. m. } \quad s \text{ Om. } \textit{ANPH.} \]

\[ x \text{ of Affeth } 1. \quad y \text{ of Roob } 1. \quad z \text{ her townes } 1. \quad s \text{ and her } 1. \quad b \text{ her townes } 1. \quad d \text{ the townes of tho } x k b. \]

\[ e \text{ her } 1. \quad f \text{ fro a sup. ras. } \quad g \text{ that is clepid } 1. \quad h \text{ vnto } 1. \quad i \text{ lastith } 1. \quad j \text{ it passith } 1. \quad k \text{ her townes } 1. \quad l \text{ and her } 1. \quad m \text{ of this lynage } 1. \quad n \text{ Jeth, Remmon } a. \quad o \text{ Jeth and Remmon } 1. \quad p \text{ wenten up } 1. \quad q \text{ Lesem } 1. \quad r \text{ thei smoten } 1. \quad s \text{ thei hadden } 1. \quad t \text{ and her } 1. \]

\[ \text{f. } 11 \text{ Lesan Dan; in Dvom it is } \textit{Lesem Dan}, \text{ that is, that that was clepid } \textit{Lesem} \text{ before, thei clepiden Dan. } \text{Live here. } c. \]
And whanne he hadde fullifid bi lot the loond to dyuyle to eche bi his lynagis, 3en the sones of Yrael possession to Josue, the sone of Nun, in her mydil, after the heest of the Lord, the citee that he askide, Thannath Sara, in the hil of Effraym; and he biliilde the citee, and dwelleide in it. Thes ben the possessiouns that bi lot dyuyleden Eleazar, the preest, and Josue, the sone of Nun, and the princes of the meynees, and of the lynagis of the sones of Yrael, in Sileo, before the Lord, at the dore of the tabernacle of witnessyng, and partiden the loond.

CAP. XX.

And the Lord spak to Josue, seyngye, Spek to the sones of Yrael, and seye to hem, Seuer 3e the cytees of fugityues, of whiche I spake to you bi the hond of 3 Moises, that fle to hem, whose euer a lijf hath smytun vnwytyngye; that he mowe ascaap the wrath of the neiz bore, that is wreker of the blood, whanne to oon of these cytees he fleeth. And he shal stoond before the 3atis of the citee, and he shal speke to the aldren of that citee tho thingis that hym sif preuen innocent; and so thei shulen take hym, and yeue hym a place to dwelle. And whanne the blood wreker hym pursue, thei shulen not take hym in to his hoondis; for vnwytyngye he smoot the neiz bore of hym, ne before two daies or thre daies he shal be preued the enemye of hym. And he shal dwelle in that citee to the tymee that he stoond before dom, cause yeeldynge of his deede. And abide he stille that hath slayn, to the tymee that the greeest preest dye, that were in that tymee; thanne shal the mansleer turne azen, and go into the citee
cites, and townes of tho. And whanne thei hadden fullifid to deperate the loond bi lot to alle men bi her lynagis, the sones of Israel 3auen possession to Josue, sone of Nun, in the myddis of hem, bi the 50 commandement of the Lord, the citee which he askide, Thannath Sara, in the hil of Effraym; and he biliide the citee, and dwelleide theryme. These ben the possessiouns whiche Eleazar, preest, and Josue, sone of Nun, and the princes of meynees, and of the lynagis of the sones of Israel, departiden bi lot in Sileo, bifo the Lord, at the dore of the tabernacle of witnessing, and departiden the loond.

CAP. XX.

And the Lord spak to Josue, and seide, Spek thou to the sones of Israel, and seye to them, Deporte 3e the citees of fugityues, either of men exild for vnwilful shedding of blood, of whiche citees Y spak to you bi the hond of Moises, that whoever sleeth vnwytingli a man, fil to tho citees; that whanne he hath fled to oon of these citees, he may ascape the ire of the neiz bore, which is veniere of the blood. And he schal stonde bifo the 3atis of the citee, and he schal speke to the eldren of that citee tho thingis that schulen preue hym innocent; and so thei schulen resseyue hym, and schulen yeue to hym place to dwelle. And whanne the ven gree of blood pursueth hym, their schulen not biteke hym in to the hoondis of the vengere; for vnwytingli he killide his neiz bore, and is not preued his enemy bifo the secounde daeth the thridde daith. And he schal dwelle in that citee, till he stonde bifo the doom, and yelde cause of his dede. And he that killide man, dwelle in that citee, till the greeest preest

\[\text{\textsuperscript{4}}\text{\textsuperscript{8}}\text{\textsuperscript{a}}\text{\textsuperscript{b}}\text{\textsuperscript{c}}\text{\textsuperscript{d}}\text{\textsuperscript{e}}\text{\textsuperscript{f}}\text{\textsuperscript{g}}\text{\textsuperscript{h}}\text{\textsuperscript{i}}\text{\textsuperscript{j}}\text{\textsuperscript{k}}\text{\textsuperscript{l}}\text{\textsuperscript{m}}\text{\textsuperscript{n}}\text{\textsuperscript{o}}\text{\textsuperscript{p}}\text{\textsuperscript{q}}\text{\textsuperscript{r}}\text{\textsuperscript{s}}\text{\textsuperscript{t}}\text{\textsuperscript{u}}\text{\textsuperscript{v}}\text{\textsuperscript{w}}\text{\textsuperscript{x}}\text{\textsuperscript{y}}\text{\textsuperscript{z}}\]
and his hows, fro the which he fleed. And thei seuered Ced in Galilee, of the hil of Neptalim, and Sichem in the hil of Efraym, and Caryatarbe, that is Ebron, in the hil of Juda. And biijond Jordan, aijens the east coost 'of Jericho', thei ordeyned Bosor, that is set in the feeldy wildirnes of the lynage of Ruben, and Ramoch in Galaad, of the lynage of Gad, and Gaulon in Basan, of the linage of Manasse. Thes ben the citees ordeyned to the sones of Israel, and to comlyngis that dwellen among hem, that he flee to tho, the whiche vnwitynge a lijf hath smyten; and he die not in the hoon of the neijbour, couseyntyng to wreck the shad blood, to the tyne that he to exponoun his cause, stooned before the puple.

**CAP. XXI.**

1 And the princes of the meynees of Leuy camen to Eleazar, the preest, and to Josue, the son of Nun, and to the dukys of the kynredis, bi eche lynagis of the sones of Yrael; and thei spokyn to hem in Silo, of the loond of Chanaan, and seiden, The Lord commaundide bi the hoond of Moyses, that there shulden be zene to vs cytees to dwel, and suburbis of hem to beestis to be fed. And the sones of Israel aijen of her possessiouns, after the heest of the Lord, citees and suburbis of hem. And the lot wente out in to the meynee of Chaath, of the sones of Aaron, preest, of the lynage of Juda, and of Symeon, and of Beniamyn, citees thretteen; and to 'that other' of the sones of Chaath, that is, to the Leuytis that weren ouer, of the lynagis of Efraym, and of Dan, and of half the lynage die, which is in that tyne; thanme the mansleere schal turne aijen, and he schal entre in to his citee and hows, fro which he fledde. And thei ordeyned Ced in Galilee, of the hil of Neptalim, and Sichem in the hil of Efraym, and Caryatarbe, thilke is Ebron, in the hil of Juda. And biijende Jordan, aijens the east coost of Jericho, thei ordeyned Bosor, which is set in the feeldy wildirnesse of the lynage of Ruben, and Ramoth in Galaad, of the lynage of Gad, and Gaulon in Baasan, of the lynage of Manasse. These citees weren ordeyned to alle the sones of Israel, and to comlyngis that dwellen among hem, that he that killide vnwityngli a man, schulde fle to tho citees; and he schulde not die in the hoon of Neijbore, couseyntyng to venge the blood sched out, til he stood bifor the puple, to declare his cause.

**CAP. XXI.**

And the princes of meynees of Leuy neijiden to Eleazar, preest, and to Josue, sone of Nun, and to the dukys of kynredis, bi alle the lynagis of the sones of Israel; and the Leuytis spaken to hem in Sylo, of the lond of Canaan, and seiden, The Lord commaundide bi the hoond of Moises, that citees schulden be zoon to vs to dwelle yrone, and the suburbis of tho to werck beestis to be fed. And the sones of Israel aijen of her possessiouns, bi commaundement of the Lord, citees and the suburbis of tho. And the lot yede out in to the meynee of Caath, of the sones of Aaron, preest, of the lynages of Juda, and of Symeon, and of Beniamyn, thretene citees; and to the other of the sones of Caath, that is, to deneken that weren left, of the lynagis of Efraym, and of Dan, and of the half lynage of Manasse,
of Manasse, citees ten. Forthermore to
the sones of Gerson went out lot, that
they taken of the lynagis of Ysachar, and
Aser, and Neptalym, and of the half
lynage of Manasse in Basan, citees in
7 noumber threeteen; and to the sones of
Merary, bi her kynredis, of the lynagis of
Ruben, and of Gad, and of Zabulon,
citees twelue. And the sones of Yrael
zauen to the Leuytis citees, and suburbs of
hem, as the Lord commandide bi the
hoond of Moyaes, eche bi lot 3yyuynge.
Of the lynagis of the sones of Juda, and
of Symeon, Josue 3af citees, of the whiche
10 thes ben the names; to the sones of
Aaron, bi the meynees of Chaath, of Leuy
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 emy-
12you; forsothe feeldis and the townes of it
'the 3af to Caleph's, the sones of Jephone,
13 to weeld. He 3af thanne to the sones of
Aaron, preest', Ebron, the citee of flijt,
and the suburbs of it, and Lebna with
14 his suburbs, and Gether, and Yschymon,
and Elon, and Dabyr, and Aym, and
15 Lethan, and Bethsames with his subur-
bs; citees nyne, of the lynagis, as it
16 is seid, of two	; forsothe of the lynage of
the sones of Beniamyn, Galaon, and
17 Gabae, and Anathoth, and Almon with
his suburbs; citees foure. Alle toigidre
the citees of the sones of Aaron, preest,
19 threeteen, with her suburbs. Forsothe
to that other of Leuyte kynde, bi the
meynees of the sones of Caath, this the
21 zouen possession; of the lynage of Ef-
frayn, the citee of flijt, Sichem, with his
students, in the hil of Effrayn, and Ga-
22 ser, and Cebezen, and Bethoron with his
ten citees. Sotheli l lot 3ede out to the
sones of Gerson, that thei schulden take
of the lynagis of Isachar, and of Aser,
and of Neptalym, and of the half lynage
of Manasses 'in Basan', threttene citees
in noumbre; and to the sones of Merari,
bi her meynees, of the lynagis of Ruben,
and of Gad, and of Zabulon, twelue
citees. And the sones of Israel zauen to dekenes
citees, and the suburbs 'of tho', as the
Lord commandide bi the homd of Moyaes;
and alle zauen bi lot. Of the lynagis
of the sones of Juda, and of Symeon,
Josue 3af citees; to the sones of Aaron, bi
the meynees of Caath, of the kyn of Leuy,
of which citees these ben the names;
forw the first lot 3ede out to hem; Ca-11
riatharbe', of the fadir of Enach, which is
clepied Ebron, in the hil of Juda, and
the suburbs thereof bi eumupas; sothelb
he hadde jouene the 4ede feeldis and townes
thereof to Caleph, sone of Jephone, to haue
in possession. Therfor Josue 3af to the 13
sones of Aaron, preest', Ebron, a ctee of
refuyt, and the suburbs 'of it', and Leb-
nam with his ile suburbs, and Jethar, and
Yschymon, and Elon, and Dahir, and Ayn,
and Lethan, and Bethsames, with her citees
suburbs; nyne citees, of twel Lynagis, as it is
seid. Sotheli of the lynage of the sones
of Beniamyn, he 3af Gabou, and Gabee,
and Andoth, and Almon, with her sub-
18 arbs; 'foure citees'. Alle the citees to
19 the other', bi the meynees of the sones
of Caath, of the kyn of Leuy, this pos-
session was jouenn; of the lynage of
21 Effrayn, the citee of refuyt, Sichen', with
hise suburbs, in the hil of Effrayn, and
Gazer, and Sebsam, and Bethoron, with 22

1 Om.  c.  p Leuitite.  k 3ede to E pr. m.  r the preest E pr. m.  s nine.  t the c.

w 3ede out to the sones of Gerson, that thei schulden take of the lynagis of Isachar, and of Aser, and of Neptalym, and of the half lynage of Manasses 'in Basan', threttene citees in noumbre; and to the sones of Merari, bi her meynees, of the lynagis of Ruben, and of Gad, and of Zabulon, twelue citees. And the sones of Israel zauen to dekenes citees, and the suburbs 'of tho', as the Lord commandide bi the homd of Moyaes; and alle zauen bi lot. Of the lynagis of the sones of Juda, and of Symeon, Josue 3af citees; to the sones of Aaron, bi the meynees of Caath, of the kyn of Leuy, of which citees these ben the names; forw the first lot 3ede out to hem; Ca-11 riatharbe', of the fadir of Enach, which is clepied Ebron, in the hil of Juda, and the suburbs thereof bi eumupas; sothelb he hadde jouene the 4ede feeldis and townes thereof to Caleph, sone of Jephone, to haue in possession. Therfor Josue 3af to the sones of Aaron, preest', Ebron, a ctee of refuyt, and the suburbs 'of it', and Lebnam with his ile suburbs, and Jethar, and Yschymon, and Elon, and Dahir, and Ayn, and Lethan, and Bethsames, with her citees suburbs; nyne citees, of twel Lynagis, as it is seid. Sotheli of the lynage of the sones of Beniamyn, he 3af Gabou, and Gabee, and Andoth, and Almon, with her sub- arbs; 'foure citees'. Alle the citees to the other', bi the meynees of the sones of Caath, of the kyn of Leuy, this possession was jouenn; of the lynage of Effrayn, the citee of refuyt, Sichen', with hise suburbs, in the hil of Effrayn, and Gazer, and Sebsam, and Bethoron, with

x 3ede to the dekenes fourte citees.  y tother citees.  z Om. dgbnsxb.  w was Sichen.  w and foure other citees.
23 suburbs; citees foure; and of the lynage
24 of Dan, Helthece, Gebethon, and Hay-
halon, and Gethremmon with his suburbs;
25 citees foure; forsothe of the half lynage
of Manasse, Thanach, and Gethremon,
26 with his suburbs, citees two. Alle the ten
citees and suburbs of hem ben 3ene to
27 the sones of Caith, of the lower degree.
Forsothe to the sones of Gerson, of Le-
uyte kynde, he hath 3ouun, of the half
lynage of Manasse, citees of fligt, Gaulon
in Basan, and Bosrem, with his suburbs;
28 citees two; forsothe of the lynage of Ysa-
char, Thesion, Dabireth, and Geromoth,
and Engany with his suburbs; citees
foure; of the lynage of Azer, Masal, and
Abdon, and Elechat, and Roob with his
suburbs; citees foure; and of the lynage
of Neptalym, citees of fligt, Cedes in Ga-
lile, and Amodor, and Carthan with his
suburbs; citees three. Alle the citees of
the meynees of Gerson, thretteen, with
34 his^ suburbs. Forsothe to the sones of
Merary, Leuytis of the lower degre, bi
her meynees, is 3ouun, of the lynage of
35 Zabulon, Getheron, and Carcha, and Den-
na, and Nalol; citees foure, with her
36 suburbs; of the lynage of Gad, the citee
of fligt, Ramoth in Galaad, and Manayhm,
and Esebon, and Jazer; citees foure, with
37 her suburbs; and of the lynage of Ru-
ben, bijond Jordan, ajenis Jericho, citee
of refuyt, Bozor in the wildernes of My-
sor, and Jazer, and Jecson, and Maspha;
38 citees foure, with her^ suburbs. Alle the
citees of the sones of Merary, bi meynees
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 eijt and foorit, with her suburbs, eche
41 bi meynees delid. And the Lord God
hath 3ouun to Yrael al the lood that he
her^ suburbis; 'foure citees^'; also of the 23
lynage of Dan^, Helthece, and Gebethon,
and Haialon, and Gethremmon, with her 24
suburbiis; 'foure citees^'; sothen^ of the 25
half^ lynage of Manasses, Thanachi^, and
Gethremmon,with her suburbiis; 'twi citees^'.
Alle the citees ten^, and the^ suburbiis 'of 26
thi^ weren 3ouun to the sones of Caith,
of the lowere degree. Also to^ the sones 27
of Gerson, of the kyne of Leuy, Josue^ of
the half lynage of Manasses, citees^ of
refuyt, Gaulon in Basan, and Bosra,
with her suburbiis, 'twi citees^'. Forsothe^ 28
of the lynage of Issachar, he 3af^ of
Cesion, and Daberath, and Jerimoth, and Engan-
ynm, with her suburbiis; 'foure citees^'. Of 30
the lynage of Aser, he 3af^ of Masal, and
Abdon, and Elechaeth, and Roob, with her
31 suburbiis; 'foure citees^'. Also of the ly-
32 nage of Neptalym, 'he 3af^' the citee^ of
refuyt, Cedes in Galile, and Amodor, and
Carthan, with her suburbiis; 'thre citees^'.
Alle the citees of the meynees of Gerson^ 33
weren thretten, with her suburbiis. So^ 34
thele^ to the^ sones of Merary, dekenes^ of
the lowere degree, bi her meynees, was^ 35
3ouun Getheran, of the linyng of Zabulon,
and Charcha, and Denma, and Nalol; 'foure 36
citees^, with her suburbiis. And^ of the 36
lynage of Gad, he^ 3af^ the citee^ of
refuyt, Ramoth in Galaad, and Manayhm,
and Esebon, and Jazer; 'foure citees^', with
her suburbiis. And of the linyng of Ru^ 37
be, bijond Jordan, ajenis Jerico, he^ 3af^ 'the citee^ of refuyt, Bosor in^ the wildir-
nes of Mysor, and Jazer, and Jcscon, and
Maspha; 'foure citees^b, with her subur-
biis. Alle the citees of^ Merary, bi^ 38
her meynees and kynredis, weren^ twelue.
And so alle the citees of Leuytis^, in the^ 39
mydilis of possessioun^ of the sones of Is-
rael, weren eijt and foorit, with her sub-^ 40
sware hym self to 3eue to fader of hem, and thei wewliden it, and dwelten in it. 42 And of hym is 3ouun pees in alle nacionis bi enyroun; and noon of the enemies is hardi to withstoond hem, but alle ben brouyt into the lordship of hem. For soothe ne o word that to hem he bihiyte hym self to be to 3euen, was maad in veyn, but in dedys alle thingis ben fulfullyd.

CAP. XXII.

1 The same tyme Josue6 clepide Ruben, and Gadditiis, and half the 3ynage of Manasses, and seide to hem, 3e han doo alle thingis that to you comandide Moyses, the seruaunt of the Lord, and to me in alle thingis 3e han obeishid; ne 3e han lefte youre britheren long tyme vnto the present day, kepyng the heest of the Lord 3oure God. For thanne the Lord 3oure God hath 3eue to 3oure britheren rest and pees, as heb hath bihoot, turne 3e azen, and gooth yn to 3our tabernaclis, into the loond of 3oure possessioun, that took to 30w Moyses, the seruaunt of the Lord, bijond Jordan; so onli that 3e kepeth attentifly, and in dede fulfil, and the maundemint and the lawe, that comandide to 30w Moyses, the seruaunt of the Lord; that 3e loen the Lord 3oure 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 3oure soule. And Josue blesseide to hem, and lafte hem, the whiche ben turned azen into her tabernaclis. And Moyses 3af to the half lynage of Manasse possessioun in Basan; and therfor to the half that lefte ouere, Josue 3af lot among his other britheren bijond Jordan, at the west arbis; and alle citees were departed by meynees. And the Lord 3af to Israel al41 the lond† which44 he swoor hym self to 3yue to theb fadris of hem‡, and thei hadden it in possessioun, and dwelliden thersyne. And pees was 3ouun of hym45 in 42 to alle nacionis by cumpais§; and noon of enemies was46 hardi to withstonde hem¶, but alle¶ were dryuen in to the lordschips 'of hem'. Forsootho the nether o word, 43 whichk he bihiyte him self to 3yue to hem, was boide, but alle wordis m were fillidn in werkis. CAP. XXII.

In the same tyme Josue clepide men of Ruben, and men of Gad, and half the lynage of Manasses, and seide to hem, 3e han do alle thingis which Moises, seruaunt of the Lord, comandide to you, also 3e obeieden to me in alle thingis; 3 ether 3e han lefte 3oure britheren in mych tyme till in to present dai, and 3e kepeth the comandement of 3oure Lord God. Therfor for 3oure Lord God 3af44 reste 4 and pees to 3oure britheren, as he bihiyte, turne 3e azen, and go 3e in to 3oure tabernaclis, and in to the loond of 3oure possessioun, which † lond Moyses, the seruaunt of the Lord, 3af to 3ou bijeide Jordan; so onli that 3e kepe bisili, and fille5 in werk the comandement and lawe, 'which lawe Moises, the seruaunt of the Lord, comandide to you; that 3e loue 3oure Lord God, and go in alle his weies, and kepe hise heestis, and cleue to hym and serue him6 in al 3oure herte, and in al 3oure soule. And Josue blesseide hem, and lefte hem, whiche7 turneden azen in to her tabernaclis. Sothelé Moyses hadde 3oue7 possessioun in Basan to the half lynage of Manasses; and therfor to the half lynage that lefte Josue 3af part among her other britheren bijeids Jordan, at the west

* 3eune 6 pr. m. exp. sec. y Jesu 6f. 7 cleep bef. a Om. bef. b Om. c. c Om. e pr. m.

† the 1. ‡ that 1. b her 1. c Om. 1. cce the Lord 1. d aboute 1. e weren 1. f the sones of Israel 1. g alle men 1. h her 1. i Om. 1. k that 1. l Israel 1. m his wordis 1. n fulfillid 1. o the men 1. p he seide 1. q the Lords seruaunt 1. r the seruaunt of the Lord 6k. s this present 1. t han kept 1. u Lords seruaunt 1. v the which 1. w hath 3one 1. x the which 1. y of the 1k. of deflmnpqrsuxb. z that 1. a Lords seruaunt 1. b Om. phrases. c the whiche 1. d For 1.
coast. And whanne he shulde leeue hem into her tabernaclis, and hadde blessid hem, he seide to hem, In myche substance and rytyches turne 3e azen to youre seetis; with siluer and gold, and bras, and yren, and manyfode clothinge; deuyde 3e the praye of enemyes with youre britheren. And the sones of Ruben, and the sones of Gad, and the half lynage of Manasses 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 possession, that they hadde after the heest of the Lord in the hoond of Moyses. And whanne thei weren conen to the mynde hyllis of Jordan, into the loond of Chanaan, thei bilden bidade Jordan an auuter of mychilnes with out mesure. The whiche whanne the sones of Yrael hadden herd, and to hem certeyn messangeris hadden tooold, the sones of Ruben, and of Gad, and the half lynage of Manasse to haue bilde an auuter in the loond of Chanaan, vpon Jordans mynde hillis, azen the sones of Yrael, alle thei camen togidire in Cylo, that thei stien vp, and fisten azen hem. And in the mene tyne thei senten to hem into the loond of Galaad, Plynnes, the sone of Eleazar, preest, 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 of Manasse, into the loond of Galaad, and seiden to hem, Thes thingis sendith al the puple of the Lord; What is this transgression? Whi han 3e forsaken the Lord God of Yrael, bidnye a sacrilege auuter, and fro the heriyge of hym goney a wyey? Whether litil it is to you 3e synneden in Belphegor, and vnto the day that is nove the spot of this hidows gilt in you dwelith, and coost therof. And whanne Josue lect hem go in to her tabernaclis, and hadde blessid hem, he seyde to hem, With myche cate and richessis turne 3e azen tooure seetis; with siluer and gold, and bras, and yren, and myche clothing; departe 3e the prey of enemyes withyoure britheren. And the sones of Ruben, and the sones of Gad, and 'half the lynage of Manasses turneden azen, and yeden fro the sones of Israel fro Silo, which is set in the loond of Canaan, that thei schulden entre in to Galaad, the loond of her possessioun, which thei gaten bi 'comandement of the Lord in the hoond of Moises. And whanne thei hadnent come to the litle hillis of Jordan, in to the loond of Canaan, thei bilden bisedis Jordan an auuter of greetnesse oover comyn mesure. And whanne the sones of Israel hadden herd this, and certeyn messangeris hadden teld to hem, that the sones of Ruben, and of Gad, and the half lynage of Manasses hadden bilden an auuter in the loond of Canaan, on the heepis of Jordan, azen the sones of Israel, alle camen togidir in Silo, that thei schulden stien, and fisten azen hem. And in the meene tyne thei senten to hem in to the loond of Galaad, Pynnes, preest, the sone of Eleazar, preest, and ten princes with hym; of ech lynage o prince. Whiche camen to the sones of Ruben, and of Gad, and of the half lynage of Manasses, in to the loond of Galaad, and seiden to hem, Al the puple of the Lord sendith these thingis; What is this trespassyng? Whi han 3e forsake the Lord God of Israel, and han bilded a cursid auuter, and han go awei fro the worshipping of hym? Whether it is litil to you 17 that 3e synneden in Belphegor, and the weym of this trespas dwelith in you til in to present da, and many of the puple felden doun? And to day 3e han forsake.
many of the puple han faln doun? And to day han forsakun the Lord, and to morwe in to al Israel the wrath of hym 21 shal weye wood. And if ye wenen the loound of youre possessioun to be vnclene, gooth to the loound, in the which is the tabernacle of the Lord, and dwelle ye among vs, oonly that fro the Lord ye goon not awei, and fro oure felship, an auter bilden vp bside the auter of the 20 Lord oure God. Whether not Achar, the sone of Zare, passide bside the heest of the Lord, and vpon al the puple of Yrael the wrath of hym felle? And he was o man; and wolde God he alone hadde 21 perishid in his hidows gil. And the sones of Ruben, and of Gad, and of the half lynage of Manasses, answerd to the 22 princes of the message of Yrael, The most strong Lord God of Israel he hath known, and Yrael togidre shal vn- 23 stood; if bi inwit of trespassyng this auter we han maad vp, keep he vs not, 23 but punyshe nowe; and if bi that mynde we han doon, that brent sacrificys, and sacrifice, and pesible slayn offryngis vpon 24 it we han put, he seche, and deme; and not more bi that thenkyng and treect that we shulen saye, To morwe shulen seye 20oure sones to3 oure sones, What to 3ow 25 and to the Lord God of Yrael? The 20 Lord hath put a teerme bitwix 20 vs and 30w, O sones of Ruben and sones of Gad, Jordan flood; and thersfor ye han no part in the Lord; and bi this occasion oure sones shulen turne a wey oure sones fro the dred of the Lord. And so we trow- 26 eden better, and seiden, Make we out to vs an auter, not into brent sacrificys, ne 27 to slayn offryngys to be offrid, but into witnesssyng bitwix 20 vs and 30w, and 20oure children and progenye and oure, the Lord, and to morewe, that is, in tyne to5 comynge, the ire of hym 20 schal be feers 23ens 7 al Israel. That if ye gessen, that 19 the lord of 30oure possessioun is vnclene, passe to the lord, by which the tabernacle of the Lord is, and dwelle ye among vs, oneli that ye goe not awei fro the Lord, and fro oure felshiphe, bi an auter billedi outakun the auter of oure Lord God. Whether not Achar, the sone of 20 Zare, passide the comandement of the Lord, and his 9 ire felde on al the puple of Israel? And he was o man; and we wolden that he aloon hadde perisched in his trespas. And the sones of Ruben, and 21 of Gad, and of half the lynage of Mannasses, answerd to the princes of the messagge of Israel, The strongeste Lord 22 God hym siff of Israel knowth, and Israel schal vnfrondide tidigere; if we bilden this auter for entent of trespassyng, that is, of 20 ydolatrye, 9 kepe not vs, but punysche in present time; and if we diden 23 bi that mynde, that we schulen putte theronne 8 brent sacrifice, and sacrifice, and pesible sacrificys, he seke, and deme; and not more bi that thought and tretyng 24 that we seiden 7 30oure sones 8 schulen seie 'to morew 7 to oure sones 7, What to 3ow and to the Lord God of Israel? 3e 2 30ones of Ruben, and 3e sones of Gad, the 22 Lord hath set a terme, the flood Jordan, bitwixe vs and 30u; and thersfor ye han notc part in the Lord; and di this occasion oure sones shulen turne awei oure sones fro thec dred of the Lord. Therfor we gessiden betere, and seiden, Bilde we 26 an auter to vs, not in to brent sacrificys, nethir to sacrificys to be offrid, but in to witnessesyng bitwixe vs and 30u, and bitwixe oure children and 30oure generacioun, that we servye the Lord, and that
that we seruen to the Lord, and of oure riȝt ben to offre brenct sacrificis, and slayn offerysgis, and pesible oostis; and ȝoure sones seyn not to morewe to oure sones, There is not paart to ȝou in the Lord.

28 And if thei wolen seye, thei shulen answere to hem, Lo! the auter of the Lord, that maden our faderis, not into brenct sacrificis, ne into sacrificis, but into oure and ȝoure witnessyng euerylastyng. God shylde fro vs this hitlows gilt, that we goon aweye fro the Lord, and his steppis we forsaken, an auter made out to brenct sacrificis, and sacrificis, and slayn offryngis to ben offred, bides the auter of the Lord oure God, that is maad ouer before the tabernacle of hym. The whiche thingis herd, Phineees, the preest, and princis 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-

30 nasse gladli thei token. And Phineees, the sone of Eleazar, preest, seide to hem, Now we witen, that with ȝou is the Lord; for alien ȝe ben fro this trespas, and ȝe han deluyerd the sones of Yrael fro the hoond of the Lord. And he turned aȝen with the princis fro the sones of Ruben and of Gad, fro the hoond of Galaad of the coostis of Chanaan, to the sones of Yrael; and tolde to hem.

32 And the word pleside to alle men herynge; and the sones of Yrael preysiden God, and seiden, that no more thei shulden goo vp aȝens hem, and fiȝte, and do aweie the loond of the possessionn of hem. And the sones of Ruben and the sones of Gad clepen the auter, that thei hadden maad, Oure Witnessyng, that the Lord he be God.

34 it be of oure riȝt to offfe brenct sacrificis, and sacrificis, and pesible sacrificis; and that ȝoure sones seyn not to morewe to oure sones, No part in the Lord is to ȝou. And if ȝoure sones of ȝou seye this, ȝoure sones shulen answere hem, Lo! the auter of the Lord, which our faderis maden, not in to brenct sacrificis, nether in to sacrificis, but in to oure and ȝoure witnessyng euerylastyng. Fer be this trespas fro vs, that we go awel fro the Lord, and forsayse hise steppis, bi an auter biliad to brenct sacrificis, and sacrificis, and sacrificis of presisyng to be offrid, outletken the auter of our Lord God, which is biliad biffore his taber-

36 nacle. And whanne these thingis weren herd, Fynees, preest, and the princes of message of Israel, that weren with hym, weren plesyd; and thei resseyuen gladli the wordis of the sones of Ruben, and of Gad, and of the half lynage of Manasses. And Fynees, preest, the sone of Eleazar, seide to hem, Now we witen, that the Lord is with ȝou; for ȝe ben alien fro this trespassyng, and ȝe han deluyerd the sones of Israel fro the hoond, that is, punyschyng, of the Lord. And Fynees turnede aȝen with the princes fro the sones of Ruben and of Gad, fro the hoond of Galaad to the coast of Canaan, to the sones of Israel; and he tolde to hem. And the word pleside to alle men herynge; and the sones of Israel preysiden God, and seiden, that no more thei shulden stie aȝens hem, and fiȝte, and do awei the hoond of the possessionn. And the sones of Ruben and the sones of Gad clepen the auter, that thei hadden maad, Oure Witnessyng, that the Lord hym sylf is God.†

†In to oure and ȝoure witnessyng, that we han riȝt to come and offfe in the place of Godlis tabernacle, and in to ȝoure witnessyng, that we han power to putte us away. Live here. c.

†That the Lord him sylf is God; that is, that the Lord is oure God, as and of the Ebrews that dwelHen in the land of Canaan, ether of ȝearest. Live here. c.
CAP. XXIII.

1  Ouerturned forsothe myche tyme after that the Lord hadde yeue pees to Israel, sugettid alle naciouns in enuyroun; and Josue nowe of long lij, and of ful old age, 
2  Josue cleped a al Yrael, and the more thur3 birth, and princes, and dukys, and maystris, and seide to hem, I hawe eeldid, and am of more goon forth age; and 3e biholden alle thingis that the Lord 3oure God hath doon to alle naciouns bi enuyroun, what manner wise for 3ou he hath 4fonten. And nowe for he hath dyuydid to 3ou bi lot al the loond, fro the est paert of Jordan vnto the greet see, and manye 53it naciouns overleueuen, the Lord 3oure God shal scater hem, and doo awey fro 3oure face; and 3e shulen weeld the loond, 6as he hath bihoot to 3ow. Oonly takith comfort, and beth bisy, that 3e kepen alle thingis that ben writun in the volym of the lawe of Moyses, and that 3e bowen not aside fro hem, ne to the rjst ne to the 7left, lest after that 3e goon into the gentylis, that among 3ou ben to come, 3e sweren in the name of the goddis of hem, 8and serue to hem, and honoure hem. But cleue 3e to the Lord 3oure God, the which 9thing 3e han doon vnto this day; and thanne the Lord God e shal doo awey in 3oure si7t greet gentilis, and moost stronge; and no man shal withstoond to 103ow. Oon of 3ou shal pursue a thousand men of enemyes, for the Lord 3oure God for 3ou he shal f3t, as he hath bihoot. 11This oonli moost bisyly be 3e war before, 12that 3e louen the Lord 3oure God. And if that 13e wolen drawe to the errors of thes gentilis that among 3ou dwellen, and with hem mengith maraygis, and 13frenships cowple, nowe thanne wite 3e,

Forsothe whanne myche tyme was passed after that the Lord had 3oue pees to Israel, for alle naciouns 'in campas' weren suget; and whanne Josue was thanne of long lij, and 'of ful' eild age, Josue clepeid al Israel, and the grettere men in birthe, and the princes, and dukis, and maistris, and seide a to hem, 'wexide elde', and 'Aam of grettere' age; and 3e seen alle thingis whiche 3oure Lord God hath to doo to alle naciouns bi campas, hon he faust for 3ou. And nowe for he de-4partide to 3ou bi lot al the lond, fro the eest part of Jordan 'til to' the grete see, and manye naciouns ben left j3t, 3oure Lord God 'schal distrie hem', and schal take awey fro 3oure face; and 3e schulen welde the e lond, as he bihi3te to 3ou. Oneeli 6be 3e comforthis, and be 3e bisy, that 3e kepe alle thingis that ben writun in the book of Moises lawe, and bowe not awey fro tho, nether to the rjst side nether to the left side, lest aftir that 3e han entrid to the e hethene men, that schulen be among 3ou, 3e swere in the name of the goddis of hem, and 3e serue tho goddis, and worschiphe hem. But cleue 3e to 3oure Lord 8God, which thing 3e han do 'til in to' this dai; and thanneh the Lord God shal do awey in 3oure si7t grete foliks, and stronge; and noon schal moy azen-stonde 3ou. Oon of 3ou schal pursue a thousand men of enemyes, for 3oure Lord God schal f3t for 3ou, as he bihi3te. Be 3e war before moost diligentli of this 11thing oneeli, that 3e loue 3oure Lord God. That if 3e wolen cleue to the errors of 12these foliks that dwellen among 3ou, and wolen medle mariatis with hem, and couple frenships, wite 3e rjst now, that 3oure 13

a cleepere nev. b comynge e pr.m c thi God e pr.m d shal moun c. shal mowe e. e Om. b. f of drawe e pr.m. g meng ce.

g And i. h and whanne i. i aboute i. k sugettid i. sugetide gkno. i now i. m ful of places. a he seide i. o hane eildid i. q greet environ. ful gret i. r biholden i. s aboute i. t hath founcten i. u hath departid i. v vnto i. x he shal i. y take hem i. z her i. a bowe 3e i. b tho thingis i. c Om. gkmsnsoxb. d her goddis i. e Om. i. f the which i. g vnto i. h Om. s. i Om. i. k moost stronge i. l Om. qqu. m your enemies k. n hath bihi3te i. o unfeithful folkis i.
that the Lord youre God do hem not awaye before youre face, but to sow thei shulen be in to a dich, and grene, and hurtynges of youre side, and a stak in youre eyen, to the tyme that he doo you a wey, and seater fro this best loond, that 14 heth tak to you. Lou! I to day goo into the weie of al erthe; and with al inwit 3e shulen knowe, that of alle the wordis 'the whiche' 'the Lord' hath bihoot hym self to be to k doo to you, he hath not passid biside oon in veyn.
Thanne as he hath fullfild in dede that he hath bihoot, and welsamli alle thingis ben comen, so he shal brynge vpon sow what thing of yuels he hath thrrett, to the tyme that he do sow awaye, and seater fro this best loond, that he hath 16 taak to you. Forthi that 3e han biside passid the couenaunt of the Lord youre God, that he hath couenauntid with sow, and 3e han serued to alien goddis, and honourde hem, soone and swiftli shal aryste in sow the woodnes of the Lord; and 3e shulen be takun awaye fro this best loond, that he hath taak to sow.

CAP. XXIV.

1 And Josue gedride alle the lynage of Yrael in Sechym; and cleped the more thurly birth, and princes, and iugis, and maysteris; and stoden in the sïst of the Lord. And to the puple thus he spak, Thees thingis seith the Lord God of Yrael, Biyond the flood dwenen oure faders fro the bigynnyngye, Thare, the fader of Abraham, and Nachor, and serueden to alien goddis. I haue taak 3oure fader Abraham fro the cendis of Mesopotanye, and haue brout hym in to loond of Chanaan; Y haue multiplied his seed, and 3af to hym Ysaac; and to hym eft I 3af Jacob and Essau; of the whiche to Essau

Lord God schal not do awei hem biforn youre face, but thei shulen be to sow in to a dich, and a8 snare, and in to hirynge of youre side, and in to stakis in youre izen, til 3oure Lord God take awei you, and distrie' fro this beste loond, which he 3af to you. Lo! Y entre to dai to the wyhe of al erthe; and 3e shulen knowe 'with al soule', that of al wordis which the Lord bihiste hym silf to 3yue to you, not oon passide in veyn. Therfor as he fillide 15 in werk that, that he bihiste, and alle thinges bifeniden 'bi prosperite', so he shal brynge on 3011 whatuer thing of yuels he manaasside, til he take awei you, and distrie' fro this beste loond, which he 3af to 3011. For 3e braken1 the couenaunt of 16 3oure Lord God, which he made with you, and serueden alien goddis, and worschipeden hem, some and swiftly the strong veniunique of the Lord schal rise 'on to 3011; and 3e shulen be takun awei fro this beste loond, which he 3af to 3011.

CAP. XXIV.

And Josue gaderide alle the lynagis of Israel in to Sechem; and he cleped the grettere men in birthe, and the princes, and iugis, and maisteris; and thei stoden in the sïst of the Lord. And he spak2 thus to the puple, The Lord God of Israel seith these thingis, 3oure fader dwellden at the bigynnyng biyende the flood Eufrates, Thare, the fadir of Abraham, and Nachor, and thei serueden alien goddis. Therfor Y took 3oure fadir Abraham fro the coostis of Mesopotanye, and Y broynte hym in to the loond of Cansaan; and Y multipliede 'the seed of hym', and Y 3af Isaac to hym; and eft Y 3af to Isaac,
And Jacob, and Esau, of which is 3af to the hil of Seir, to haue in possession; forsothe Jacob and hise sones yden doun in to Egipt. And Y sente Moises and Aaron, and Y smoot Egipt with many signes and wondris, and Y lede 3ou and 3oure fadris out of Egipt. And 3e camen to the see, and Egipciens pursueden 3oure fadris with charis, and rydynge, vnto the 7 Reed See. And the sones of Yrael cryeden to the Lord, the which putte derknes bi twixe 3ou and the Egipciens, and brouzte vpon hem the see, and couerede hem. 3oure eyen han seen alle thingis, that Y hane doo in Egipt. And 3e han dwelt in wildernes myche tyme. And I hau brouz 3ou in to the loond of Amorrey, that dwellid by3ond Jordan; and whanne thei shulden fy3ct ayns 3ou, Y took hem into 3oure hoonidis, and 3e weldiden the loond of hem, and slewen 3em. Forsothe Balac, the sone of Sephor, the kyng of Moab, roos, and fa3t ayns 3011, Y took hem in to 3oure hoonidis, and 3e shulde curse to 3ou. And I wolde not here hym, but a3enward bi hym I blesside 3ou, and deluyere 3ou frō his hoonidis. And 3e passiden ouer Jordan, and camen to Jericho; and men of that citee fa3ten ayns 3ou, Amorre, and Phereze, and Channe, Etthe, and Ger- gese, and Euee, and Jebuse; and I took 3em into 3oure hoonidis. And I sente before 3ou hors flescis, and I vyeste hem out fro her placys, the two kyngys of Amorreis, not in sword and in thi bowe. And Y haue 3yue to 3ou the loond, in the which 3e han not traunyld, and citees the whiche 3e han not bilt, that 3e shulden dwelle in hem, yvnes and olyues, the whiche 3e han not plauntid. Nowe thanne drede 3e the Lord, and servue 3e

[Notes and footnotes]

n and Jacob a. 0 sende e. 1 of e pr. m. 2 derknesse ce. 3 bytwene BETH. betwv c. 4 Om. e pr. m. 5 Om. e pr. m. 6 with e pr. m. 7 blyse n. 8 luyere 3e BETH. 9 the men e pr. m. 10 Y Om. n. 11 Om. c. 12 that c.

13 and the whiche sones 1. 14 welde v. 15 and. 16 tokens 1. 17 men of Egipt 1. 18 vnto 1. 19 And 1. 20 putte 1. 21 upon 1. 22 the Egipciens 1. 23 han seen 1. 24 Om. 1. 25 men of Ammorreys 1. 26 hadden her land 1. 27 Om. 1. 28 And 1. 29 Balac 1. 30 welde not 1. 31 Om. 1. 32 I deluyere 1. 33 the y. 34 hondis of Balac 1. 35 Om. 1. 36 Om. 1. 37 that ben breede of dede careyns k sec. m. marg. 38 throwe 1. 39 Om. k sec. m. 40 ne in thi 1. 41 the whiche 1. 42 the whiche 1.
And hidewen the windows, and 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 our God he ladde vs out and oure fadris fro the loond of Egypt, fro the howses of servage, and vs seynge dide greet toknes; and kepte vs in al the weie, bi the which we wenten, and in alle puplis, bi the which we passiden; and keste out alle gentils, Amorre, the dweller of the loond, that we ben come yn. We shulen therfor serue to the Lord, 19 for he is the Lord oure God. And Josue seide to the puple, 3e shulen not move serue to the Lord; God forsothe is holi, and a strong louver, ne forgyueth to youre hidows synnes and gittis. If 3e leue the Lord, and seruen to alien goddis, he shal turne hymself, and tourneth 3ou, and turne vpseleoun, after that he hath 3eue 21 to 30 good things. And the puple seide to Josue, It shal not be so, as thou spekist, but to the Lord we shulen serue. 22 And Josueb to the puple, Witness, he seith, 3e ben, that 3ou self han choosun to 3ou the Lord, that 3e seruen to hym. 23 And thei answerwen, Witness. Now thanne, he seith, do 3e awey alien goddis fro the myddil of 3ou, and bowe 3oure hertis to the Lord God of Yrael. And the puple seide to Josue, To the Lord serue 3e hym with perfite herte and moist trew; and do se awey the goddis, to whiche 3oure fadris serviden in Mesopotanie, and in Egipt; and serue 3e to the Lord. But if it semeth yeuel to 3ou, that to 3e serue the Lord, cheyngd is 3ouun to 3ou; chese 3e to 3ou to dai that, that pleisith, whom 3e owe most to serue; whether to goddis, which 3oure fadris serviden in Mesopotany, whether to the goddis of Ammorreis, in whos loond 3e dwellen; forsothe I and myn hows shulen serue thek Lord. And al the puple an​swerede and seide, Fer be it! fro vs that we forsake the Lord, and serue alien goddis. 3e Lord Godm hym silf lede 17 vs and oure fadris out of the lord of Egypt, fro the howses of servage, and dide grete signeso in oure siyt; and he kepte vs in al the weie, bi which we 3eden, and in alle puplis, bi whiche we passiden; and he castide oute all folkis, Ammornei, in the dwelleres of the lond, in to which we entredien. Theryfor we schulen serue the Lord, for he is 'oure Lord God'. And 3o Josue seide to the puple, 3e shulen not serue the Lorda; for God is hooli, and a strong fervent v louyere, and he forgyueth not 3oure trespasises and synnes. If 3e for saken the Lord, and seruen alien goddis, the Lord schal turne 'hym silf b, and schal turment 3oun, and schal distrie, after that he hath 3oue goddis 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 ben witnessisb, thati 3e han chose the Lord to 3ou, that 3e serue him. And thei an​swerden, We ben witnessisb. Therfor, he 21 seide, Now do 3e awey alien goddis fro the myddis of 3ou, and bowe 3e 3oure hertis to the Lord God of Yrael. And the puple 21 seide to Josue, We schulen serue 'oure

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c 3e shal 

d 3e shal 

e 3e shal 

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a 3e shal 

b 3e shal 

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w 3e shal 

x 3e shal 

y 3e shal 

z 3e shal
JOSHUA.

25—33.

Lord God, and we schulen be obedient to his heestis. Therfor Josue smoot 2 bound of pees in that dai, and settide forth to the puple comandementis and domes in Sichen. And he wroth alle 20 these words in the book of Godis lawe. And he took a greet stoon, and puttid it vnnder an ook, that was 27 in the seynyte of the Lord. And he seide to al the puple, Lo! this stoon shall be to 30 into witnessynge, that 3e han herd alle the words of the Lord, 'the whiche' he hath spokun to 30u, lest peraunture afterward 3e wolden denye, and 28 leishe to the Lord youre God. And he lefte the puple, eche into his possession. 29 And after these thingis dyede Josue, the sone of Nun, the seruantaunt of the Lord, 30 of an hundryd and of ten yeer. And thei bryyedhen in the cendis of his possession, in Thanathsare, that is set in the hil of Eifraym, fro the north part of the 31 hil of Gaas. And Yrael servede to the Lord alle the days of Josue, and of the eldren, that long tym e luyedden after Josue, and 'the whiche' knewe alle the werkes of the Lord, that he dide in 32 Irael. Forsothe the boones of Joseph, 'the whiche' the sones of Yrael token fro Egipt, thei bryyedhen in Sichen, in a part of the feeld that Jacob bouyte of the sones of Emor, fader of Sychem, for an hundrid jonge sheep; and it was into 33 possession of the sones of Joseph. Forsothe Eleazar, the sone of Aaron, preest, diede; and Phynes and his sones bryyedhen him in Gabaa, that is 3yue to hym in the mount of Eifraym.

Here eendith Josue, and now bigynmeth Judicium. 1

1 that c. k eldren c. 3 that c. m that c. n the e pr. m. o the fader e pr. m. p the preest e pr. m.


+ vndur an ook; Hebrews seyn vndur a lynetel, for the Hebrew word here signifieth bothhe ook and lynetel, and no tre owthe to be bis thes the atier of the Lord, as Moyes lawe seth; neither the seynyte may be seid here a synagoge, not the tabernacle, for Josue dide these thingis in Sichen; and therfor it may we be vndur an ook, bi our translacion, for a tre mynte be blisid the synagoge, whiche Jews camen to prey, and to here Godis word. Live here. c.
JUDGES.

[Prologue on the book of Judges.]

This book of Judicium makith mencion, how the sones of Israel braken the boond of the Lord, and smythe alien goddis, after the deeth of Josue, and of elder men that luyden long tymel after the deeth of Josue, whiche hadden seyn the menseilis and grete dedis of the Lord, and other men risen afterward, whiche herden the comauundemantis and domes of the Lord and diden alle thingis contrarie. Wherfore the Lord bitook hem in to the hondis of her enemies, and weren maad tributaries to hem, and smythe 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 deluyuered hem for a tymel, til thei eftsone hadden foryste the Lord. And therfore the Lord lefte enemies to hem, whiche thei mysten not distrie, to punshe hem, whanne thei wenten awei fro the Lord, and fro hise comauundemantis a.

Here bigynneth the book of Judicum a.

CAP. I.

1 After the deeth of Josue the sones of Israel counseilden the Lord, seyynge, Who shal styte vp biore vs a3ens Chanane, and be duik of batel? And the Lord seide, Judas shal styte vp; loo! I saue taak the loond in his hoon. And Juda seith to Symeon, his brother, Sty vp with me in my lot, and fyst a3ens Chanane, that I goo with thee in thi lot. And Symeon wente with hym; and Juda stiede vp. And the Lord took Chanane and Phereze in to the hoondis of hem, and thei smytyn in Bezech ten thousand 5 of men. And thei foonden Adonybezech in Bezech, and thei fysten a3ens hym, and smyttyn Chanane, and Phereze. Adonybezech b forsothe fleij, whom pursuyynge

a From f. Judicum. b No initial rubric in ACEH. Adonybeech A.

This Prologue is from M. b From AELF, Here bigynneth the book of Judicum. m. No initial rubric in the other ms. Counseilden with l. d thei seiden l. e stie up l. f the men of Cananei l. g stie up l. h thou up l. i stiede up l. k her hondis l. kk the A. l Om. m thei ouercamen l. n And l.
them, token, kit of the overmost partis of
theeondis of hym, and of b feet. And
Adonybezech seide, Senent kyngis, kut
of the overmore paartis of hoeondis and
of feet, gedreden vndur my bord reluyes
of meetis; as I haue doo, so the Lord
hath doo c to me. And thei brouȝten
hym into Jerusalem, and there he died.
Thanne the sones of Juda ouercommynge
Jerusalem token it, and smyten in mouth
of sword, takynge al the citee to bren-
ynge. And afterward descendynge thei
fouȝte aȝens Chanane, that dwellyd in
the mounteyns, and at the south,
wijd feeldis. And Judas goynge aȝens
Chanane, that dwellyd in Ebron, whos ce
tene was bi ol tyne Caryatharbe,
smoût Sisay, and Achyman, and Tholo-
may. And thei goon, wenten to the
dwellers of Dabir, whos tene was ol-
Cariathsepher, that is, the citee of lettris.
And Caleph seide, Whio smytith Caryth-
sepher, and wastith it, I shal ȝyue to
hym a wijf, Axam, my douȝter. And
whanne Othonyel, the sone of Senech,
the lasse brother of Caleph, hadde taak
it, he ȝaf to hym a wijf, Axam, hys dou-
ter. The which goynge in the weie, hir
man monestide, that she shulde axe hir
fader a feeld; the which whanne she
haddesijid, sittynge in an asse, Caleph
seide to hir, What hast thou? And she
answerde, ȝif to me a blessyng, for a dry
erthe thou hast ȝyue to me; ȝif a
moyst with watris. And Caleph ȝaf to
hir moyst aboue, and moyst bynethe.
Forsotho the sones of Cyney, cosyn e
to Moyses, stieden vp fro the citee of palmes
with the sones of Juda, into the descent
of his lot, that is at the south of Arach;
and thei dwelliden with him. And Ju-
das wente with Symeon, his brother; and
thei smyten to gidre Chanane, that
whom thei pursuenden, and token, and kit-
tiden e the ends of his handis and feet p.
And Adonybezech seide, Senent kyngis, ȝhann
e the ends of handis s and feet t
weren kit away, gaderiden relifs of metis
vndur my bord; as Y dide s, so God hath
ȝolde to me. And thei brouȝten hym in
to Jerusalem, and there he died. Ther-
for t the sones of Juda fouȝten aȝens Jeru-
usalem, and token u it, and smytyden v bi
the scharpnesse of sword, and bitoken w al the
cytee to brenynge. And afterward thei ȝe
den down, and fouȝten aȝens Cananey,
that dwellide in the hilli places, and at the
south, in feceldi places x. And Judas ȝe
den aȝens Cananey, that dwellide in Ebron,
whos tene was bi eld tyne Caryatharbe;
and Judas killide Sisay, and Achyman,
and Tholmai. And fro themus he ȝede 11
forth, and ȝede y to the ȝ dwelleris of Dabir,
whos eld tene was Cariathsepher, that is,
the citee of lettris. And Caleph seide, Y 12
schal ȝyue Ax, my douȝter, wijf to hym
that schal smyte Cariathsepher, and schal
waste it. And whanne Othonyel, sone e of 13
Seneth, the lesse brother of Caleph, hadde
take it, Caleph ȝaf Ax, his douȝter, wijf
to hym. And hir hosebonde stride hir, 14
goynge in the weie, that sche schuldxe axe
of hir fadir a feeld; and whanne sche
haddesijid, sittynge on d the e asse, Caleph
seide to hir, What hast thou? And sche 15
answerde, ȝine e thou blessyng f to me, for
thou hast ȝone a th drye lond to me; ȝyue
thou also a moyst lond with watris. And
Caleph ȝaf to hir the moist lond aboue,
and the moist lond bynethe. Forsotto 16
the sones of Cyney, ȝalye of Moyses t,
stieden p fro the citee of palmes with the
sones of Juda, in to the descent of his lot,
which d descent is at the south of Arach;
and dwelliden w with hym s. Sotheli 17
Judas ȝede with Symeon, his brother; and thei

\[<text>\]
dwellid in Sephat, and thei slwen hym; and the name of the cysye was clepid Horma, that is, cursyng. And Judas took Gazam with his eendis, and Ascalonem, and Accharon with his teermys. And the Lord was with Judas, and the mounteyns he weeldid; and he myyte not doo awey the dwellers of the valei, for thei aboundiden in charys ful of weepnes in maner of sithis. And thei 3yuen to Caleph Ebrun, as Moises seide, the which dide awey fro it thre sones of Enach. Jebuse forsothe, the dweller of Jerusalem, the sones of Beniamyn, diden not awey; and Jebuse dwelt with the sones of Beniamyn in Jerusalem unto the day that is nowe. Forsothe the hows of Joseph stiede in to Bethel, and the Lord was with hem. For whanne thei sege-dynb the cite, that before was clepid Luzza, thei see3yn1 a man goyng out of the cysye, and thei seiden to hym, Shewe to vs the entr of the cysye, and we shulen do with thee merci. The which whanne he hadde shewid to hem, thei smyt the cysye in mouth of the swerd; forsothe thilk man and al his kynrede thei leften. The which leften wente into the loond of Sechym, and bilde there a cysye, and clepide it Luzam; the which is clepid so vnto the day that is nowe. Forsothe Manasses dide not awey Bethsan, and Thanael with his lytyl townes, and the dwellers of Endor, and Geblaam, and Magedo with his litil townes; and Chanane bigan to dwel with hem. Forsothe after that Yrael is comfourtyd, he made hem tributaries, and doon awey wold he not. Forsothe Effraym slewe not Cananee that dwellid in Gazer, but dwellid with hym. Zabulon dide not a wey the dwellers of Cethron and of Naalon; but Chanane dwelt in the mydil of hym, and is maad to hym

smytiden5 togidere Cananee, that dwellide in Sephar, and killiden b hym; and the name of that cysye was clepid Horma, that is, cursyng, 'ether perfittc distrying, for thilke cysye was distried outeryd. And Judas took Gaza with his coostis, and Ascolon, and Accaron with his termes. And the Lord was with Judas, and he 'hadd in posse3ioun thehilli places; and he5 myyte not doo awey the dwellers of the valei, for thei weren plentenuous in 'yrn charis3, scharpe as sithis. And 'the 20 sones of1 Israel 3auen Ebrun to Caleph, as Moises hadde seid5, which Caleph dide awei fro it thre sones of Enach. For-21 sothem the sones of Beniamyn diden not awei Jebusei, the dwelleere of Jerusalem; and Jebusei dwellide with the sones of Beniamyn in Jerusalem 'til in to9 presentb dai. Also the how3 of Joseph stiede7 in 22 to Bethel, and the Lord was with hem. For whanne thei bise3iden the cysye, that 23 was clepid Luzua before, thei sien a man24 goyng out of the cysye, and thei seiden to hym, Schewe thon to vs the entrynge of the cysye, and we schulen do mercy with thee. And whanne he hadde schewid to thei, thei smytiden5 the cysye bi scharpnes of swerd; sothel5 theyueluride that man and al his kynrede. And heu was 25 deluyerede, and yede in to the lond of Sethystym, and bilda5 there a cysye, and clepide it Luzam; which is clepid so 'til in to presentx dai. Also Manasses dide not 27 awei Bethsan and Thanael with her townes, and the dwellers of Endor, and Geblaam and Magedo with her townes; and Cananee bigan to dwelle with hem. Sothelie after that Israel was comfortid, 28 he made hem tributaries, 'ethir to paye tribute7, and nolde9 do awey hem. Sothelie 29 Effraym kilide not Cananee that dwellyde in Gazer, but dwellide with hym. Zabu-30

† scheme thon to us the entryng of the cysye, it had a pryse entryng and goyng out vndur the erthe, vndir the stran-grytis. Lice here. c.

4 K

f Om. e pr. m.  g tyne e pr. m.  h sugettiden a.  i seynge a.

a smoten  b thei killiden  c Om. kw.  'that is, cursyng either destrying gmnvb. gloss omitted in isx.  d Om. A pr. m. eklpb.  'weellide  e Judas  f charis ful of weepnes  g Om.  h boden 1.

1 and 1.  m But 1.  n Om. c.  o vnto 1.  p this present 1.  q menee 1.  r stieide up 1.  s smoten 1.

2 and 1.  t whanne he gkmxb.  y and he o. he gkmxb. Om. n.  w he bilda 1.  x this present 1.

7 Om. isx.  z wolde not 1.  a Om. plures.
31 tributarie. Forsothe Aser dide not a weye the dwellers of Cho, and of Sidon, Alab, and Azenibus, and Alba, and Aphe, Cha-
aioa, and Pha, and Roah; and he dwelld in the myylid of Chananei, the dweller of the1 lond, ne he slewe3 him. Neptalim dide not awei the dwellers of Bethsames, and of Bethanach; and he dwelld among Chanane, the dweller of the lond; and Bethsamytes and Bethanites were to 34 him tributarie. And Amorre ar tide the sones of Dan in the hil, ne he 3af to hem place that to the pleynier thei myynen descend; and he dwelte in the hil of Hares, that is to seye, Witnessinge, in Hailon, and Salabym. And the hondm of the hous of Joseph is agreggid ajens Amorre, and he is maad to hym tribu-
38 tarie. Forsothe the terme of Amorre was fro the stiynge vp of Scorpioun, and Petra, and the heijer places.

CAP. II.

1 And the anguel of the Lord stiede vp fro Galgala to the place of wepers, and seith, I haue ladde you out of Egipt, and brou3te into the loond, for the which Y swore to youre faders, and haue bihoote, that Y shulde not maak in veyn my co-
ennant with 30w into with outen eend; so oonly that 3e smytne no boond of pees with the dwellers of this loond, and that 3e turnen vpesdoun the auters of hem; and 3e wolden not here my vois. Why 3hes thingis han 3e doon? 'Whether for Y wolde not do a weye hem fro youre face, that 3e haan enemies, and the goddis of hem ben to you into falllyng. And whanne the anguel of the Lord haide spoken thys wordis to alle the sones of

lon dide not awey the dwellers of Cethron, and of Naalon; but Cananei dwellide in the myddis of hym, and was maad tributarie to him. Also Aser dide not awey the 31 dwellers of Acho, and of Sidon, of Alab, and of Azazib, and of Alba, and Aphech, and of Aloa, and of Pha, and of Roob; and he dwellide in the myylid of Ca-
32 naney, dwellere4 of that lond, and killide5 not hym. Neptalym dide not awei the 33 dwellers of Bethsames, and of Bethanach; and he6 dwellide among Cananey, dwellere5 of the5 lond; and Bethsamytes and Bethanites were tributarie to hym. And Amnorrey helde streit the sones of Dan in the hil, and 3afk not place to hem to go down to pleynere places; and he7 dwelle35 in the hil of Hares, which is interpretid8, Witnessynge, in Hailon, and in Salabym. And the hond of the hous9 of Joseph was maad heuy10, and hep was maad tributarie to hym11. And the terme of Ammorrei was 36 fro the stiynge of9 Scorpioun, and the5 stoon, and hijere places.

CAP. II.

And the anguel of the Lord stiede1 from Galgala to the place of wepers, and seidea, Y ledde you out of Egypt, and Y brou3te you1 into the lond, for which Y swore1 to youre faders, and bihoote, that Y shulde not make void my coenunant with you1 in to with outen ende; so oneli that 3e schulde2 not smyte boond of pees with the dwellers of this lond, and schuldenx distrie the anteris of hem1; and 3e nolden2 here my vois. Whid diden 3e these thingis? Wher-a forea Y noldenb do hem aweni fro youre face, that 3e haue2 enemies, and that the goddis of hem1 be to you in to fallyng. And 4 whanne the 'anguel of the Lord' spak2 these wordis to alle the sones5 of Israel, thei reisiden her vois, and wepten; and

j Azazibus e. k Chanan a. l that e. m lond a. n fro a. o Wher fore e.

b of Aphech l. c Aser l. d the dwellere l. e Aser killide l. f Neptalim l. g the dwellere l.

k that k. i Neptalym k. j he yaf k. l Dan l. m that is to sey l. n meyne l. o heuy or diu l.

p Joseph l. q Amorre l. s up of the l. t for the l. u stiede up l. v he seide l. w Om. plures.

vv that l. w swoor fore l. x that 3e l. y her auters l. z wolden not l. a For the whiche thing l.

b wolde not l. c haue hem l. d her goddis l. e Lordis anguel l. f had spoke l. g peple l.
Judges 11:5-12

Yahveh, the Benjamite, the Benjamite, with the name of that place was called, the Benjamite, with the name of that place was called, 5. 12.

And the name of the place was called, the name of the place was called, 5. 12.

And the name of the place was called, the name of the place was called, 5. 12.

Yahveh, the Benjamite, the Benjamite, with the name of that place was called, the Benjamite, with the name of that place was called, 5. 12.
dis, and honourynge hem. Soone thei forsoaken 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 daies of hem, he was bowid bi mercyy, and he herde the weilyngis of the tournemtid, and he delyueride hem fro the deeth of wasters. Forsothe after that the iuge was deed, thei turnened azen, and manye thingis diden more than diden the faders of hem, folwynge alien goddis, and seruyngge to hem, and honourynge hem; thei laft enot her fyndyngis, and the moost hard weye bi the which thei weren wonyd to goo. And the woodnes of the Lord is wrooth azen Israel, and seith, For this folk hath maad at nouj my couenaunt that Y couenauntide with the faders of hem, and my vois he dispisyde to here; and Y shal not doo awaye the Gentilis, the whiche Josue lafte, and is deed; that in hem Y have knoulechyngye of Yrael, whethir thei kepen the weie of the Lord, and goo in it, as kepen the faders of hem, or noon. Thanne the Lord lafte alle these nacionys, and wold not annoon over-turne, 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 struye with enemies, and to haue vsage of fyntyngye in batayl. The fyue princes of Philistynys, and al Channe, and Sydon, and Euee the whiche dwelten in Liban hil, fro the hil of Baal of Hermon vnto the entre of Emath. fornycaцион,"that is, idolatrie", with alien goddis, and worshipiden hem. Soone thei forsoaken the wey, bi which the faders of hem entriden; and thei herden the 'comanduments of the Lord', and diden alle thingis contrarie. And whanne the Lord reiside iugys in 'the daies of hem', he was bowid bi mercyy, and he herde the weilyngis of hem turmentid, and he delyuerede hem fro the sleyng of wasteris. Sothelī aftir that the iuge was deed, thei turnened azen, and diden many thingis grettere 'in yuel' than her fadris diden; and thei sueden alien goddis, and servueden hem, and worshipiden hem; thei leften not her owne fyndyngis, and the hardeste weie 'bi which' thei weren wont to goo. And the strong venaunce of the Lord was wrooth azen Israel, and he seide, For this puple hath maad voide my couenaunt which Y couenauntide with her fadris, and dispisyde to here my vois; also Y schal not do a wyefolkis, which Josue 'lefte, and was deed'; that in hem Y asaie Israel, whether thei kepen the weie of the Lord, and goo ther yme, as her fadris kepten, ether now. Therfor the Lord lefte alle these nacionys, and nolde destrie soone, nethir bitook in to the hondis of Josue.

CAP. III.

These ben the folkis whiche the Lord lefte, that in hem he schulde teche Israel, and alle men that knewen not the bateils of Cananees; and that aftirward the sones of hem schulden lerne to lute with enemieys, and to haue custome of bateil. He lefte fyue princes of Filistees, and al Cananee, and the puple of Sidon, and Euey that dwelliden in the hil Liban, fro the hil Baal Hermon 'til to the entryng of
And he lefte hem, that in hem he myste haue experiens of Yrael, whether thei wolen here the heestis of the Lord, the which hath comauindid to the faders of hem by the hoondis of Moyses, or noon. And so the sones of Yrael delwen in the mydil of Chananeei, Ethei, and Amorrei, and Pherezei, and Euei, and Jebusei. And wyues thei token douȝtris of hem, and thei token her douȝtris to the sones of hem, and seruenden to the goddis of them. And thei diden yuel in the sijt of the Lord, and forgotten of the Lord her God, seruyenge to Baalym, and to Astaroth. And the Lord, wrooth aȝens Yrael, took hem into the hoondis of Chusanrasathaym, kyng of Mesopotanye, and thei serueden to him eiȝt yeer. And thei crieden to the Lord, the which areryde to hem a saueour, and deluyerde hem, that is, Othonyel, the sone of Cenez, the lasse brother of Caleph. And the spiryt of the Lord was in hym, and he demyde Israel. And he wente out to eiȝt, and the Lord took into the hoondys of hym Chusanrasathaym, the kyng of Syrie, and oppresside hym. And the lond restid fowrti yeer; and Othonyel, the sone of Cenez, died. Forsothe the sones of Yrael addiden to doon yuel in the sijt of the Lord; the which countfortide aȝens hem Eglo, the kyng of Moab, for thei diden 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 weelside the citte of Palmys. And the sones of Yrael seruenden to Eglo, the kyng of Moab, elijte yeer. And afterward thei crieden to the Lord; the which reryde to hem a saueour, And bi name, the sone of Gera, sone of Gemyny, the which either hoond vside for the riȝt. And the sones of Emath. And thei lefte hem, that in hem he schulde asaie Israel, whether thei wolden here the heestis of the Lord, which he comauindide to her fadris bi the hoond of Moises, ethir nai. And so the sones of Israel dwelliden in the mydys of Cananei, of Ethei, and of Ammorrei, and of Peresei, and of Euey, and of Jebusey, and wediden wyues, the douȝtris of hem; and the sones of Israel zauen her douȝtris to the sones of hem, and seruenden the goddis of hem. And the sones of Israel diden yuel in the sijt of the Lord, and foryaten her Lord God, and seruenden Baalym, and Astaroth. And the Lord was wrooth aȝens Israel, and bitook hem in to the hoondis of Cusanrasathaym, kyng of Mesopotanye, and thei seruenden hym eijte yeer. And thei crieden to the Lord, and he reiside to hem a sauyour, and deluyerde hem, that is, Othonyel, sone of Ceneth, the lasse brother of Caleph. And the spirit of the Lord was in hym, and he demyde Israel. And he zede out to batel, and the Lord bitook in to his handis Cusanrasathaym, kyng of Syrie; and Othonyel oppresside hym. And the lond restiden fowrti yeer; and Othonyel, sone of Ceneth, diede. Forsothe the sones of Israel addiden to do yuel in the sijt of the Lord; and he countfortide aȝens hem Eglo, the kyng of Moab, for thei diden yuel in the sijt of the Lord. And the Lord couplide to hym the sones of Amon and Amalech; and he zede, and smoot Israel, and hadde in possessiou the citte of Palmys. And the sones of Israel seruenden Eglo, kyng of Moab, eiȝtene yeer. And afteiward thei crieden to the Lord; and he reiside to hem a sauyour, Aioth bi name, the sone of Gera, sone of Gemyny, which Aioth vside eiȝer either hoond for the riȝt hoond. And the sones of Israel senten bi

v Om. A. 2 douȝtris BFH. 8 Om. A. b the sone e pr. m.

m the Lord t. n al Israel t. 0 Lords heestis t. 4 witnesse t. ext. or hoond marg. q thei wedidden t. 5 ther k. 8 her sones t. 2 thei seruenden t. r her goddis t. w Lordis sijt t. w thei foryaten t. x ther k. y he bitook t. 2 the sone t. o the younger t. 1b hoond t. pr. m. c restide in per t. d the sone t. e And t. f Lordis sijt t. g Israel die t. h Lordis sijt t. 1 Eglon t. k of Amalech t. 1 Eglon t. = he hadde t. n the kyng k. o the which t. p senden t.

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Yrael senden bi hym ziftis to Eglon, the kyng of Moab; the which maade to hym a swerd keruynge on euer either side, hauynge in the myddil a pomel of lengthe of the palm of an hoon. and he is gird with it vntr the coot armure, in the riȝt hipe. And he offerde ziftis to Eglon, the kyng of Moab; forsothe Eglon was myche fat. And whanne he hadde offerd to hym ziftis, he folwde felawis that with hym camen; and turned aȝen fro Galgalis, where weren the mawmetis, seide to the kyng, A preue word Y haue to thee, O kyng. And he comauudide silence. And calle men goon out, that weren about hym, Aod wente into hym; forsothe he sat in the somer sowpyngge place alone. And he seide, The word of God Y haue to thee. The which anoon roos fro the troon. And Aod straȝnte out the left hoon, and he took the swerd fro his riȝt hipe; and he piȝte into his wombe so strongly, that the pomel folwde 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 pryuetees of kynde the tordis of the wombe bursten out. Forsothe Aod, closyde moost bislich the doris of the sowpyngge place, and fastnyd with lok, wente out bi the postern. And the seruauntis of the kyng goon yn, seyzen the zatis of the sowpyngge place closid, and seiden, Perauenture he purgith the wombe in the somer sowpyngge place. And abidyngge long, to the tyme that thei weren ashamyd, and seyne that no man opnyde, thei token the keye, and opnynge thei foonden her lord liggyngge deed in the erthe. Forsothe Aod, while thei weren disturbid, flowȝ away, and he passide the place of mawste, 'that is, tribute\textsuperscript{a}, to Eglon, kyng of Moab; which' Aioth made to hym a swerd keruyngge on euer either side, hauynge in the myddil a pomel\textsuperscript{b} of the lengthe of the pawm of an hond; and he was gird therwith vntr the saie, 'that is, a knyȝts mentil', in the riȝt hipe'. And he brouȝte ziftis to Eglon, the kyng of Moab; forsothe\textsuperscript{c} Eglon was ful fat. And whanne he hadde soone ziftis to the kyng, he pursuaded felowis that camen with hym; and he turnede aȝen fro Galgalis, where idolis weren, and he seide to the kyng, A\textsuperscript{a} kyng, Y haue a priuei word to thee. And he comauudide silence. And whanne alle men weren goon out, that weren aboute hym, Aioth entride to hym; forsothe\textsuperscript{d} he sat alone in a somer parlor. And Aioth seide, Y haue the word of God to thee. Which roos anoon fro the trone. And Aioth helde forth the left hond, and took the swerd fro his riȝt hype; and he fastned\textsuperscript{e} in to the wombe of the kyng so strongly, that the pomel, 'other hille\textsuperscript{g}', suede the yrum in the wounde, and was holdun streiȝte in the thickest fatnesse with ymne\textsuperscript{h}; and he drow not out the swerd, but so as he hadde smyte\textsuperscript{i}, he lefte in the bodi; and anoon bi the pryuetees of kynde the tordis\textsuperscript{d} of the wombe braste out. Forsothe whanne the doris of the parlour weren closid moost diligentli\textsuperscript{j}, and fastned with lok, Aioth jede out bi a postern. And the seruauntis of the kyng entriden, not in the parlour, but in the porche, and thei sien the doris of the parlour closid, and seiden, In hap he purgith the wombe in the somer parlour. And thei abidden longe, til thei weren aschamed; and thei sien that no man opneyde, and thei token the keie, and thei openyden, and founden\textsuperscript{k} her lord lig-

\textsuperscript{a} he streiȝte out to Aod E pr. m. \textsuperscript{d} the E pr. m. \textsuperscript{e} putte ABFH. \textsuperscript{f} Om. E pr. m. \textsuperscript{g} seyne ABFH.

\textsuperscript{a} Om. s. x. \textsuperscript{b} the which 1. \textsuperscript{c} a 1. \textsuperscript{d} on the riȝt hipe undr 1. \textsuperscript{e} a coote armure 1. \textsuperscript{f} Om. s. x. pr. m. \textsuperscript{g} Om. 1. \textsuperscript{x} Om. borghimpurux. \textsuperscript{h} and 1. \textsuperscript{i} suede forth after his 1. \textsuperscript{o} 1. \textsuperscript{b} the kyng 1. \textsuperscript{c} the kyng 1. \textsuperscript{d} and 1. \textsuperscript{e} the kyng 1. \textsuperscript{f} The which 1. \textsuperscript{g} his 1. \textsuperscript{h} his 1. \textsuperscript{i} this 1. \textsuperscript{k} putte it 1. \textsuperscript{l} kyngis wombe 1. \textsuperscript{m} Om. engkimnoqoxh. \textsuperscript{n} it was 1. \textsuperscript{o} with moost 1. \textsuperscript{p} yane the wombe 1. \textsuperscript{q} Aioth 1. \textsuperscript{r} smyte \textsuperscript{s} Eglon 1. \textsuperscript{t} lefte it 1. \textsuperscript{u} his 1. \textsuperscript{w} ordisir 1. \textsuperscript{x} And 1. \textsuperscript{y} bissyly 1. \textsuperscript{z} kyngis seruauntis 1. \textsuperscript{aa} into phares. \textsuperscript{ab} thei seiden 1. \textsuperscript{ac} the kyng 1. \textsuperscript{ad} aboden so 1. \textsuperscript{ae} openede the dore 1. \textsuperscript{af} thei founden 1.
mettis, whens he turnede azen; and he cam into Seyrath. And anoon he sown-ede with tromp in the hil of Effraym; and the sones of Yrael dessendiden with hym, hym goynge in the frount. The which seide to hem, Folwe 3e me, forsothe the Lord hath taak oure eneymes, Moabitis, into oure hondis. And thei wenten down after hym, and thei occupyen ed the foordis of Jordan, that ouer-senden in to Moab. And thei sufferen not eny man to passe ouere, but thei smyten Moabites that tymte aboute ten thousand, alle myst a nd stronge men; noon of hem myzte ascape. And Moab is mekid that day vnrdur the hows of Yrael, and the loond restide foure scoor 3eer. After this was Sangar, the sone of Anath, that smoot of Filisteiym six hundrid men with a shaar; and he forsothe defendide Israel.

CAP. IV.

1 And the sones of Yrael addiden to doo yuel in the sijt of the Lord, after the deeth of Aod. And the Lord took hem in to the hoondis of Jabyn, kyng of Chanaan, that regnede in Asor, and hadde a duk of his oost, Sisera bi name; and he dwellyd in Aroseth of Gentilis. And the sones of Yrael crieden to the Lord; forsothe he hadde nyne hundred chaariss, ful of wepenes, the maner of sithis, and bi twenti yeer gretii he oppressee hem.

4 Forsote Delbora was a prophetesse, wijf of Laphidoth, that demye the puple in that tymte; and she sat vnrdur the palm tree, 'the which bi name of hir was clepid, bitwix Rame and Bethel, in the mount of Effraym; and the sones of Yrael stieden vp to hir into al dom. The whiche sente, and clepide Barach, gyenge deed in the erthe. Sothelij while thei weren disturbld, Aioth fledde out, and passide the place of idols, fro whennus he turnede azen; and he cam inb Seirath. And anoon he sownede with a clarion in the hil of Effraym; and the sones of Israel camen down with hym, and he 3ede in the frount. Which seide to hem, Sue 3e me, for the Lord hath bitake oure eneymes, Moabitis, in to oure hondis. And thei camen down after hym, and occupyen ed the forthis of Jordan, that lede ouer in to Moab. And thei sufferden not ony man to passe, but thei smyten in Moabitis in that tymte aboute ten thousand, alle myst a nd stronge men; noon of hem myzte ascape. And Moab was maad low in that dai vnrdur the hond of Israel, and the lord restidea fourescoor 3eer. Aftir hym was Samgar, the sone of Anath, that smoot of Filisteis six hundrid men with a shaar; and he also defendide Israel.
the sone of Abynoen, of Cedes of Neptalym, and she seide to hym, 'The Lord God of Israel comandaide to thee, Go, leed the oost into the hil of Thabor, and tak with thee ten thousand of fystyng men of the sones of Neptalym and 7 of the sones of Zabulum. Forsothe I shal brynge to thee, in the place of the streeme of Cyson, Sisaram, prince of the oost of Jabyn, and the chaaris of hym, and al the multitude; and Y shal taak hem in thin hond. And Barach seide to hyr, If thou comest with me, Y shal goo; if thou wolt not come with me, Y shal not goo. The which seide to hym, Forsothe Y shal goo with thee; but in this while victory shal not be witt to thee; for in the hoon of a woman Sisara shal be taak. And so Delbora roos, and wenete with Barach in to Cedes. The which, clepid Zabulum and Neptalym, stiede vp with ten thousand of fystyng men, han-yynge Delbora in his felawship. Forsothe Aber Cynee wente awey suntyme fro other Cynees his britheren, the sones of Obbab, cosyn of Moyses; and he strei3te tabernacleys vnto the valey, that is clepid Sennym, and was biside Cedes. And it is told to Cysare, that Barach, the sone of Abynoen, hadde stieide vp into the hil of Thabor. And he gedryd nyn hundryd chaaris, ful of wepenys, maner of sithis, and al the oost fro Aroseth of gentilis to the streeme of Cyson. And Delbora seide to Barach, Rise, this is forsothe the day, in thew which the Lord hath taak Sisaram into thin hoondeys; loo! he is thi leder. And so Barach descendide fro the hil of Thabor, and ten thousand of fystyng men with hym. And the Lord feeryde Sisaram, and alle the chaaris of hym, and al the multytyde, in the mouth of sword, at the sijt of Barach, in so myche that Sisara of the chaar lepyng Neptalym, and sche seide to hym, 'The Lord God of Israel comandaide to thee, Go thou, and lede an oost in to the hil of Thabor, and thou schalt take with thee ten thousande of fystyng men of the sones of Neptalym and of the sones of Zabulum. Sothelie Y schal brynge to thee, in the place of the stronde of Cison, Sisara, prince of the oost of Jaben, and his charis, and al the multitude; and Y shal bitake hem in thin hond. And Barach seide to hir, If thou comest with me, Y schal goo; if thou nylt come with me, Y schal not go. And sche seide to hym, Sothelie Y schal goo with thee; but in this tymye the victorie schal not be arettide to thee; for Sisara schal be bitakun in the hond of a woman. Therfor Delbora roos, and yede with Barach in to Cedes. And whanne Zabulum and Neptalym weren to clepid, he stiede with ten thousynde of fystyng men, and hadde Delbora in his felousschipe. Forsothe Aber of Cyneth hadde departid sum tymye fro othere Cynets' his britheren, sones of Obab, 'alie of Moises; and he hadde set forth tabernaclis 'til to the valey, which is clepid Sennym, and was biside Cedes. And it was told to Sisara, that Barach, sone of Abynoen, hadde stieide vp to the hil of Thabor. And he gaderide nyn hundrond yronne charis, keruyng as sithis, and al the oost fro Aroseth of hethene men to the stronde of Cison. And Delbora seide to Barach, Rise thou, for this is the day, in which the Lord bitook Sisara in to thin hondis; lo! the Lord is thi leder. And so Barach cam downe fro the hil of Thabor, and ten thousynde of fystyng men with hym. And the Lord made aferd Sisara, and alle 'the charis of hym', and al the multitude, bi the sharpenesse of sword, at the sijt of Barach, in so myche that Sisara lippide downe of the charre, and fledde 'a foote'. And

* Om. c.

1 fystyng men 2 And 1. b the prince 1. i Jabyns oost 1. k wylt not 1. 1 And 1. m in to 1. 2 And so 1. c Om. t. p Barach 1. q And 1. Sotheli it. r men of Cynew 1. s the sones 1. t Moyses alle 1. u vnto 1. v that 1. w he was 1. x the sone 1. y stieide 1. z Sisara 1. a charis ful of nupes 1. b of ks. c thou up 1. d hath bitake 1. e his charis 1. f on foote Deikl sec m. MNP.
doun on his feet, flj. And Barach pursuende the fleynge chaaris and the oost vnto the see vnto Aroseth of Gentilis; and al the multitude of enemyes fallen
doun p vnto the d deeth. Sisara forsothe fleynge cam to the tent of Jehovah, wijf of Aber Cynee; forsothe there was pees bitwix Jabyn, the kyng of Asor, and the
hows of Aber Cynee. Jehovah thanne goon out in to azen comynges 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 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 drynke, and
couerde hym. And Sisara seide to hir, Stoodon before the dore of the tabernacle, and whanne there cometh eny man, askinge thee, and seyngynge, Whethere here is eny man? thou shalt answere, Noon is.

And so Jehovah, the wijf of Aber, took a neyl of the tabernacle, takynge there with an hamer; and she goon out priuelich, and with silence putte vpon the tempis of his heed a neyl, and smyten with an hamer p3t doun into the brayn vnto the erthe; the whych, felawshipynge sleep to deeth, mychilde, and died. And lo! Barach folwyinge Sisaram cam; and Jehovah, goon into azen comynges of hym, seide to hym, Com, and Y shal shewe to thee a man, whom thou sechist. The whych, whanne he hadde goo in to hir, he saw Sisaram liggyngynge seide, and a neyl p3t into his templis. God therfor lowide in that day Jabyn, the kyng of Chanaan, before the sones of Yrael; the whiche woxen eche day, and with strong hoond beren doun Jabyn, the kyng of Chanaan, to the tyme that thei hadden doo hym awey.

Barach pursuende the charis fleynge and the oost 'til to Aroseth of hethene men; and al the multitude of enemyes felde doun 'til to deeth. Sotheli Sisara fledde, and cam to the tente of Jehovah, the wijf of Aber Cyney; forsothe pees waas bitwixe Jabyn, kyng of Asor, and bitwixe the hows of Aber Cyney. Therfor Jehovah zede out in to the comyng of Sisara, and seide to hym, My lord, entre thou to me, entre thou to me; drede thou not. And he entride in to the tabernacle of hir, and was hild of hir with a mentil. And he seide to hir, Y biseche, 3yue thou to me a litil of a watir, for Y thriste greelti. And sche openyde a 'botel of mylk', and 3af to hym to drynke, and hildide hym. And Sisara seide to hir, Stonde thou bifor the dore of the tabernacle, and whanne ony man cometh, and axith thee, and seith, Whethere ony man is here? thou schalt answere, No man is here. And so Jehovah, the wijf of Aber, took a mayl of the tabernacle, and sche took also an hamer; and sche entride pryueli, and puttile with silence the nail on the temple of his heed, and sche fastned the nail smytynge with the hamer in to the brayn, 'til to the erthe; and he slepe, and die to gidere, and failide, and was deed. And lo! Barach sueide Sisara, 'and can'; and Jehovah zede out in to his comyng, and seide to hym, Come, and Y shal schewe to thee the man, whom thou sekist. And whanne he hadde entrid to hir, he sij Sisara liggyngynge seide, and a mayl p3t in to his templis. Therfor in that day God 'made lowe Jabyn, the kyng of Canaan, bifor the sones of Israel; whiche encresiden ech dai, and with strong hond oppressiden Jabyn, the kyng of Canaan, til thei diden hym awey.
And Delbora and Barach, the sone of Aby-noem, sungen in that dai, and seiden, 3e men of Israel, that 'offriden wilfuli 3e lyses to perel, blesse3 the Lord. 3e kingis, 3 here, 3e princes, percyue with ceris; Y am, Y am the wommen, that schal synge to the Lord; Y schal synge to the Lord God of Israel. Lord, whanne thou yest out fro Seir, and passid bi the cuntries of Edom, the erthe was moued, and heuens and cloudis droppiden with warris; hillus flowiden fro the 3e face of the Lord, and Synai fro the face of the Lord God of Israel. In the dais of Sangar, son3y of Anath, in the dais of Jahel, restiden the paththis, and tho that wenten in bi hem 3eden a wey bi striet beryd paththis out 7 of the weye. Stronge men sesedin in Yrael, and restiden, to the tym that Delbora roos, moder in Yrael. Newe bataylis hath chosun the Lord, and the 3atis of enemies he ouerturnede; sword and speer aperyde not in fourti thousand of Yrael. Myn herte stal loue the princes of Yrael; 3e that bi propre wil han offrifd 3ou to perel, bllisith to the Lord; 3e that stien of the shynynge assis, and sitten abone in doom5, and goen in the weye. Where the charis ben hurtlid, and the oost of the enemies is queynt, there the riitwisnesis of the Lord ben told, and mercy into the stronge men of Yrael; thanne the puple of the Lord cam doun to the 3atis, and hadde the prynshod. Ryse, ryse, Delbora, ryse, and spek the dyte of songe; ryse, Barach, and thou, sone of Abynoem, tak thi charytes. The relyues of the puple ben saved, the Lord in stronge men hath fouteen. Fro Effraym he hath doun hem a wey into Amalech, and after hym

CAP. V.

And Delbora and Barach, soneb of Aby-noem, sungen in that dai, and seiden, 3e men of Israel, that 'offriden wilfuli 3e lyses to perel, blesse3 the Lord. 3e kingis, 3 here, 3e princes, percyue with ceris; Y am, Y am the wommen, that schal synge to the Lord; Y schal synge to the Lord God of Israel. Lord, whanne thou yest out fro Seir, and passid bi the cuntries of Edom, the erthe was moued, and heuens and cloudis droppiden with warris; hillus flowiden fro the 3e face of the Lord, and Synai fro the face of the Lord God of Israel. In the dais of Sangar, son3y of Anath, in the dais of Jahel, paththis restiden, and thei that entriden bi tho 3eden bi paththis out of the weye. Stronge men in Israel cessen, and restiden, til Delbora roos, a modir in Israel. The Lord chees newe batels, and he destride the 3atis of enemies; scheeld and spere apperiden not in fourti thousynd of Israel. Myn herte loueth the princes of Israel; 3e that offrifd 3ou to perel bi soure owyn wille, blesse 3e the Lord; speke3 3e, that stien in shynynge assis, and sitten abone in doom5, and goen in the weye. Where the charis weren hurtlid, and the oost of the enemies is strauge, there the riitfulnesis of the Lord be told3, and mercy among the stronge of Israel; thanne the puple of the Lord cam doun to the 3atis, and gat prinsheode. Rise, risue, Delbora, rise, and 12 spake a songe; risue, Barach, and thou, sone of Abynoem, take thi prisoneris. The relisic3 of the puple ben saudy; the Lord fauty aens stronge men of Effraym. He14 dide awel hem in Amalech, and aftir hym of Beniamyn in to thi puplicis, thou Amalech. Princes of Machir and of Zabulon.
fro Beniamyn in to thi pupilis, O Amalech. Fro Machir princis descendiden, and fro Zabulon, that oost shulden lede to fis. Dukis of Yschar wereth with Delbora, and the steppis of Barach thei folweden, the whiche, as into heuedi fallynge and helle, he 3af hym silyf to peryl. Ruben ægens hym diuydyide, of greet willi men is foundun struyynge. Whi dwellist thou bitwix two<sup>c</sup> teernys, that thow here the noysis of flockis? Ruben ægens hym dyuynide, of greet willi men is foundun a<sup>h</sup> strif<sup>f</sup>. Gad bijonde Jordan restide, and Dan tentide to shippis. Aser dwellide in the brek of the see, and in hauens abood. Forsothe Zabulon and Neptalym offerden her<sup>a</sup> lyues to death, in the<sup>b</sup> regioni of Morene. Kyngis camen, and fousten; fousten the kyngis of Chanaan in Thanath, biside the wattris of Magedon; and neuerthelater<sup>as</sup> no thing token the praytakers. Fro heuene it is fousten ægens hem; steryrs dwellynge in ordre and in her course ægens Sysaram fousten. The streem of Syson drew3 the careyns of hem, the streem of Cadumn, streem of Cyson. Treed thou, my soule, stronge men. Cleas of hors fullen hem feyngen with feerse, and bi heedlyngen fallinge<sup>as</sup> the moost strengen men of enemys. Curse 3e to the loond of Meroth, seide the aungel of the Lord, curse 3e to the dwellers of it, for thei camen not to the help of the Lord, in to the<sup>ad</sup> the moost strengen men of hym. Blessyd among wymmen Jehel, the wijf of Aber Cynei; be she bissid in hir tabernacle. To the askyngle water sche 3af mylk, and in the viole of pryncis she broute forth butter. The lef hoond she putte to the nayl, and the rjyt to the hamers of Smythis; and she smoot Cisaram, secheden doun, that leddan oost<sup>b</sup> to fisye. The<sup>c</sup> duykis of Isachar wereth with Delbora, and suened the steppis of Barach, which<sup>b</sup> 3af hym silyf to perel, as in to a dich<sup>b</sup>, and in to helle. While Ruben was departid ægens hym silyf; the strif of greyt hertyd men was foundun<sup>b</sup>. Whi dwellist thou bitwixe<sup>b</sup> twewe endis, that thou here the hissyngism of flockis? While Ruben was departid ægens hym silyf, the strif of greyt hertyd men was foundun. Gad restide bi-<sup>b</sup> zendis Jordan, and Dan 3af tent to schippis. Aser dwellide in the 'brenke of the see<sup>a</sup>, and dwellide<sup>b</sup> in hauenes. Forsothe<sup>c</sup> Zabulon and Neptalym offerden her lyues to deeth<sup>g</sup>, in the cuntre of Morema<sup>c</sup>, *that* is interpretid, his*<sup>c</sup>. Kyngis camen, and<sup>c</sup> fousten; kyngis of Canaan fousten in Thanath, bisidis the wattris of Magedon; and netheles thei token no thing bi prey. Fro heuene *me faut*<sup>c</sup> ægens hem; sterris<sup>b</sup> dwellyden in her ordre and cours<sup>as</sup>, and fousten<sup>c</sup> ægens Sisara. The stronde of<sup>c</sup> Cyson drew 'the deed bodies of hem', the stronde of Cadymyn, the<sup>c</sup> stronde of Cyson. 'My soule, to-trede thou strong men<sup>c</sup>. The<sup>c</sup> hors howis felden<sup>c</sup>, while the strongeste of enemyes fledden with bire, and felden heedli. Curse 3e the lond<sup>as</sup> of Meroth, seide the 'aungel of the Lord', curse 3e 'the dwellers of hym', for thei camen not to the<sup>as</sup> help of the Lord, 'in to' the help of the strongestd of hym. Blessyd among wymmen be Jehel, the<sup>c</sup> wijf of Aber Cynei; bissid be sche in hir tabernacle. To Sisara<sup>c</sup> axynge watir<sup>as</sup> sche 3af mylk, and in a viol of princes sche 3af<sup>as</sup> botere. Sche puttide<sup>as</sup> the left<sup>b</sup> hond to a<sup>b</sup> nail, and the<sup>c</sup> rjyt hond to the<sup>c</sup> ‗hameris of Smythis‘; and sche smoot Sisara, and sou3te in the<sup>as</sup> heed a place of wounde, and perside<sup>c</sup> strongli the<sup>c</sup> temple.

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<sup>c</sup> hedi c. hedy e. <sup>f</sup> betwe c. among k pry m. <sup>g</sup> thy k pry m. <sup>b</sup> Om. k pry m. <sup>ii</sup> Om. k pry m. <sup>i</sup> Om. k pry m. <sup>ii</sup> netherthelere ce. <sup>as</sup> heedlynyge b. <sup>as</sup> fallige a.

<sup>g</sup> the oost r. <sup>b</sup> that i. <sup>i</sup> dich hedly. <sup>k</sup> foundun or perceyved. <sup>i</sup> two termes i. <sup>ii</sup> priue monye i. <sup>i</sup> see brekke i. <sup>o</sup> se heelde i. <sup>v</sup> And i. <sup>b</sup> the death i. <sup>ii</sup> Roma plures. Morone i. <sup>ii</sup> Om. i k pry m. <sup>i</sup> it was fousten i. <sup>ii</sup> in her couse i. <sup>ii</sup> x their fousten i. <sup>iii</sup> her deed bodies i. <sup>ii</sup> x and the gikyn sec. m. o sec. m. ox. <sup>xx</sup> Om. i. <sup>f</sup> fellon awye i. <sup>ii</sup> Lordis aungel i. <sup>ii</sup> his dwellers i. <sup>b</sup> Om. i. <sup>e</sup> ne into i. <sup>d</sup> moot stronge i. <sup>e</sup> the, that is, Sisara i. <sup>i</sup> 3af him i. <sup>ii</sup> se putte i. <sup>b</sup> the i. 

<sup>h</sup> her i. <sup>ii</sup> Om. ii. <sup>ii</sup> smythes hameris i. hamer of smythis n. <sup>ii</sup> his i. <sup>n</sup> sche perside i. <sup>i</sup> his i.
The sons forsothe of Yrael diden yuel in the si of the Lord, the which took hem in the hoond of Madian seuen yeer. And thei ben oppressid greetli of hem; and thei maden to hem caunes, and spe-lunkis in hillis, and moost defensable placcis to withstonden. And whanne Yrael wax feers, 'Madian stiede vp', and Amalech, 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 vterli thei laften in Yrael, ne sheep, ne oxen, ne asses. For sothei thei and alle the flockis of hem cameu with her tabernaculis, and at the licknes of locustis alle placcis fulfillede

He feld in the heede the place of the wound, and the temple mystilich thrilledge. Bitwix the feet of hir he felle, failide, and dyede; he was waltryd biforn his feet, and he lay with out sole, and wretchidful. His modir bihelde bi a wyn- dow, and yellide; and sche spak fro the soler, Whi tarieth his chaar to come ajen? Whi tarieden the feet of his foure horsid cartis? Oon wisere than other wyuues of hym answeride these wordis to the modir of hir hosebonde, In hop now he departith spuylis, and the faireste of wyuuen is chosun to hym; clothis of dyuerse colouris ben to Sisara in to prey, and dyuerse array of houshould is gaderid to owrne neckis. Lord, alle thin enemies perische so; sotheli, thei that louen theeu, schyne, so, as the suene suchyneth in his risynge.

And the lord restide fourti yeer.

CAP. VI.

Forsothe the sons of Israel diden yuel in the si of the Lord, and he bitook hem in the hond of Madian seune yeer. And thei oppressid hem greetlie; and 'thei maden dichis, and dennes to hem siff in hillis, and strongeste places to feste ajen. And whanne Israel hadde sowe, Madian stiede, and Amalech, and other of the naciouns of the east; and thei set tienden tentis at the sons of Israel, and wastiden alle thingis 'as tho weren' in eerbis, ethir grene corn, 'til to the entry of Gaze, and outili thei leften not in Israel any thing perteynyng to lijf, not scheep, not oxen, not assis. For thei and alle her flockis camen with her tabernaculis, and at the lincesse of locustus thei

\[\text{thirled} c. \quad \text{The c.} \quad \text{wynder b.} \quad \text{he stiedy opp to Madyan e pr. m.} \quad \text{oxyn ce.} \quad \text{thynyns thei e pr. m.}\]
the vnumerable multitude of men and of camels, and wastynge what euere thing thei touchiden. And Yrael is mekid greetli in the sif of Madian. And he cryede to the Lord, askynge help aens Madianytis; the which sente1 to hem a man prophete, and spak, Thes thingis seith the Lord God of Yrael, Y haue maad you to come doun fro Egipt, and haue brouht you out fro the hous of servage, and delyuerd fro the hoond of Egipciens, and of alle the a enemies that tournentiden 3ow; and haue thrown hem out at your entree, and haue taak to your the loond of hem; and seide, I the Lord 3oure God; ne drede ye the goddis of Amorreis, in whos loond je dwellen; and je wolden not here my vois. Fosrothe the auengel of the Lord cam, and sat vndur the ook, that was in Efsra, and perteynede to Joas, the fader of the meyne of Ezry. And whanne Gedeon, the sone of hym, shockide out, and purgide whetis in the pressynge place, that he flei3 Madian, the auengel of the Lord apperide to hym, and seith, The Lord with2 thee, moost strong of men. And Gideon seide to hym, Y biseche, my lord, if the Lord is with vs, whi thanne han taak vs alle thes yuels? Where ben the meruyls of hym, the whiche oure faders tolden, and seiden, The Lord hath lad vs out of Egipt? Now fosrothe he hath forsakun vs, and takun in the hoond 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 haue sent thee. The which ansrywerynge seith, My lord, Y biseche, in what shal Y delyuer Yrael? Loo! my meyne is lowest in Manasse, and Y leest in the hows of my fader. And the Lord seide to hym, I shal be with thee, and thow filliden3 alle thingis, and a multitude of men and of camels was with out noumbre, and wastiden4 what euere thing thei touchiden. And Israel was 'naad low5 greetli6 in the sif of Madian. And Israel7 criede7 to the Lord, 'and axyde8 help aens Madianytis; and he sente to hem a man, a8 profete, and he spak', The Lord God of Israel seith these thingis, Y made you to stie fro9 Egipt, and Y ledde 3on out of the hows of servage, and Y delyueride 3ou2 fro the hoond of Egipciens, and of alle enemies9 that tournentiden 3ou; and Y castide10 hem out at your entryng9, and Y 3af to 3ou 'the lond of hem'; and Y seide,10 Y am '3oure Lord God*; drede ye not the goddis of Amorreis, in whose lond je dwellen; and je nolden11 here my vois. Fosrothe12 an auengel of the Lord cam, and sat undur an ook, that was in Efsra, and perteynede13 to Joas, fadir14 of the meyne of Ezry. And whanne Gedeon, 'his sone', threischide out, and purgide wheetis15 in a pressour, that he schulde fle Madian, an auengel of the Lord apperide to hym, and seide, The Lord be with thee, thou strongest of men. And Gideon seide to hym,13 My lord, Y biseche, if the Lord is with vs, whi therfor16 han alle these yuels take vs? Where ben the meruyls of hym16, which oure fadiris tolden, and seiden, The Lord ledde17 vs out of Egipt? 'Now fosrothe18 he hath forsake vs, and hath bitake vs19 in the hoond of Madian. And the Lord bihelde to hym, and seide, Go thou in this strengthe of thee, and thou shalt delyuer Israel fro the hoond of Madian; wite thou, that Y sente1 vs thee. Which15 Gideon answereide, and seide, My lord, Y biseche, in what thing schal Y delyuer Israel? Lo! my meyne is the loweste in Manasses16, and Y am the leeste in the hows of my fadir. And the Lord seide16

1 sende n. 2 youre e pr. m. 3 of a. 4 shekede e. 5 be with e pr. m.
6 fulfilliden 1. 7 thei wastiden 1. 8 lowed 1. 9 he 1. 10 axynge 1. 11 spak to hem 1. 12 up fro 1.
9 Om. places. 10 a the enemies 1. 11 hrowe 1. 12 entree 1. 13 her lond 1. 14 the Lord youre God 1.
15 wolden not 1. 16 And 1. 17 k it perteynede 1. 18 the fadir 1. 19 the sone of Joas 1. 11 Om. 1. 20 whele 1.
11 thanne 1. 12 the Lord 1. 13 hath ledde 1. 14 For now 1. 15 Om. places. 16 in to k. 17 haue sente 1.
18 And 1. 19 the lynage of Manasses 1.
17 shalt smyte Madian as o man. And he, If Y hane foundun, he seith, grace before thee, jif to me a tokne, that thou be, the which spekist with me; ne goo thou hens, to the tyme that I turne azen to thee, bryngynge sacrifice, and offringe to thee. The which answerde, Y shal abide thei conyng. And so Gedeon wente in, and sethide a kynde; and of a busshel of flour therf loues, and fleish puttynge in the leep; and the flesh broththe puttynge in to the pot, he took alle thingis vn dor the oak, and offerde to hym. To whom seide the aunger of the Lord, Tak the flesh, and the therf loues, and putte vpon the stoone, and the broththe heede there vpon. And whanne he hadde doo so, the aunger of the Lord streigte out the vntermost part of the soerde that he heeld in hoond, and he touchid the fleish, and the therf loues; and fier stiede up fro the stoone, and consumede the fleish, and the therf loues. Forsothe the aunger of the Lord vanynshide a wy3e fro the eyen of hym. And Gedeon seyng that it was the aunger of the Lord seith, Wo me, Lord God, for Y haue seen the aunger of the Lord face to face. And the Lord seide to hym, Pees with thee; ne drede thow, thou shalt not dye. Thanne Gedeon bille there an auter to the Lord, and he clepide it the Pees of the Lord, vnto the day that is now. And whanne hit he hadde be in Effra, that is the meyne of Ezry, that nyst the Lord seide to hym, Tak the bole of thi fader, and another bole of seuen 3eer, and thou shalt distryue the auter of Baal, that is of thi fader, and the wode, that is about the auter, heu dow; and thou shalt bille an auter to the Lord thi God in the ouermost of this stoone, vpon the which thou puttist before sacrifice; to hym, Y shal be with thee, and thou shal smyte Madian as o man. And 17 Gedeon seide, If Y hane foundun grace bifor thee, yvye to me a signe, that thou, that spekist to me, art sente of Goddis port; go3 thou not 3awi fro3e hennus, till Y turne azen to thee, and bryngynge sacrifice, and offringe to thee. Whiche answerde, Y shal abide thei conyng. And so Gedeon entride, and sethide a kite, and took therf loues of a buyeschel of mell, and fleischis in a panyere; and he sente the broth of fleischis in a pot, and bar alle thingis vn dor an ok, and offride to hym. To whom the aunger of the Lord seide, Take thou the fleischis, and therf loues, and putte on that stoone, and schede the broth aboue. And whanne he hadde doo so, the aunger of the Lord helde forth the ende of the soerde which he helde in the hond, and he touchide the fleischis, and the therf loues; and fier stiede fro the stoone, and wastide the fleischis, and therf loues. Forsothe the aunger of the Lord vanynshede fro hise iyen. And Gedeon sij that he was an aunger of the Lord, and seide, Lord God, alas to me, for Y sij the aunger of the Lord face to face. And the Lord seide to hym, Pees be with thee; drede thou not, thou schalt not die. Therfor Gedeon bille there an auter to the Lord, and he clepide it the Pees of the Lord, 'til in present dai. And whanne hit was sit in Effra, which is of the meyne of Ezri, the Lord seide to hym in that nyst, Take thou 'the bole of thy fadris', and another bole of seuene 3eer, and thou schalt distrie the auter of Baal, which is thi fadris, and kitte thou dow the wode, which is aboute the auter; and thou schalt bille an auter to thi Lord God in the hysnesse of this stoone, on which thou puttidist  

1. that. 2. to E. 3. that ABE ed. vice, FH. this E pr. v. 4. vtnest CE. 5. cleee DEE. 6. oneonest E.  

w smyte or skunfle. 1. x tokene. 2. and go. 3. Om. vgl pr. m. no. x. 4. The Lord. 5. yeede yn. 6. see the. 7. fleish. 8. putte. 9. the flesh. 10. into phrases. 11. he bar. 12. these thingis. 13. k the. 14. offride tho. 15. fleshis. 16. the therf. 17. putte hem. 18. helde. 19. Om. s. 20. Gedeon. 21. yerlus ende. 22. that. 23. his. 24. fleshis. 25. sethide. 26. yshis. 27. the therf. 28. And. 29. the Lordis aunger. 30. he seide. 31. Thanne. 32. vnto this. 33. Gedeon. 34. the which. 35. thi fadris bole. 36. bole of thi fadir. 37. that. 38. upon the. 
and thou shalt take the seconde bole, and offer brent sacrifice upon the hepe of wode, that thou hast kut of the wode. 

27 Thann Gedeon taken to ten men of his servauntis, dine as the Lord commaundide to hym. Forsothe dreadyghe the hows of his fader, and the men of that cytee, by day he wold not doon, but alle thingis the nyxt he fulfilde. And whanne the men of his burgh toune erly weren ryseen, thei seen the auter of Baal destroyed, and the 'mawmet wood' hewun down, and another bole set upon the auter, that thenne was billy vp. And thei seiden to gidire, Who hath doon this? And whanne thei souȝten the doer of the dede, it is seide, Gedeon, the sone of Joas, dine alle these thingis. And thei seiden to Joas, Brynge forth thi sone hider, that he be dead, for he hath destroyed the auter of Baal, and hewen down the wode. To whom he answerede, Whether ye ben wrecchers of Baal, that ye fiȝten for hym? who is the aduersarye of hym, dye he, before the morwetide liȝt come; if he is God, venge he hymself of hym that hath deluen vp the auter of hym. Fro that day Gedeon is clepid Jerobaal, forthi that Joas seide, Baal take vniuance of hym that hath dohun down the auter of hym. 

33 Therfor al Madian, and Amalech, and the este pupilis ben gedrid to gidire, and passyng ouer Jordan settiden tentis in the valey of Jezrael. Forsothe the spyrtyt of the Lord clothide Gedeon; the which eriynghe with trump clepide to gidire the hows of Abiezer, for he shulde folwe hym. And he sente messangers into al Manassem, the which and he folwede hym; and other messangers into Aser, and Zabu- lon, and Nephtalym, the whiche ajen camen to hym. And Gedeon seide to the Lord, If thou makist saaf bi myn sacrifice bifo; and thou schalt take the seconde bole, and thou schalt offre brent sacrifice on the heap of trees, whiche thou kitiȝdist down of the wode. Therfore 27 Gedeon took ten men of his servauntis, and dide as the Lord commaundide to hym. Sotheli Gedeon dredde the hows of his fader, and the men of that cytee, and nolde do bi dai, but fililide alle thingis bi nyȝt. And whanne men of that cytee hadde rise eelry, thei sien the auter of Baal distried, and the wode kit doon, and the tothir bole put on the auter, that was bildid thanne. And thei seiden to gidire, Who hath do this? And whanne thei enquereden the doer of the deed, it was seid, Gedeon, the sone of Joas, dine alle these thingis. And thei seiden to Joas, Brynge forth thi sone hidur, that he die, for he distriede the auter of Baal, and kitiȝde down the wode. To whiche he answerde, Whether ye ben the venieris of Baal, that ye fiȝte for hym? he that is aduersarie of hym, die, bifo that the liȝt of the morew dai come; if he is God, venge he hym silf of hym that castide doyn his auter. Fro that dai Gedeon was clepid Gerobaal, for Joas hadde seid, Baal take vniuance of hym that castide doyn his auter. Therfor al Madian, and Amalech, and the pupilis of the eest weren gadirid to gidere, and passiden Jordan, and settiden tentis in the valey of Jezrael. Forsothe the spirit of the Lord clothide Gedeon; and heb sownded with a clarioun, and clepide to gidere the hows of Abiezer, that it shulde sue hym. And he sente messangers in to al Ma- nasses, and he suede Gedeon; and he sente othere messangers in to Aser, and Zabu- lon, and Nephtalym, which cane to hym. And Gedeon seide to the Lord, If thou makist saaf Israel bi myn hond, as thou hast spoke, Y schal putte this flees 37

* fro e pr. vice, of sec. v. b herynge place e pr. m. b settiden c.
hoond the puple of Israel, as thou hast spokun, Y shal put this fleese of wul in the floore; if dewe in the fleese alone were, and in al the erthe drouth, Y shal wyte, that bi myn hoond, as thou hast spokun, thow shalt deluyer Yrael. And it is doo so. And fro thek niet risynge, thrust out of the fleese, he fulfilede an holw3 vessel with dew; and eft se he seide to the Lord, Ne were not wrooth thi1 woodnes ažens me, if zit ones Y tempte a tokne sechynge in the fleese; Y preye, that oonli the fleese be drye, and al the erthe with dewm moyst. And the Lord dide that niet, as he axide; and there was drouth in the fleese alone, and dewe in al the erthe. Thanne Jerobaal, the which and Gedeon, fro niet rysynge, and al the puple with hym, cam to the wel that is clepid Arad. Forsote the tentis of Madian weren in the valey, at the north coast of the hie hil.

CAP. VII.

2 And the Lord seide to Gedeon, Myche is the puple with thee, and lest Yrael glorie ažens me, Madian shal not be taak into the hoondis of hym, and lest he seye, Bi my strengthis I am deluyerid. Spek to the puple, and alle herynge, preche, Who is feearful and dreed, turne he ažen. And there wenten ažen fro the hil of Galaad, and ben turned ažen of the puple two and twenti thousan and of men; and onely ten thousan beden still. 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, he turne ažen. And whanne the puple was goon doon to the watris, the Lord seide to Gedeon, Thilk that with hoond and with tonge lapen the watris, as of wolle in the cornr floor; if dewe is in the fleese aloone, and drynnesse is in al the erthe, Y shal wite, that thou schalt deluyere Israel bi myn hond, as thou hast spoke. And it was don so. And hea roos bi niet, and whanne the fleese was wrongun out, he fillide a potr with dewe; and hea seide eft to the Lord, Thi strong veniunce be not wrooth ažens me, if Y aasie, 'that is, axe a signe'; zit onys, and seke a signe in the fleese; Y preye, that the flees aloone be drie, and alx the erthe be moist with deew. And the Lord dide in that niet, as Gedeon axide; and drynnesse was in the flees aloone, and deew was in al the erthe.

CAP. VII.

Therfore Jerobaal, which also a Gedeon, roos bi niet, and al the puple with hym, and cam to the well which is clepid Arad. Sothelis the tentis of Madian weren in the valey, at the north coast of the hie hil. And the Lord seide to Gedeon, Myche two puple is with thee, and Madian schal not be bitakun in to the hondis 'ther of'; lest Israel haue glorie ažens me, and seie, Y am deluyerid bi my strengthis. Speke thou to the puple, and preche thou, while alle men heren, He that is ferful 'in herte', and dreedful 'with outforth', turne ažen. And thei1 zeden awei fro the hil of Galaad, and two and twenti thousan of men turnden ažen fro thek puple; and oneli ten thousan dwellden. And the Lord seide to Gedeon, 3et the puple is myche; lede thou hem to the watris, and there Y schal preue hem, and he goom, of whom Y schal seye, that he go; turne he ažen, whom Y schal forbade to go. And whanne the puple hadde goon doon to watris, the Lord seide to Gedeon, Thou schalt departe hem bi hem sifl, that lapen watris with hond and tung, as doggis ben wont to
houndis ben woned\(^8\) to lape, thou shalt seure hem\(^a\) aside; forsothe thik\(^b\), that bowiden the knees drykynge, in that eother paart shulen be. And so was the noumbre of hem, that with hoond throw-ynge to the mouth watris hadden lapid, thre hundrid men; forsothe al'that other\(^7\) multitude the\(^e\) knee bowid dronke. And the Lord seith to Gedeon, In three hundrid men, that lapiden watris, Y shal delyuer you, and tank Madian in thin hoond; forsothe al'that other\(^9\) multitude be turned azen into his place. And so metis taken for the noumbre, and trom-пис, al'that othir\(^v\) multitude he comaundide to goon to her tabernaclis; and he, with thre hundrid men, 3af hym slif to the bateil. Forsothe the tentis of Madian weren vnduur in the valey. The same ny3t the Lord seide to hym, Rise, and go down into the tentis, for Y haue tank hem in thin hoond; forsothe if alone thou dredist to goo, go down with thee Phara, thi child. And whanne thou herist what thei spesken, thanne thin hoondis shulen be countfortid, and sikerer thou shalt goo down to the tentis of the\(^w\) enemys. Thanne descendide he, and Phara, his child, into a paart of the tentis, where 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 vn-noumbrable there weren, as grual as lieth in the brenck of the see. And whanne Gedeon was comen, a man tolde a sweuen to his nei3bore, and in this maner he tolde that he saw, Y saw; a sweuen, and it seemed to me, as a loof of barlich maad vn3d asshen to be trendlid, and into the tentis of Madyan to goo dou; and whanne it were comyn to\(^x\) the tabernacl, it smoot it, and turnede vpsedoun, lape; sotheli\(^q\) thei\(^t\), that dryken with knees\(^s\) bowid\(^f\), schulen be in the tothir part. And so the noumbre of hem, that lapiden watris bi hond\(^u\) castyne to the mouth, was thre hundrid men; forsothe\(^v\) al the tothir multitude drank kneynge. And the Lord seide to Gedeon, In thre hundrij men, that lapiden watris, Y schal delyuer you, and Y schal bitake Madian in thin hond; but\(^a\) al the tothir multitude turne azen in to her place. And so whanne hei haden take meetis and trumpis for the noumbre\(^g\), he comaundide al the tothir multitude to go to her tabernaclis; and he, with thre hundrid men, 3af hym slif to batel. Sothely\(^a\) the tentis of Madian weren bynethe in the valey. In the same ny3t the Lord seide to hym\(^b\),\(^9\) Ryse thou, and goo down in to 'the castels of Madian\(^c\)', for Y haue bitake hem in thin hond; sotheli\(^f\) if thou dreedist to go aloon, Phara, thi child, go dowen with thee. And whanne thou schalt here what thei spesken, thanne thin hondis schulen be countfortid, and thou schalt do down si-kerere to the tentis of enemys\(^s\). Therfor\(^h\) he\(^i\) 3ele dowen, and Phara, his child, in to the\(^k\) part of tentis\(^l\), where the watchis of armed men weren. Forsothe\(^m\) Madian, and \(1\) Amalech, and alle the puplis of the eest layen spred\(^b\) in the valey, as the multitude of locustis; sotheli\(^q\) the camels weren vn-noumbrable, as graul that lig3th\(^p\) in the 'brencke of the see\(^q\). And whanne Gedeon\(^z\) hadde come\(^a\), a man tolde a dreem to his nei3bore, and telde\(^s\) bi this maner that, that he hadde seyn, I si3 a dreem, and it seemyde to me, that as 'o loof of barly\(^t\) bakun vnduur the\(^u\) aischis was walewid, and can\(^v\) dowen in to the tentis of Madian; and whanne it hadde come to a tabernacl, it smoot\(^w\) and distriede 'that tabernacl\(^x\)', and made\(^y\) enue outirly to the erthe.

\(^a\) wonden\(^f\) 8 thoo c. 1 the tother c. 5 that a. 7 the tother c. 7 thin a.

\(^v\) into A.

\(^v\) and i. 7 tho i. 7 the knees i. 13 foolden i. 7 the hond com\(^p\) pr. m. 7 and i. 7 thin 7 7 and i. 7 Om. i. 7 voumber of hem i. 7 Gedeon i. 7 And i. 1 b Gedeon i. 7 her tentis i. 7 And i. 7 the Madianis\(^t\) i. 7 schal speke i. 7 the enemys i. 7 Thanne i. 7 Gedeon i. 7 a 1. 1 the tentis i. 7 And 1. b spred alrod i. 7 and i. 7 ljieth i. 7 see brencke i. 7 come down i. 7 he telde i. 7 a barly\(^y\) loof i.

\(^q\) Om. GIN\(^xb\). 7 it cam i. 7 smoot it i. 7 the tabernacl c. 7 it i. 7 made it i.

4 M
and al down to the erthe eueneide. He, to whom he spak, answerde, This is noo other thing, but the sword of Gedeon, sone of Joas, a man of Israel; forsothe the Lord hath taken into the hoondis of hym Madian and alle the tentis of it. And whanne Gedeon hadde herd the sweuen, and the remenyng of it, he heryde, and turned ajen to the tentis of Yrael, seith, Ryse ye; forsothe the Lord hath taken into oure hoondis the tentis of Madian. And he dyuydide the thre hundrid men in thre parties, and he saf trompis in the hoondis of hym, and voyd wyn pottys, and laumps in the myddis of the pottys. And he seide to hem, What ye seen me doon, that doo ye; Y shall goo into a part of the tentis, and what Y shal doo, folwith. Whanne the trompe fulsowneth in myn hoon, forsothe ye bi the emyrour of the tentis trompith, and crieth to gidre, To the Lord and to Gedeon. And Gedeon wente in, and thre hundrid men that weren with hym, into a part of the tentis, bigynnynge the watchis of the mydnyt; and, the kepers reryd, thei bigonnen with trompis to cryen, and clappen togidre bitwix hem seluen the wyn pottys. And whanne bi emyrour of the tentis in thre placies thei fulsowned, and the stenys hadden broken, thei heelden with the left hoondis the laumps, and with the riȝt the sowynye trompis; and thei crieden, The sword of the Lord and of Gedeon; stondynge eche in his place, by emyrour of the enemies tentis. And so alle the tentis ben disturblid; and criynge out and jellynge, flowen; and neuertheral the thre hundryd men stoden to stedfastli, sowynge with trompis. And the Lord sente ye swerd in alle

That man answeride, to whom he spak, This is noo other thing, no but the sword of Gedeon, sone of Joas, a man of Israel; for the Lord hath bitake Madian and alle 'tentis therof' in to the hoondis of Gedeon. And whanne Gedeon had herd the dreem, and the interpretyng therof, he worschypide the Lord, and turned ajen to the tentis of Israel, and seide, Ryse ye; for the Lord hath bitake in to oure hoondis the tentis of Madian. And he departe thre hundrid men in to thre parts, and he saf trumpis in her hoondis, and voyde pottis, and laumps in the myddis of the pottys. And he seide to hem, Do ye this thing which ye seen me do; Y schal entre in to a part of the tentis, and sue ye that, that Y do. Whanne the trumpe in myn hond schal sowne, sowne ye also 'bi the cumpas of' tentis, and crye ye togidre, To the Lord and to Gedeon. And Gedeon entride, and thre hundrid men that weren with hym, 'in to a part of the tentis, whanne the watchis of mydnyt bigunnen'; and whanne the keperis weren reysid, thei bigonnen with sowynge with trumpis, and to bete togidere the pottis among hem sylf. And whanne thei sowyned in thre places bi cumpas, and hadden broke the pottis, thei helden laumps in the left hoondis, and sowynge trumpis in the rijt hoondis; and thei crieden, The sword of the Lord and of Gedeon; and stoden alle in her place, 'bi the cumpas of the tentis of enemies'. And so alle 'the tentis' weren troblid; and thei crieden, and 3eliden, and fleden; and neuertheles the thre hundrid men contynueden, sowynge with trumpis. And the Lord sente swerd in alle the castels, and thei killiden hem sylf bi deeth eche other; and thei fleden 'til to Beth-

\[^2\] the song \(^{e} pr. m.\) \[^{a}\] he seith \(^{e} pr. m.\) \[^{b}\] to do CE. \[^{c}\] bytwen beseñ. \[^{d}\] disturblid c. \[^{e}\] neetheral c passim.

\[^{a}\] And that i. \[^{b}\] Om. \[^{c}\] Joas sone i. \[^{d}\] forsothe i. \[^{e}\] Gedeon God. \[^{f}\] her tentis i. \[^{g}\] remenyng i. \[^{h}\] of it i. \[^{i}\] the thre i. \[^{j}\] Om. \[^{k}\] saf hem i. \[^{l}\] empty i. \[^{m}\] laumps brenynge i. \[^{n}\] that 1. \[^{o}\] al aboute the 1. \[^{p}\] And whanne the mydnyt watchis bigunnen i. \[^{q}\] entride into a part of her tentis i. \[^{r}\] the thre i. \[^{s}\] Om. \[^{t}\] keperis of her watchis i. \[^{u}\] Gideon and his i. \[^{v}\] broke togidre i. \[^{w}\] her i. \[^{x}\] thei stoden i. \[^{y}\] aboute i. \[^{z}\] her enemies i. \[^{a}\] thei i. \[^{b}\] troblid in her tentis i. \[^{c}\] crieden out i. \[^{d}\] fleden away i. \[^{e}\] netheles i. \[^{f}\] tentis i. \[^{g}\] into i. \[^{h}\] and laumps; that is, brenynge hondis, other torchis, that mytynen not rylye be quenchid. See here. c.
the tenit, and thei kutton of hem seluen
23 bi sleynge echon other, sleynge into Beth-
saka, and bi the coper of the brene, fro
Elmonla into Thebbath. The men of
Israel forsothe criyenge togidere, of Nepta-
lym, and Aser, and al\(^o\) Manasses, 'pur-
sueden Madian?; and the Lord 3af to
the puple of Yrael victory in that day.
24 And Gedeon sente messangers into al
the hil of Effraym, seiynge, Comith don
into ajen meteynge of Madian, and ocup-
pith the watern into Bethhem\(^g\) and Jor-
dan. And al Effraym criyde, and forn
occupiede the watern and Jordan vnto
Bethhara. And two men of Madian
takun, Oreb and Zeb, he slow\(3\); Oreb in
the stoon of Oreb, forsothe Zeb in the
pressyngne place of Zeb; and thei pur-
sueden Madian, the heeys 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 cepidist not vs, whanne thou
shuldist go to fitt\(5\) ajen Madian? chidyngne
stronglih and almeost violence
2 brynggyngne yn. To whom he answere,
What siche thing forsothe myste Y doo,
what ye 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
myste Y doo\(4\), what thing ye han doun? The
which thing whanne he hadde
spoken, the pryrt of hem took rest, bi
the\(1\) which thei bolneden ajen hym.
4 And whanne Gedeon was comyn to Jor-
dan, he passide it with thre hundrid
men, that weren with hym; and for
werynes, fleynghe thei my3ten not pursue.

secha, and bi the\(h\) side, fro\(i\) Elmonla in to
Thebbath. Sotheli\(^k\) men of Israel crieden
togidere, of Neptalym, and of Aser, and
of alle Manasses, and pursueden\(1\) Madian;
and the Lord 3af victorie to the puple
of Israel in that day. And Gedeon sente\(24\)
messangeris in to al the hil of Effraym,
and seide\(m\), Come 3e doun ajen the
comyng of Madian, and occupy 3e the\(i\)
watern 'til to\(o\) Bethhara and Jordan. And al
Effraym criyde, and\(p\) bifoire occupyte the
watern and\(q\) Jordan 'til to\(r\) Bethhara. And\(25\)
Effraym killide twei men\(r\) of Madian, Oreb
and Zeb; he killide Oreb in the ston of
Oreb, forsothe\(s\) he killide\(t\) Zeb in the pres-
sour of Zeb; and 'thei pursueden? Madian,
and baren\(w\) the heedis of Oreb and of Zeb
to Gedeon, ouer the feldon of Jordan.

CAP. VIII.

And the men of Effraym seiden to
hym\(a\), What is this thing, which\(b\) thou
woldest do, that thou cepidist not vs,
whanne thou cepidist to batel ajen Ma-
dian? And thei chidden\(c\) stronglih, and
almeost\(d\) diden\(e\) violence. To whiche\(f\) he
answeride, What sothelie\(g\) siche thing myste
Y doun, what maner thing ye diden? Wheth-
ther a reysyn of Effraym is not betere
than the vindagis of Abiezer? And the
3 Lord bitook\(s\) in to 3oure houdis the princes
of Madian, Oreb and Zeb. What siche
thing myste Y doun, what maner thing ye
diden\(l\)? And whanne he\(k\) hadde spoke
this thing, the spirit of hem\(l\) restide, bi
which thei bolneden ajen hym. And\(4\)
whanne Gedeon hadde come to Jordan,
he passide it with thre hundrid men,
that weren with hym; and for weerynesse
thei
my3ten not pursue\(h\) hem that fledden. And\(i\)

\(o\) of e pr. m. \(p\) Madyan was pursued\(e\) pr. m. \(q\) Bethhara e pr. m. \(r\) the fitt ce. \(s\) Om. f. \(t\) Om. c.

\(b\) \(g\) priu. i. \(j\) thee wenten fro. \(k\) And i. \(l\) thei pursueden i. \(m\) he seide i. \(n\) Om. i. \(o\) vnto i. 
\(p\) and thei i. \(q\) of k. \(r\) vnto i. \(s\) chief t marg. \(t\) and i. \(u\) Om. i. \(v\) Effraym pursueden i. \(w\) thei
baren i. \(x\) Gedeon i. \(y\) that i. \(z\) chidden with him i. \(a\) wel myr i. \(b\) thei diden to him i. \(c\) whom i.
\(d\) And what i. \(e\) have do i. \(f\) han do i. \(g\) hath biteke i. \(h\) have do i. \(i\) han do i. \(k\) Gedeon i.

\(1\) Effraym i.
And he seide to the men of Socchoth, Y biseche, 3yneth loues to the puple, that is with me; for greetlich thei defauten, that we mowen pursue Zebee and Salmana, kyngis of Madian. The princes of Socchoth anwerden, Perauen- ture the palmes of the hondis of Zebee and of Salmana ben in thin hoond, and therfor thou askist, that we 3euen to thin oost loues. To whom he seith, Whanne therfor the Lord shal taak into myn hoondis Zebee and Salmana, and whanne Y were turned azen ouercomer in pees, Y shal to-teren 3oire flesh with thornes and breiris of desereet. And theus goyng he cam into Phanuel; and he spak to the men of that place lijk thingis, and to whom thei anwerden, as an- swered the men of Soccoth. And to hem he seide also, Whanne Y were turned azen ouercomer in pees, Y shall de- struy this tour. Zebee forsothe and Salmana restiden with al her oost; forsothe fifteen thousand men abiden stil of alle the cumpayneis of the est puplis, sleyan an hundryd and twenty thousandis of fysyters and of drawers out swerd. And Gedeon stiyynge vp bi the weye of hem that dwelliden in tabernacis at the eest coost of Nobe and Lecaa, he smoot the tentis of the enemys, that weren siker, and no thing of aduersyte ortroweden. And Zebee and Salmana flowen, whom pursuyynge Gedeon took, disturblid al the oost of hem. And he turnyng azen fro the bateyl before the sunne rysyng, he took a child of the men of Socchoth; and he askyde hym the names of the pryncis, and of the eldren of Socchoth; and he discrityyde seuent and seuen men bi noun- bre. And he cam to Socchoth, and seide to hem, Loo Zebee and Salmana! vpon the whiche 3ee mysseyden to me, seiyynge, 

he seide to the men of Soccoth, Y biseche, 3yne 3e loues to the puple, which is with me; for thei failliden greetli, that we mown pursue Zebee and Salmana, kyngis of Madian. The princes of Soccoth anwerden in scorne, In hap the pawmes of the hondis of Zebee and of Salmana ben in thin hond, and therfor thou askist, that we 3yne loues to thin oost. To whiche he seide, Therfor, whanne the Lord schal bitake Zebee and Salmana in to myn hondis, and whanne Y schal turne azen ouercomer in pees, Y schal to-reende 3oure fleischis with the thornes and breiris of desert. And he stiede fro thens, and cam in to Phanuel; and he spak lijk thingis to men of that place, to whom also thei anwerden, as the men of Soccoth badden anwerd. And so he seide to9 hem, Whanne Y schal turne azen ouercomer in pees, Y schal distrie this tour. Forsothe Zebee and Salmana restiden with al her oost; for fifteene thousandis men letten of alle the cumpaynies of the puplis of the eest, whanne an hundrid and twenti thousynde of 'fijteris and of men drawynges out swerd weren slayn. And Gedeon stiede bi the weye of hem that dwelliden in tabernacis at the eest coost of Nobe and of Lethoaa, and smoot the 'tentis of enemys, that weren sikur, and supposiden not ony thing of aduersite. And Zebee and Salmana fledden, whiche Gedeon pursyuyde and took, whanne al 'the oost of hem was disturblid. And he turnede azen fro bateyl bifor the 'risyng of the sunne. And Ebreu it is, fro the biynesse of the sunne, that is, bifor the goyng doun of the sunne, while the sunne was sit an hys, as Ebreu ex- pounne. Liv here. c.

\[\text{u} \text{ Om. ADBH.} \quad \text{v} \text{ thousand c.} \quad \text{w} \text{ Om. E sec. m.}\]

\[\text{\textsuperscript{5} Gedeon 1.} \quad \text{\textsuperscript{b} bred 1.} \quad \text{\textsuperscript{t} that 1.} \quad \text{\textsuperscript{p} thanne pursue 1.} \quad \text{\textsuperscript{q} And the 1.} \quad \text{\textsuperscript{r} hondis 1.} \quad \text{\textsuperscript{s} whom 1.} \quad \text{\textsuperscript{t} Gedeon 1.} \quad \text{\textsuperscript{b} flesh 1.} \quad \text{\textsuperscript{v} Om. 1.} \quad \text{\textsuperscript{w} the desert 1.} \quad \text{\textsuperscript{x} Gedeon 1.} \quad \text{\textsuperscript{y} stide 1 up 1.} \quad \text{\textsuperscript{z} jende s.} \quad \text{\textsuperscript{a} Om. places.} \quad \text{\textsuperscript{b} Gedeon 1.} \quad \text{\textsuperscript{c} And 1.} \quad \text{\textsuperscript{d} and 1.} \quad \text{\textsuperscript{e} eest puplis 1.} \quad \text{\textsuperscript{f} stiyngye men 1.} \quad \text{\textsuperscript{g} ledinge s.} \quad \text{\textsuperscript{h} stie 1 up 1.} \quad \text{\textsuperscript{i} he smoot 1.} \quad \text{\textsuperscript{j} enemies tentis 1.} \quad \text{\textsuperscript{k} whom 1.} \quad \text{\textsuperscript{l} of her oost 1.} \quad \text{\textsuperscript{m} Gedeon 1.} \quad \text{\textsuperscript{p} sunne risyng 1.} \quad \text{\textsuperscript{n} he took 3.} \quad \text{\textsuperscript{o} of the eldren 1.} \quad \text{\textsuperscript{p} Gedeon 1.} \quad \text{\textsuperscript{q} Salmana ben taken 1.} \quad \text{\textsuperscript{r} of the eldren 1.} \quad \text{\textsuperscript{s} Gedeon 1.} \quad \text{\textsuperscript{t} Salmana ben taken 1.} \]
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Perauenture the hondys of Zebee and x Salmana in thin hondis ben, and therfor thou askist, that we yeue to the men, that ben wery and han default, looues.

16 He took thamne the elde of the cyte, and thornes of deseert and breris, and to-rente with hem, and distruyde the men of Socoth; forsothe is ben askist, with Salmana, the turnede eueth thei, whiche was he gevend tophame the tour of Phanueel he turnede vpsedoun, slayn the dwellers of the cyte. And he seide to Zebee and to Salmana, What weren the men, whom 3e slouen in Thabor? The whiche answeriden. Lijk thee, and oon of hem as the sone of a kyng. To whom he, My britheren thei weren, the sones of my moder; God lyueth, if 3e hadden kepte hem, Y wolde not haue slayn 30w. And he seide to Jepther, his fyrst gotun, Ryse, and sle hem. The which drewe not out the swerd; forsothe he dreedde, for a 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 ounremenents, and billis, with the whiche the neckis of kyngis chamels ben wonyd to be anournd. And alle the men of Iysraell seiden to Gedeon, Haue lordship of vs, thow, and thi sone, and the sone of thi sone; for thow hast delyuered vs fro the hoon of Madian. To whom he seith, I shal not haue lordship of you, ne my sone shal haue lordship in 30u, but the Lord shal haue lordship. And he seide to hem, Oon askyne Y aske of 30w, yeue the me the eere ryngys of 3oure praye; forsothe Ysmaelitis weren woned to han golden cereryngis. The whiche answerwen, Moost gladly we shulen 3eue. And spredynge a brood vpon the erthe a mantil, thei threwen forth in 36it the eere ryngys of the praye; and the weijt of the askid cereryngis was a thousand and senenti siclis of gold, with outen hap the hondis of Zebee and of Salmana ben in thin hondis, and therfor thou askist, that we 3yue looues to men, that ben weeri and failiden. Therfor Gedeon took the 16 eldere men of the citee, and thornes and breris of deseert, and he to-rente with tho, and al to-brak the men of Socoth; also he w desstriede the tour of Phanueel, thonne the dwellers of the citee weren slayn. And he seide to Zebee and Salmana, What maner men weren thei, whiche 3e killiden in Thabor? Whiche answeriden, Thei weren lijk thee, and oon of hem was as the sone of a kyng. To 19 whiche he seide, Thei weren my britheren, the sones of my moder; the Lord lyueth, if 3e hadden saued hem, Y noide sle 30u. And he seide to Jepther, his 20 firste gentrid sone, Rye thou, and sle hem. Which drow not swerd; for he dreedde, for he was 3it a child. And Zebee and Salmana seiden, Ryse thou, and falle on vs; for thou art bi the age and strengthe of man. Gedeon roos, and killide Zebee and Salmana, and took the ounremenents, and bellis, with which the neckis of kyngis carne ben won to be maad fair. And alle the men of Israel seiden to Ge-deon, Be thou lord of vs, thou, and thi sone, and the sone of thi sone; for thou deluerid vs fro the hoon of Madian. To whiche he seide, Y schal not be lord 23 of 3ou, nethir my sone schal be lord on 3ou, but the Lord schal be lord. And he seide to hem, Y axe oon axyng of 3ou, 3yne 3e to me the eere ryngis of 3oure prey; for Ismaelitis weren won to haue golden eere ryngis. Whiche answeriden, We schulen 3yne moost gladii. And thei sprediden forth a mentil on the erthe, and castiden forth thermyne eere ryngis of the prey; and the weijte of eere ryngis was a thousand and seuen hundred siclis of gold, with out ounremenents

x and of e.

a also thornes l. * Om. s. w Gedeon l. x to Salmana l. y that l. z The whiche l. s whom l. b Gedeon l. c wolde not have slave l. d Gedeon l. e goten l. f And Jepther l. g his swerd l. h seiden to Gedeon l. i into l. k he took l. l the bellis l. m li l. n the kyngis l. o Om. pherec. p hast delyuered l. q power l. r whom l. s lord on 3ou l. t Gedeon l. u The whiche l. v thee these ful l. w for A. w upon l. x therupon thei castiden l. y Om. z the eere ryngis l. a that he axid l.
the ornamentalis and brochis and purpur clooth, the which the kyngis of Madian weren wont to vse, and beside the goldun 27 beeze of chamels. And Gedeon maed of it a coop, and putte it in Effra his citee; and al Yrael dide fornycazioun in it; and it was maed to Gedeon and to alle the 28 hows of hym into fallynge. Forsothe Midian is meekid before the sones of Yrael, ne thei mysetn more ouer reer vp the nollis; but the looud restide bi fourty jeer, in the which Gedeon was dig-ynyte. And so Jeroboal, the sone of Joas, 30 yede, and dwelte in his hows; and he hadde seuenti sones, that camen out of the hype of hym, forthi that he hadde 31 many wynes. Forsothe the secondarye wif of hym, that he had in Sichem, gat a hym a sone, Abymalech bi name. And Gedeon, the sone of Joas, is deed in a good age, and bryed in the sepulcre of Joas his fader, in Efra, of the meyne of Ezry. Forsothe after that Gedeon is deed, the sones of Israel ben turned away, and han doo fornycazioun with Baalyn; and thei smythe with Baal coenamunt of pees, 34 that he were to hem into God, ne thei recordiden of the Lord her God, 'the which deleyrde hem fro the hoond of alle her enemies bi enyroun; ne thei diden mercy with the hows of Jeroboal Gedeon, after alle the good thygs that he dide to Yrael.

CAP. IX.

Abymalech, the sone of Jeroboal, 33 yede forsothe into Sichem to the britheren of his moder; and he spake to hem, and to al the kynrede of the hows of his modir, seiynge, Speke to alle the men of Sychem, 2 Whether is it betere to you, 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 epehet, that is, a preestis clooth, and propir cloth of the higeste preest, and he puttide it in his citee Ephra; and al Israel diden fornycazioun, 'that is ydolatrye', ther yyne; and it was maed to Gedeon and to al his hows in to fallyng. Forsothe Midian was maed low bifor the sones of Israel, and thei mysetn no more reise nollis; but the lond restide fourti jeer, in which Gedeon was soureyn. And so Jeroboal, 32 sone of Joas, yede, and dwelde in his hows; and he hadde seuenti sones, that 30 yeden out of his thi, for he hadde many wynes. Forsothe a concubyn, 'that is, 31 secondarie wif', of hym, whom he hadde in Sichem, gendride to hym a sone, Abymalech bi name. And Gedeon, sone of Joas, die in good elde, and was biried in the sepulcre of Joas, his fadir, in Ephra, of the meyne of Ezri. Forsothe after that Gedeon was deed, the sones of Israel turned away 'fro Goddis religion', and diden fornycazioun, 'that is, idolatrye', with Baalyn; and thei smyttiden bound of pees with Baal, that he schulde be to hem in to God, nether thei hadde mynde of her Lord God, that deleyrde hem fro the honde of alle her enemies 'bi cum- pas'; nether thei diden merci with the 33 hous of Gerobaal Gedeon, bid alle the goodis whiche he 'hadde do' to Israel.

CAP. IX.

Forsothe Abymealech, the sone of Geroboal, yede in to Sichem to the britheren of his modir; and he spake to hem, and to al the kynrede of 'the hows of his modir', and seide, Speke 3e to alle the 3 men of Sichem, What is betere to you, that seuenti
men, alle the sones of Jeroboal, han lordship of 30w, other 6 man be lord to 30w? and to gider biehold 3e, for 3oure boon and 3oure flesh Y am. And the britheren of his modir spoken of hym to alle the men of Sichem alle thes wordes; and thei boweden the herte of hem afler Abymalech, seyinge, Oure brother he is. And thei sauen to hym seuenti pownde of siluer of the hethen temple of Baal Berith; the which hiride to hym of it neid men and vagaunt, and thei folweden hym. And he cam into the hows of his fader in Ephra, and he swel3 his britheren the sones of Jeroboal, seuenti men, vpon 08 stoon. And Joatham, the sone of Jeroboal, the leest, abood stil, and is hid. And alle the men of Sichem, and al the myney of the cote of Mello, ben gedred to gider, and weaten, and ordyned hen a kyng, Abymalech, biseide the 7ook that stood in Sichem. The which, whanne was told to Joatham, he 3ede, and stood in the cop of the hil of Garysym, and, arerid vp the voice, cryede, and seyde, Here 3e me, men of Sichem, so that God here 3ou. Treese wenten for to anoynte vpon hen a kyng; and thei seiden to the olyue, Comaund thou to vs. The whiche answere, Whethir may Y forsake my fatisnes, the whiche and Goddis vsen and men, and come, that bitwix 3 10 trees Y be auausnid? And the trees seiden to the figtre, Com thou, and tak kyng-
dom vpon vs. The which answere to hem, Whether may Y forsake my swetnes and moost swete fruytis, and goo that bitwix other trees Y be auausnid? And the trees speken to the viyn, Com, and commaunde to vs. The which answere, Whether may Y forsake my wyn, that gladith God and men, and bitwix other 14 trees be auausnid? And alle the trees seiden to the thorn, Com, and commaund men, alle the sones of Gerobaal, be lordis of 3ou, whether that 0 man be lord to 3ou? and also bieholde, for Y am 3oure boon, and 3oure fleisch. And the britheren of his modir spoken of hym alle these wordis to alle the men of Sichem; and bowiden alter hertis aftir Abymalech, and seiden, He is oure brother. And thei sauen to hym seuenti weyltdis of siluer of the temple of Baal Berith; and he hiride to hym therof men pore and haunyge 10 certeyn dwellynge, and thei suedn hym. And he cam in to thows of his fader in Ephra, and killide his britheren the sones of Gerobaal, seuenti men, on 0 stoon. And Joathan, the leste sone of Gerobaal, lefte, and was 1 hid. Forsothe alle the men of Sichem, and alle the maynees of the cote of Mello, weren gadirid to gydere, and thei 3eden, and maden Abymalech kyng, bysidis the ook that stood in Sichem. And whanne this thing was told to Joathan, he 3ede, and stood in the cop of the hil Garisym, and cried with 'vois reisid', and seide, 3e men of Sichem, here me, so that God here 3ou. Trees 3eden to anoynte a kyng on hem 18 and th0 seiden to the olyue tre, Comaund thou to vs. Whiche answere, Whether Y may forsake my fatisnes, which bothe Goddis and men vsen, and come, that Y be auausnid among trees? And the trees 10 seiden to the fige tree, Com thou, and take the rewee on vs. Which answere to hem, Whether Y may forsake my swet-
esse and swettestef fruytis, and go that Y be auausnid among other trees? Also 12 'the trees' spaken to the vyne, Come thou, and commaunde to vs. Which answere, Whether Y may forsake my wyn, that gladith God and men, and be auausnid among other trees? And alle trees seiden 14 to the ramne, eth mean, e ther e thorn, Come thou, and be lord on vs. Whiche 15

* of E pr. m. f or c. ± a c. h rerid c. * bytwene teche thorn. 

k biehold 3e plures. 1 that xx. m Abymalechius. n thei bowiden. b his fadir hous. p upon. a stoon he killide. q seuenti men, his. r Om. s jungist. t was lefte 1 text. vnsayn marg. u Om. v and 1. w thei maden. x he cried. y hyge vois. z hereth. a upon. b thei 1. c the whiche. d upon. e the which. f my ful swete. g thei 1. h the which. i the trees 1. k or ELP. or the 1. l upon. i the whiche 1.
thow vpon vs. The whiche answere to him, If vertreil me kyng 3e han or-deynde to 3ou, cometh, and vnder my shadowe restith; forsothe if 3e wolen not, go out fier fro tho thorn, and deuoure the seedis of Liban. Nowe thanne if ristly and withouten synne 3e han or-deynde vpon 3ou a kyng, Abymelech, and wel han doo with Jerobaal, and with the hows of hym, and han golden while to his benefeitis, the which faust for 3ou, and his lijf 3af to peryls, for to delyuer 3ou fro the howd of Madian; the whiche 3e nowe han rysyn a3ens the hows of my fader, and han slayn his sones, sendetti men, upon 0 stool, and han ordeyned a kyng, Abymelech, the sone of the werk womman of hym, vpon the dwellers of Sichem, forthi that 3oure brother he be; if thanne ristly and with outen vice 3e han doo with Jerobaal and the hows of hym, to day glade 3e in Abymelech, and he glade in 3ou; forsothe if shrewidli, fier goo out of hym, and waast the dwellers of Sichem, and the bur3 toun of Mello; and goe fier fro the men of Sichem, and fro the burgh toun of Mello, and denuowre Abymelech. The whiche thingis whanne he hadde seid, he fleij, and wente into Bereram, and dwelte there, for drede of Abymelech, his brothir. And Abymelech regnede vpon Yrael thr 3eer. And God sente the worst spiryte bitwix Abymelech and the dwellers of Sichem, the whiche bigunne to waat 21 hym, and the hidowes gilt of the slauter of the sendetti sones of Jerobaal, and the sedyngye of blood of hem, to yelde into Abymelech, his brothir, and into the tother princes of Sichemynis, that hym 25 helpeden. And thei puttiden apsies a3ens hym in the cop of hillis; and while sweride to hem, If 3e maken me verili kyng to 3ou, come 3e, and reste vnur my schadewe; sotheli, if 3e nylen, fier go out of the ramne, and denoure the edris of the Liban. Now therfor if rist free fuli and without synne 3e han maad Abymelech kyng onu 3ou, and 3e han do wel with Jerobaal, and with his hows, and 3ew han 3olde while to the benefices of hym, that faust for 3ou, and 3af his lijf to17 perelis, that he schulde deluyere 3ou fro the hond of Madian; and 3e han rise18 now a3ens the hows of my fadir, and han slayn hyse sones, sendetti men, ond o stool, and 3en maad Abymelech, sendetti of his handmayde, kyng oni the dwellers of Sichem, for he is 3oure brother; therfor a9 if 3e han do rirstfuli, and with out synne with Gerobaal and his hows, to dai be 3e glad in Abymelech, and be he glad in 3ou; but if 3e han do weiardli, fier goe out 3e hym, and waste the dwellers of Sichem, and the ciete of Mello; and fier go out ofi the men of Sichem, and of the ciete of Mello, and denoure Abymelech. And 3whanne he hadde seide these thingis, he fledde, and 3ede in to Berara, and dawled there, for drede of Abymelech, his brothir. And Abymelech regnede on4 Israel thr 3eer. And the Lord sente the worsti 23 spirit bitwix Abymelech and the dwellers of Sichem, which bigymen to holde hym abonynable, and to arcte the felony 24 of sleyng of sendetti sones of Gerobaal, and the scheyng out of her blood, in to Abymelech her brother, and toothre princes of Sichem, that hadden helpid hym. And thei settiden buyschemenentis 25 a3ens hym in the hijnese of hillis; and theve they abideden the comyng of hym, thei hauntiden theftis, and tokeni preies of men passynge forth; and it was
thei biden the comynge of hym, thei hawntiden theftis, takynge prayes of the
goers byside; and it is told to Abyme-
lech. Forsothe Gaal, the sone of Obed,
with his brethern cam, and passide into
Siccymam; at whos comynge reryd the
dwellers of Sichem, wenten out into
feeldis⁸, wastynge vynes, and grapis tred-
ynge; and the querys maad of syngers
thei wenten into the temple of her God,
and bytwix⁴ meetis and drynkis thei cur-
eden⁹ to Abymalech, criyng Gaal, the
sone of Obed, Who is this Abyme-
lech? And what is Sichem, that we seruen
to hym? Whether is not he the sone of Jero-
boal, and set a prince, Zebul his seruanta,
ypon the men of Emor, the⁹ fader of Sich-
em? Whi thanne shulen we serue to
hym? Wolde God eny man ȝeue this
puple vnder myn hoond, and I shulde
do a wey fro the mydil Abymalech. And
it is seid to Abymalech, Gedre a multi-
tude of oost, and com. Forsothe Zebul,
the prince of the cytee, herd the words
of Gaal, the sone of Obed, is ful wrooth;
and sente preuiu to Abymalech messa-
gers, seiyng, Loo! Gaal, the sone of
Obed, cam into Siccymam with his bri-
theren, 'and aȝen fijtith⁶ the citee açens
theye; aryse also the nyȝt with the puple,
that is with thee, and lurk in the feeld;
and first eeri rysynge the sunne, fal yp
on the cite; forsothe hym goyneȝc out açens
theye with his puple, do to hym that thow
mayst. And so Abymalech with al his
oost roos the nyȝt, and sette bushementis
beside Siccymam, in four placis. And
Gaal, the sone of Obed, wente out, and
stod in the entre of the yate of the cytee.
Forsothe Abymalech roos, and al the oost
with hym, fro the place of the busshe-
mentis. And whanne Gaal hadde seen
the puple, he seide to Zebul, Loo! fro
teld to Abymalech. Forsothe⁸ Gaal, the²
sone of Obed⁴, cam⁵ with his britheren,
and passide in to Siccima; at whos en-
tryng the dwelleris of Sichem weren reisd,
and ȝedden ȝin to feeldis, and wastiden 27
vyneris, and to-traden⁶ grapis; and with
cumpeynes of syngers maad⁷ thei entriden
in to 'the temple of her God¹, and among
metis⁸ and drynkis⁹ thei cursiden Abyme-
lech⁵⁵, while⁰ Gaal, the⁰ sone of Obed, 23
criede, Who is this? Abymelech? And
what is Sichem, that we servyn hym?
Whether he is not the sone of Jerobaal,
and madë Zebul his seruanta prince onr
the men of Emor, fadir² of Sichem? Whi
therfor schulen we servyn hym? 'Y wolde²⁹
that sum man ȝaf xa this puple vndur myn
hond, that Y schulde take⁵ awei Abyme-
lech fro the mydil. And it was seid to
Abymalech, Gadere thou the multitude of
oost⁴, and come thou. For whanne the 30
wordis of Gaal, sone³ of Obed, weren herd,
Zebul, the prynce of the citee, was ful
wrooth; and he sente pricel messangeris 31
to Abymalech, and seide, Lo! Gaal, sone³
of Obed, cam in to Siccymam, with lise
britheren, and he excitith the citee to fyte
açens thee; therfor rise thou bi niȝt with 32
the puple, which f is with thee, and be
thou lid in the feeld; and firste in 33
morewetid, whanne the summe rysith, falle
on the citee; forsothe whanne he ȝoth
out with his puple açens thee, do thou to
hym that thou maist. Therfor⁵ Abyme-
lech roos with al his oost bi nyȝt, and set-
tide⁶ buyschementis bisidis Siccimam, in
foure placis. And Gaal, the sone of Obed, 35
ȝede out, and stood in the entryng of 'the
yate of the citee⁸. Forsothe⁸ Abymelech
and al the oost with hym roos fro the
place of buyschementis. And whanne Gaal 36
hadde seyn the puple, he seide to Zebul,³
Lo! a multitude cometh down fro the

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⁸ the feeldis CE. ⁹ hitwene DEFH. betwē c. ⁹⁹ burneden AS. ⁵⁰ Om. e sec. m. ⁶ begynneth to outr-
comyn E pr. m.

⁶⁶ And 1. ⁸⁴ Obed sone 1. ⁹⁹ he cam 1. ⁹⁹ tagidre with Gaal into the 1. ⁹⁹ al to-traden 1. ²⁹ ymaad 1. ³⁹ her godis temple 1. ³⁹ etynig 1. ³⁹ drynyngis 1. ³⁹ her kyng 1. ³⁹ while that 1. ³⁹ Om. place. ³⁹ he this 1. ³⁹ he hath maad 1. ³⁹ upon 1. ³⁹ the fadir 1. ³⁹ Wolde God 1. ³⁹ Om. ¹ wolle ȝie 1. ²⁹ and dixknys. ²⁹ do 1. ²⁹ mydil of Sichem 1. ²⁹ an oost 1. ²⁹ thou açens Gaal 1. ³⁹ the sone 1. ³⁹ he seide 1. ³⁹ the sone 1. ³⁹ is com 1. ³⁹ that 1. ³⁹ the first c. ³⁹ into o. ³⁹ thou upon 1. ³⁹ and 1. ³⁹ Gaal 1. ³⁹ And so 1. ³⁹ sette 1m. ³⁹ citee gate 1. ³⁹ And 1. ³⁹ his prince enmye 1 marg.
the hillis a multitude descendith. To whom he answerde, The shadowis of hillis thow seest as mennuus heedis, and by this 37 error thou art desseyued. And cft Gaal seith, Loo! the puple fro the nouel of the erthe cometh doun, and o cumpanye cometh bi the weye that biholdith the oke. 38 To whom seide Zebul, Where is nowe thi mouthe, bi which thou speek, Who is Abymalech, that we serven to hym? Whether is not this the puple, whom thow despisedist? Go out, and fis azenes hym. Gaal thanne wente, abdyngyen the puple of Sichemys, and faustye azenes Abymalech. 39 The which pursuede hym flenge, and in the cyte threste; and there felen of the parti of hym many vnto the 40 yate of the cyte. And Abymalech sat in Rana; Zebul forsothe Gaal and his fellows he putte out of the cyte, ne in it 41 he suffredre to dwelle. Thanne the day folowynge the puple zede out into the feeld; the which whanne it was toold to 42 Abymalech, he took his oost, and dnydide in three companyes, settyngu bushementis in the feeldis; and seynge 43 that the puple wente out of the cyte, he roos, and felle into hem with his oost, azenfisynge and biseegynge the cyte. Forsothe two companyes, opynly rennynge hidir and thidir bi the feeld, the 44 aduersaries pursueden. Forsothe Abymalech al that day overcam the cyte, the which he took, slayn the dwellers of it, and it destruyde, so that salt in it 45 he sprengide. The which thing, whanne hadden herd thei that dvalen in the tour of Sichenys, wenten into the temple of her god Beryth, where a boond of pees with hym thei couenautiend; and of it the place took name, the which was 46 greetli strengthid. And Abymalech her-

hills. To whom heansweride, Thou seest the shadowis of hillis as the 'heedis of men', and thou art disseyued bi this errour. And cft Gaal seide, Lo! a puple 37 cometh doun fro the myddis of erthe, 'that is, fro the hynesse of hillis', and o cumpanye cometh bi the weye that biholdith the oke. To whom Zebul seide, Where is now thi mouthe, bi which thou spekest, Who is Abymalech, that we seruen to hym? Whether this is not the puple, whom thou dispisidest? Go thou out, and fis azenes hym. Therfore Gaal zede, while the puple of Sichen abood; and he faust azenes Abymalech. Which 48 pursuede Gaal flengeynge, and constreynde to go in to the citee; and ful many of his partfelde doun 'til to the yate of the citee. And Abymalech sat in Rana; sotheliz; Zebul puttid Gaal and his felois out of the citeem, and suffride not to dwelle ther ynde. Therfore 42 in the dae suynge the puple zede out in to the feeld; and whanne this thing was told to Abymalech, he took his oost, and de 43 partyt 'in to thre cumpenyes, and settid buyschementis in the feeldis; and he si3 that the puple zede out of the citee, and he roos, and felde on hem with his cum 44 penye, and enpugnyde and biseegide the citee. Sotheliz two cumpenyes zeden aboute opynli bi the feeld, and pursueden aduersaries. Certis 45 Abymalech faust azenes al thdat dai, which he took, whanne the dwelleris weren slayn, and that citee was destried, so that he sprengide abrood salt ther ynde. And 46 whanne thei, that dwellden in the tour of Sichen, hadde herd this, thei entrieden in to the temple of her god Berith, where thei hadden maad boond of pees with hym; and of that the place took name, which place was ful strong. And Aby-
JUDGES.

55. ynge the men of the tour of Sichemys togidre gedred in glob, "or company".
48. stieide vp into the hil Selmon with al his puple; and takun to an axe he kytte of a braunch of a tree, and putte on the shuldur berynge, he seide to felawis, That 3e seen me doo, that anoon doo 3e.
49. Thanne stryuyngly of7 the trees kuttynge of braunchis thi foloweden the dyuk; the whiche enyrounynge the place of socour, brenten 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 Sichem. Forsothe Abymalech thens goyng came to the burgh toum Thebes, the which enyrounynge bisevide with oost.
50. Forsothe the tour was hige in the mydil cytee, to the which flouen togidre men and wymmen, and alle the princes of the cytee, closid moost fastly the 3ate; and vpon the roof of the tour stondynge by the pynnaclis. And Abymalech comyng ny3 beside the tour faught strongli, and neisyngge to the dore, he was about to put vn3dir fyre; and, loo! a womman the brekyngye of a mylyntoon from aboue throwynge hurtlide to the heed of Abymealech, and brak his brayn. The which clepid e anon his squyer, and seith to hym, Draue out thi swerd, and snyte me, lest peraunterite it be seid, that a womman I am slayn. The which, fulllynyngge the heest, slew3 him; and him slayn, alle that with hym weren of Yrael ben turned azen to her sectis. And God yeeldide the yuel that Abymealech dide azen his fader, slayn hym secti bretheren. And to the Sichemys is boldun that thei wrousten, and is comen vpon hem the cursynge of Joathan, sone of Jerobool.

w ge dre. x Om. BEFUI. y to ben befor of e pr. m. z brenden ce. a hestis BEFUI. b the some k pr. m.

k that 1. 1 weren gaderid. m stieide up 1. n of Selmon ORKMNOSX. o kitte 1. p adoun Xx. q upon 1. r his 1. s he seide 1. t his felowis 1. u 3e anoon 1. w that 1. x Thanne 1. y a 1. z adoun 1. A Om. b the whiche 1. c cumpassiden the tour 1. d it up 1. e Om. 1. f Om. 1. g wymmen togidre 1. h And 1. i cities MOX. k the which 1. l And 1. m whom 1. n Om. 1. o fidden togidre 1. p ful strongli 1. q men 1. r upon 1. s strongli ASUS it 1. t NY3 1. u enforside him 1. v vn3dir it 1. w a plures. w throwe down 1. x mylle stoon 1. y she hurride it 1. z Abymealech heed 1. a it brak 1. b anoon 1. c sword anoon 1. d The which 1. e fullfiside 1. f his hestis 1. g slew3 him 1. h Abymealech 1. i placiis 1. k yuel 1. m that 1. n the same 1. o upon 1.

48 N 2
CAP. X.

1 After Abymalech roos a duyk in Yrael, Thola, the soone of Phua, the faders bro-
thir of Abymalech, a man of Yschar, that
dwellide in Sanyr, of the hil of Ef-
fraym; and he demyde Israel thre and
twenti 3eer, and he is deed, and bried in
3 Sanyr. To whom cam after Jayr Galad-
ites, that demede Israel bi two and twenti
3 3eer; hauynge thretti sones, sittyngge vpon
thretti coltis of assis, and princis of thretti
cytees, the whiche of the name of hym
benclepid Anochiayr, that is, the burghis
of Jayr, vnto the day that is nowe, in the
5 loond of Galaad. And Jayr is deed, and
bried in the place to the which is the
6 name Canmon. Forsothe the sones of Yrael
to oold synnes ioyynge newe, diden yeuels
in the sijt of the Lord, and serueden to
mawmettis, Baalym and Astaroth, and to
goddis of Syyre, and of Sidon, and of
Moab, and of the sones of Amon, and of
Philistym; and thei laften the Lord,
7 and heryden not hym. Aijens whom the
Lord wexe wrooth, and took hem into the
hoondis of Philistym, and of the
8 sones of Amon. And thei ben tour-
mentid, and hidously oppressid bi eijtene
3 3eer, alle that dwelliden byonde Jordan
in the loond of Amnorre, that is in Ga-
9 laad, incc so mych, that the sones of Amon,
Jordan ouerpassid, wastiden Judam and
Beniamyn and Effraym; and Yrael is
10 tormentid4 wel myche. And criynge 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 Egypciens, and
Amorreis, and the sones of Amon, and of
12 Philistym, Sidonese forsothe, and Amale-
ch, and Chanaan oppressiden you, and
3e han cried to me, and Y haue dely-

CAP. X.

Aftir Abymalech roos a duyk in Israel,1
Thola, the soone of Phua†, brother of the
fadir of Abymalech; Thola was a man of
Yschar, that dwelliden in Sanyr, of the
hil of Effraym; and he demyde Israel thre2
and twenti 3eer, and he 'was deed', and
briedede in Sanyr. His successor was3
Jair, a man of Galaad, that demyde Israel
bi two and twenti 3eer; and he hadde4
thretti sones, sittyngge above5 thretti coltis6
of femalw assis, and thretti princes of
cites?, whicheb ben clepid bi 'his name'a,
Anoth Jair, that is, the citees of Jair, 'til
in toh presentc day, in the loud of Galdn.
And Jair 'was deed', and briedede in a
place 'to which the name is Camon. For-e
sotheb the sones of Israel ioyyned newe
synnes to elde synnes, and diden yeuelsb in
the 'sijt of the Lord, and seruedenb to the1
deeols of Baalym, and of m Astoroth, and to
the goddis of Siric, and of Sidon, and of
Moab, and of the sones of Amon, and of
Filistym; and thei leften the Lord, and
worshipiden not hym. And the Lord was7
wrooth aijens hem, and heb bitook hem in
to the hondis of Filistym, and of the sones
of Amon. And allethatb dwelliden ouer8
Jordan in the loud of Ammorrey, which2
is in Galaad, weren tumentid and op-
pressid greetli bi eijtene 3eer, in so myche9
that the sones of Amon, whanne thei had-
den passid Jordan, wastiden Juda and
Benjamyn and Effraym; and Israel was
tumentid greetli. And thei crienden to10
the Lord, and seiden, We han synned to
thee, for we forsoken oure God, and
seruyden Baalym. To whichea the Lord spak,11
Whether not Egypciensb, and Ammoreis,
and the sones of Amon, and of b Filistym,
and Sidonyes, and Amalech, and Canaan,12
oppressidenw you, and 3e crienden to me,
† Phua; where ooure translac-
cloun hath of
Phua, brother of
the fadir of
Abymalech, in
Ehreu it is of
Phua, sonne of
Dodo. Dodo
here bi Ef-
brews is the
name of the
fadir of Phua.
Live here. c.
† Colis, that is en
mulis, bi
oure transla-
cloun; in Ehreu
it is colts onely,
and by colts
thi rutur-
stoneden songe
horses and
channen. Live
here. c.
* bb ccc d dde.
* filisteis c. 
* turned aeb. e filisteis c.

p the brother. i. 
q Abymalechus fadir. 
r dieide. s was biried. t Om. cghfrx. 
v the and 
twenti kmmx. 
xxii. neclopqbsu sec. m. 
v upon. w sche. x thei weren. y thrtti citees. 
 z the 
whiche. 
a her fadir name. b vnto. c this present. 
d dieide. e was biried. f that liyte. 
g Cethia. h yuel c. i Lordis sijt. k thei serueden. 
 l Om. l. m to. n Om. places. o the sones 
of Israel that i. p biponde. q that i. r Om. a pr. m. et places. 
 s whom i. t seide. u the Egypciens i. 
 v Om. i. w han oppressid i.
16 And Y deluyerede 3ou frou 'the hondis of hem'? And netheles 3e forsoken3 me, and 13 worschipiden2 alien goddis; therfor Y schal not adde, that eny more I deluyre 3ou. 14 Gooth, and inwardli clepith the goddis 'the whiche3 3e han chosen; deluyere thei 15 3ou in the$% tyne of angwish. And the sones of Yrael seiden to the Lord, We han synned; yeeld thou to vs what euere thing plesith to thee; oneli nowe deluyer 16 vs. The whiche ledynge alle thingis fro her coostis, threnwen out the mawmettis of alien goddis, and serueden to the Lord; the which sorrwede ypon the 17 wrecchidnes of hem. And so8 the sones of Amon criynege toigidre in Galaad pijten tentis, azen whom the sones of Yrael gedryd in Maspath setten tentis. 18 And the princis of Galaad seiden eche to his neibors, He, that first of 3ou azen the sones of Amon bigynnethe to fïst, shal be the duky of the puple of Galaad.

CAP. XI.

1 There was also in that tyne Jeptee Galadites, a man moost strong and fystere, the sone of a womman strempet, that is born of Galaad. Forsothe Galaad hadde a wijnf, of whom he took sones, the whiche afterward thate1 wern waxon, kesten out Jeptee, seiynge, Eyre in the hows of oure fader thou shalt not mowe be, for of avowtresse modir thou art born. Whom he fleyng and shonnynge dwellye in the loond of Tob; and there ben gedrid to hym nedi men and ste-llynge, and as prince thei sueden. In thook9 days fouynen the sones of Amon azen Yrael; the whiche sharpli instoond-lynge, the more thury3 birth wenten fro and Y deluyerede 3ou frou 'the hondis of hem'? And netheles 3e forsoken3 me, and 13 worschipiden2 alien goddis; therfor Y schal not adde, that Y deluyre 3ou more. Go to 3e, and elepe6 goddis whichec 3e han chose2; deluyere thei 3ou in the$% tyne of angwish. And the sones of Israel seiden to the Lord, We han synned; yeeld thou to vs what euere thing plesith thee3; oneli deluyere vs now. And thei seiden2 these3 thingis, and castiden forth fro her coostis alle the idols of alien goddis, and serueden the Lord; which1 hadde 'rewthe, other compassion1, on1 theu2 wretchedness of hem3. And so the sones of Amon crieden 17 togidere, that is, clepyden hem sylf togidere$ to botel, and excitiden azen Israel?, and settiden9 tentis in Galaad, azen whiche6 the sones of Israel weren gaderid4, and settiden tentis in Maspath. And the 18 princes of Galaad seiden eche to hise neiboris, He, that bigynnethe first of vs to fïste azen the sones of Amon, schal be duky of the puple of Galaad.

CAP. XI.

And so in that tyne Jepte, a man of Galaad, was a ful strong man, and fïttere1, the sone of a womman hoore8, which Jeptee was born of Galaad. Forsothe9 Galaad hadde a wijnf, of which8 he hadde sones, which8 aftir that8 thei encressiden9, castiden out Jepte, and seiden, Thou maist not6 be eir in the hows of oure fadir, for thou art born of a modir auoutresse:]. 'Whiche britheren5 he feldde8, and esche-w3-ide9, and dwellye1 in the loond of Tob; and pore men and 'doynge theftek|| weren gaderid to hym, and suedenb as a prince. In tho daies the sones of Amon fourthe1 azen Israel; and whanne thei contynn9 eden scharpli1, the grettene men in birthe

f neuerelater e. g that c. EE Om. c. h Om. a. i twae a. k that breff. 4 2 therfor Y; that not adde; slehe desyn- 

ycga of Goddis helpe; be eynderstoundun

vndur a condi-

tion, if the

that ben set in

tribulacions
doen not pe-

nauser verily,

as it is opyn-

li thingis su-

ynge. Live

here c.

1 Galaad is name of a lond, and name of a cia thurynge, and name of a man, and in all these thre manerys Jepte was of Galaad.

Live here c.

|| of a modir auoutresse; in Ebron and in bokis correcid it is had of an-

othir modir.

Live here c.

1 This word and deste thefte is not in Ebron, for it is blene-

felth that thei
diden prey

only of adver-

saries of the

sones of Israel,

as Dundy and

hene men diden,

as it is had

i. book of

Kyngs. xxviiij.

c. Live here c.
Galaad for to take into her help Jeptee of the loond of Tob; and thei seiden to hym, Com, and beoure prince, and fist ajens the sones of Amon. To whom he answerde, Ben not se, that hatiden me, and keste out fro the hows of my fader, and nowe se ben come to me thury neide constreynd? And the princes of Galaad seiden to Jepte, For this cause thanne nowe to thee we ben come, that thou goo with vs, and fist ajens the sones of Amon, and be duky of alle that dwellen in Galaad. Forsothe Jeptee seide to hem, If veryl se ben come to me, that I fiste for 30w azen the sones of Amon, and the Lord take hem into myn hoondis, shal Y be youre prynce? The whiche answerde to hym, The Lord, that thes thingis herith, meene and witnesse is, that onze biheestis we shulen doo. And so Jeptee seide with the princes of Galaad, and the puple made hym their prince; and Jeptee spak alle his wordis before the Lord in Maspha. And he sente messengers to the kyng of the sones of Amon, 'the whiche' of his persone shulde seye, What to me and to thee is, for thou art comun azen me, that thou wast my loond? To whom he answerde, For Yrael took my loond, whanne he stiede vp fro Egipt, fro the coostis of Amon vnto Jaboth and Jordan, nowe thanne with pecs yeild to me it. Bi whom elfe Jeptee sente, and comaundide to hem, that thei shulden seye to the kyng of Amon, Thees thingis seith Jeptee, Yrael took not the loond of Moab, ne the loond of the sones of Amon; but whanne fro Egipt thei styeden, he yeide bi wildernes vnto the Reed See, and cam into Cades; and he sente messengers to the kyng of Edom, seiyng, Let me, that I passe bi thi loond; the whiche wold not assente to his preiers.

of Galaad, zeden to take in to the help of hem siff Jepte fro the loond of Tob; and thei seiden to hym, Come thou, and beoure prince, and fist ajens the sones of Amon. To whiche he answerde, Whevther not se it ben, that haten me, and castiden me out of the hows of mi fadir, and nowe se ben came to me, and weren compellid bi neide? And the princes of Galaad seiden to Jepte, Therfore for this cause we came now to thee, that thou go with vs, and fist ajens the sones of Amon; and that thou be the duky of alle men that dwellen in Galaad. And Jepte seide to hem, Whether se ben came verifie to me, that Y fiste for 30w azen the sones of Amon, and if the Lord schal bitake hem in to myn hondis, schal Y be youre prince? Whiche answerde to hym, The Lord hym siff, that herith these thingis, is mediatour and witnesse, that we schulen do our biheestis. And so Jepte wente with the princes of Galaad, and al the puple made hym her prince; and Jeptee spak alle hise wordis bifo the Lord in Maspha. And he sente messangeris to the kyng of the sones of Amon, whiche messangeris schulden see of his persone, What is to me and to thee, for thou hast come azen me to waaste my loond? To whiche the kyng answerde, For Israel whanne he stiede fro Egipt took awel my loond, fro the coostis of Amon 'til to' Ja-boch and to Jordan, now therfor yeide it to me with pecs. Bi whiche massangeris Jeptee sente elf, and comaundide to hem, that thei schulden seye to the kyng of Amon, Jepte seith these thingis, Israel took not the loond of Moab, nether the lord of the sones of Amon; but whanne thei stieden fro Egipt, he yeide bi the wildernes 'til to the Reed See, and cam in to Cades; and he sente messangeris to

kk there A. 1 that c. m wastest a pr. m.
And he sente to the kyng of Moab, the which and he dispisyde to 3yue passynges; and so he abood in Cades, and enuourunde aside the loond of Edom, and the loond of Moab; and he cam to the east coost of the loond of Moab, and he sette tentis byonde Arnon, and he wold not entre the teermys of Moab; forsothe Arnon is niþ coost to the loond of Moab. And so Yrael sente messengers to Seon, the kyng of Ammorreis, that dwellide in Esebon; and seide to hym, Leete me, that Y passe bi thi loond vnto the flood. The which and he, dispisyng the words of Yrael, leete hym not passe bi his teermys, but a multitude with outhen eend gedrid wente out aʒens hym into Gessa, and strongli withstood. And the Lord took hym into the boundis of Yrael with al his oost; the which smoot hym, and weeldide al the loond of Ammorree, the dweller of that regioni, and al the costus of it fro Arnon vnto Jaboch, and fro the wilderness vnto Jordan. The Lord than God of Yrael turnede vpsedoun Amorre, fiʃtynge aʒens hym to his puple Yrael. And thou newe wolde weeldde the loond of hym? Whether not thoo thingis, 'the whiche aʒens weelde thi' Camos, thi god, to thee thurʒ riʒ ben owid? Forsothe thingis that the Lordoure God overcomer heede, in oure possessioun shulen falle; but permaneute thow be betere than Baalach, the sone of Sephor, kyng of Moab, othere thou mayst teche, that he stroue aʒens Yrael, and fa✉te aʒens hym, whanne he dwelte in Esebon, and in the litil tous of it, and in Aroër and hys litil tous, and in alle the citees byonde Jordan, by thre hundred þeer. Whi so mych tymne no thing upon this askyngye thou asaydist? Therfor I sanye not in thee, but thou aʒens me dost yuel, byngyngye the kyng of Edom, and seide, Suffre thou me, that Y go thorouʒ thi loond; which kyng nomde assente to his preyeres. Also Israel sente to the kyng of Moab, and he dispisyde to 3yue passage; and so Israel dwellide in Cades, and cumpasside bi the side the loond of Edom, and the loond of Moab; and hee cam to the east coost of the loond of Moab, and settide byonde Arnon, nether he wolde entre in to the termes of Moab; for Arnon is the ende of the loond of Moab. And so Israel sente messangeris to Seon, kyng of Ammorreis, that dwellide in Esebon; and thei seiden to hym, Suffre thou, that Y passe thorouʒ thi loond 'till to' the ryuer. And he dispisyde the wordis of Israel, and suffride not hym passe bi hisi termes, but with a multitude with out nombrum gaderid to gidere he 3ede out aʒens Israel, and aʒenstood strongli. And the Lord bitook hym with al his oost in to the hondis of Israel; and Israel smoot hym, and hadde in possessioun al the loond of Ammorrey, dwellere of that cumprey, and al the coostis therof fro Arnon 'till to Jaboĉ, and fro the wildernes'til to Jordan. Therfor the Lord God of Israel distriede Ammorrey, fiʃtyngh aʒens hym for his puple Israel. And wolthou now hané in possessioun his loond? Whether not the thingis whiche Chamos, thi god, hadde in possessioun, ben due to thee bi riʒ? Forsothe the thingis whiche 'oure Lord God thircomere gel, schulen falle in to oure possessioun; no but in hop thou art betere than Balach, the sone of Sephor, kyng of Moab, ether thou maist preue, that he 3treude aʒens Israel, and fa✉t aʒens hym, whanne hee dwellide in Esebon, and in townes therof, and in Aroër, and in townes therof, and in alle citees byende Jordan, bi thre hundrid


into me bataylys not ry3twise; deme the Lord, domysman of this day, bitwexe
20 Yrael and the sones of Amon. And the kyng of the sones of Amon wold not asente to the words of Jeptee, 'the
29 whichw bi messengers he sente. Thanne is doon vpon Jeptee the spyrity of the Lord, and he enmyrounynge Galaad and Manasse, Maspha and Galaad, and thens
30 passyng tox the sones of Amon, he vowede avowe to the Lord, seynge, If thou takist7 the sones of Amon into myn
31 hoondis, who so euere first were gon out fro the ʒatis of myn hous, and ązen cometh to me turnynge ązen with pees
32 fro the sones of Amon, I shal offre hym brennt sacrifice to the Lord. And Jepette passide forth to the sones of Amon, for
33 to ʒyte ązen hem, whom the Lord took into the hoondis of hym; and he smoot fro Aroer for to that thou come into
Mennyth, twenty citises, 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 Jepette turnynge ązen into Maspha, his hous, ązenacam22 to hym his oonli
goten douʒter3 with tymbrys and chorys; forsothe he hadde3 noon other free chil-
dren. The whiche seen, he kitte his clothis, and seith, Alas! douʒter myn, thou hast disseyued me, and thi self art
desseyued; forsothe Y have openyd my mouth to the Lord, and I shal not mowe
36 doo other thing. To whom she an-
swerde, Fader myn, if thou hast openyd thi mouth to the Lord, do to me what euere thing thou hast bihoont, grauntid to
thee veniaunce and victorie of thin ene-
37 myes. And she seide to the fader, This oonli ʒif to me, that I praye; leete me, that two monthis Y enyruon the hillis,
and weyle my maydenhod with my fe-
39 lawis. To whom he answere, Go. And
30 yeer. Whi in so myche time assaieden ye no thing on this axyng ązen? Therfor not 37
Y do synne ązen thee, but thou doist yuel ązen me, and bryngist in batels not just
31 to me; the Lord, ingeo9 of this dai, deme bitwixe the sones of Israel and bitwixe
the sones of Amon. And the kyng of the 38
sones of Amon nolde8 assente to the
wordis of Jepette, which he sente bi mes-
sangeris9. Therfor the spirit9 of the Lord was maad on1 Jepette, and he cumpasside
Galaad and Manasses, Maspha and Ga-
laad; and he passide fro thennus to the sones of Amon, and madea a vow to the 39
Lord, and seide, If thou schalt bitake the
sones of Amon in to myn hondis, who 31
euer goth out first of the dores of myn
hows, and cometh ązen me turnynge ązen
with pees fro the sones of Amon, Y schal
offre hym brennt sacrifice9 to the Lord.
And Jepette ʒede to the sones of Amon, to 32
ʒyte ązen hem, whiche the Lord bitook in to his hondis; and he smootw fro 33
Aroer 'til to thou comestx in to Mennyth,
20 JUDGES. XI. 28—38.

1 + the spirit, that wille and hardynesse to
2 for to the peple, in the
3 triot of Gods's help. 
4 here. c.
5 ± thou hast disseyued me;
6 in Eleou it is, thou hast dis-
7 turbild me, and thou art dis-
8 turbild. c.
9 an
10 b
11 bytwene befur. betwe c. w that c. x into a sec. m. y take c. z om. c. 22 ązenacamen ądfur.
11 douʒteris ądfur. b hath ądfur.
13 inst ince. 1 q wolde not t. r to c. a the messangers 1. a upon i. u he made 1. v sacrif-
ices acdefklmnpqrx4. w smoot or ouercame i. a til to that he came dpfklmnpqrx. vnto that he
14 com k. til that he came no. z vnto i. y that i. z And i. a bigotan i. b meete hym i. c crowdis
damsynge i. d he sawʒe hir i. e certis i. f lord, vovynge a vowʒ 1. f ʒo to i. h hir i. i that i.
he lafte hir two moneths. And whanne she was goon with felaweis and hir companpeers, she wepte hir maydenhood in the hillis. And fulfilied two moneths, she is turned azen to hir fader, and he dyde to hire, as he avowide; the which knewe not man. Therfor maner spronge in Yrael, and vsage is kept, that after the sercke of the dou3teris of Yrael comen to gidre in oon, and weyleyn the dou3ter of Jepte Galadys foure dayes.

CAP. XII.

Loo! forsothe in Effraym is sprungun a debate; forsothe the goers azen the north seiden to Jepte, Whi goigne to the fisten azen the sones of Amon thou woldist not clepe vs, that we wenten with thee? Therfor we shulen bremny thin hows. To whom he answere, An hydowes debate was to me and mye puple azen the sones of Amon, and sow Y clepyde, for ye shulen 3yue help to me, and ye wolden not doun. The which beholdyne Y putte in myn hondis my liff; and Y passide to the sones of Amon, and the Lord took hem into myn hooldis; what hauie Y disserued, that azen me 3ye rysyn ino batayl? And so clepid to him alle the men of Galaad, he faute azen Effraym; and the men of Galaad synyden Effraym; for he seide, Fugitif is Galaad fro Effraym, and dwellith in mydl of Effraym and Manasses. And Galadites men occupiden the forthis of Jordan, bi which effraym was for to turren azen. And whanne a man of the numboure of Effraym fleynde was comyn to thol}

thou me that in two monethis Y cumpasse hillis, and biwele my maidyned with my felowis. To whom he answere, Go thou, And he suffrider hir in two monethis. And whanne sche hadde go with hir felowis and pleiferis, sche biwepte hir maydynam in the hillis. And whanne twey monethis were fillid, sche turnede azen to hir fadir, and he dide to hir as he avowide; and sche knew not fleischli a' man. Fro thennys a custom cam in Israel, and the custom is kept, that after the ende of the yere the dou3tris of Israel come to tidere, and biwele the dou3tis of Jepte of Galaad foure daies.

CAP. XII.

'Lo! forsothe discencioyn roos in Effraym; for whi thei, that passiden azen the north, seiden to Jepte, Whi 3edist thou to batel azen the sones of Amon, and noldist clepe vs, that we schulen go with thee? Therfor we schulen bremyn thin hows. To whiche he answere, Greet striff was to me and to my puple azen the sones of Amon, and Y clepyde 3ou, that 3ye schulen 3yue help to b me, and 3ye nolden do. 'Which thing Y sij, and putte my lijf in myn hondis; and Y passide to the sones of Amon, and 'the Lord' bitook hem in to myn hondis; what hauie Y disseruyd, that 3ye rysyn agen me in to batel? Therfor whanne alle the men of Galaad weren clepid to hym, he faute azen Effraym; and the men of Galaad synyden Effraym; for he seide, Galaad is 'fugitif ether' exild fro Effraym, and dwellith in the mydill of Effraym and of Manasses. And the men of Galaad ocupiden the forthis of Jordan, bi which Effraym schulen turren azen. And whanne a man fleynde of the
fordis, and hadde seyde, Y preye, that 

3e leten me passe; Galaaditis seiden to

hym, Whether art thou an Effrayt? The 

which seinyge, Y am not, thei askiden 
hyn, Seye thanne Seboelech\(^1\), that is to 
mene, an eere. The which answerde, 
Shebolech, bi the same lettre an eere not

myysti to bryngen out. And anoon takyn 
thei lyttiden\(^1\) his throat in that goynge 
over Jordan; and there fellen in that 
tyme of Effraym two and fourty thow-

7sandis\(^m\). And so Jepte\(^l\) demyde Galaad-
ites of Yrael sexe \(3eer\); and he is deed, 
\(s\) and bryred in his citée of Galaad. After 
this demyde Yrael Abethsan of Beth-

heim, that hadde thretti sones, and so 
feele doutris, the whiche sendynghe out 
housbondis he zaf\(^2\), and of the same 
nombre to his sones he took wyues, 
bryngynge yn to his hows; the which 
10 seven \(3eer\) demyde Yrael, deed, and hy-

11 ryed in Bethlem. To whom cam aftir 
Degelon Zabulonyt, and demyde Yrael 
12 ten \(3eer\), and is deed, and bryred in Zabu-

13 lon. After hym demyde Yrael Abdon, 
14 the sone of Eiel, Pharatonyt\(^n\); the which 
hadde fourti sones, and thretti of hen 
sones sones, stiynge \(y\)\(^{\text{m}}\) vpon seuenti 
coltis of assis, and he demyde Yrael eijt 
15 \(3eer\); and he is deed, and bryred in Phar-

aton, the loond of Effraym, in the hil of 
Anamalech.

CAP. XIII.

1 And eft the sones of Yrael diden yuel 
in the sijt of the Lord, the which took 

hem in to the hoondis of the Philisteyns 
2 fourti \(3eer\). And there was a maner man 
of Sarra, and of the lyngue 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,
nombre of Effraym hadde come to thȝ 

forthiss\(^j\), and hadde\(^s\) seid, Y biseche\(^d\), that 
thou\(^c\) suffre me passe; men\(^d\) of Galaad 
seiden to hym, Whether thou art a man 
of Effraym? And whanne he seide\(^l\), Y 
amen, thei axiden hym, Seie thou ther-

e for Seboelech, 'whiche is interpretid\(^l\)', 
an eer\(^f\) of corn\(^s\). Which\(^b\) answerede, 
Thebo-

lech, and myyste\(^k\) not bryngth an eer 
of corn bi the same lettre. And anoon 
thei strangeliden\(^l\) hym takum\(^n\) in thilke 
passyng of Jordan; and two and fourti 

thousynden\(^m\) of Effraym fellen doun in that 
tyme. And so Jepte, a man\(^g\) of Galaad, 
7 demyde Israel sexe \(3eer\); and he 'was 
deed\(^p\), and bryred\(^i\) in his citée Galaad. 
Abethsan of Bethleem, that hadde thretti\(^h\) 
sones, and so many doutris, demyde Israel 
aftir Jepte; which\(^i\) doutris he sente out, 
and zaf to\(^i\) hosebondis, and he took wyues 
to hise sones of the same nombre, and 
brouste\(^t\) in to hys hows; which\(^h\) demyde 
Israel seuen \(3eer\); and he 'was deed\(^y\), and 
10 bryred\(^w\) in Bethleem. Whos successor was 
11 Hailon of Zabulon; and he demyde Israel 
ten \(3eer\); and he was deed, and bryred in 
12 Zabulon. Aftir hym Abdon, the sone of 
13 Eiel, of Pharaton, demyde Israel; which\(^\text{x}\) 
Abdon hadde fourti sones, and of hem 
thretti\(^j\) sones, stiynge on\(^s\) seuenti coltis 
of femal\(^a\) assis\(^\text{f}\), 'that is, mulis\(^i\)', and he\(^c\) 
demyde Israel eijt \(3eer\); and he 'was 
deed\(^d\), and bryred\(^c\) in Pharaton, in 

the loond of Effraym, in\(^l\) the hil of Anamalech.

CAP. XIII.

And eft the sones of Israel diden yuel 
in the 'sijt of the Lords\(^s\), which\(^b\) bitook 
hem in to\(^i\) the hondis of Filisteis fourti 
\(3eer\). Forsothe\(^k\) a man was of Sarra, and 
2 of the kynredes of Dan, 'Manue bi name\(^e\), 
and he hadde a bareyn wijf. To 'which\(^j\) 
wijf\(^a\) an\(^o\) aungel of the Lord apperide,
and with out free children; but thou shalt conseuye, and bear a sone. Be war thanne, lest thou drynke wyn and sither, ne eny thing vnclene thou eete; for thou shalt conseuye, and bear a sone, whos heed schal no rasure towche; forsothe he schal be a Nazare of God from his childishd, and fro the wombe of the moder; and he schal bygynne to deliyuer Yrael fro the hoond of the Philistens. The which, whanne she was come to hire housbond, seide to hym, A man of God cam to me, hauynge an augelis chere, feerful wel myche; whom whanne Y hadde askid, who he was, and wellnys he was come, and what name he were clepid, he wolde not to me seyey; but thus he answere, Loo! thou shalt conseuye, and bear a sone; be war that thou drynke no wyn ne sither, ne eete eny thing vnclene; forsothe he schal be a Nazare of the Lord, fro his 30th and fro the wombe of the moder into the day of his deeth. And so Manue preyede the Lord, and seith, Y biseche, Lord, that the man of God, 'the whichep thou sentist, com eft, and teche vs, what we owen to doo of the child, that is to be born. And the Lord herde Manue preiynge; and eft aperide the augel of the Lord to his wijf sittynge in the feeld; forsothe Manue his housbond was not with hir. The which, whanne she hadde seen the aungel, hiede, and ranne to hir man, and tolde to hym, seyynge, Loo! the man aperide to me, whom before I sawy. The which roos, and folewise his wijf; and comynge to the man he seide to hym, Art thou the whichp spak to the wom-*

"om. 1. 9 that is, holi k marg. p text. t the Lord. 8 P. A. 1 he hadde i. "Om. s. v angelis places.
"om. BGNX. x om. BGNKMMNQXSB. y wolde not i. t thus BGNKMMNQXSB. 6 om. n. 8 no e.
"Om. 1. 18 wether BGNFMPINSRXSB. e eete thou i. 4 Om. 1. e Om. s. f modir i. 8 ynto i. 6 om. 1. 1 owy s.
"k and 1. 1 The which i. m om. 1. s this 1. 6 am he 1. p fulfillid i."

4 0 2
Lord seide to Manue, Fro alle thingis that Y spak to thi wijf, absteine he hym. 14 And what euer thing growth of the wyn eete he not, wyn and sitirh drynk he not, noon vucnele thing eete he; and that Y haue comauandid to hym, fulfile he and kepe. And so Manue seide to the anguel of the Lord, Y biseche thee, that thou assente to my preiers, and we make to thee a kidde of the she geet. To whom answere the anguel, If thou me constreynest, Y shal not eete thi loues; forsothe if thou wolt doo brent sacrifice, offre thou that to the Lord. And Manue wist not, that it was the anguel of the Lord. And he seide to hym, What is name to thee, that if thi word were fulfillid, we doon worship to thee? To whom he answere, Whi askist thou my name, that is mannerlys? And so Manue took a kidde of the geet, and sacrifices of licours, and putte vpon the stoon, ofyrnyge to the Lord that doth mannerlys thingis. Forsothe he and the wiff of hym biheelden. And whanne the flawme of the auter stiede into heuene, the anguel of the Lord togridre in the flawme stiede vp. The which thing whanne Manue hadde seen and his wiff, redi thei fallen into the erthe. And na more to hym aperide the anguel of the Lord. And anoon Manue vndurstood to be the anguel of the Lord. And he seide to hys wiff, Bi deeth die we, for we han seen the Lord. To whom answere the womman, If the Lord wold slee vs, of oure hoondis brent sacrifice and ofyrnygs of licours he wold not haue take; but alle thes thingis he wold not haue shewid to us, ne tho thingis that ben to com haue seid. And so she beere a child, and clepide the name of him Sampson; and the child wexe, and the Lord blesschild do, ethir fro what thing schal he kepe hym silf? And the 'anguel of the Lord seide to Manue, Absteyne he hym silf fro alle thingis which Y spak to thi wiff. And ete he not what euer thing cometh forth of the wynere, drykne he not wyn, and sidur, ete he not ouy vncleene thing and fille he; and kepe that, that Y comaundide to hym. Therfor Manue seide to the 'anguel of the Lord, Y biseche', that thou assente to my preiers, and we aray to thee a 'kide of the geet'. To whom the anguel answering, Thou thout constreynest me, Y schal not ete thi loues; forsothe if thou wolt make brent sacrifice, offre thou it to the Lord. And Manue wiste not, that it was an anguel of the Lord. And Manue seide to hym, What name is to thee, that if thi word be fillid, we onoure thee? To whom he answere, Whi askist thou my name, which is wondurful? Therfor Manue took a 'kide of the geet', and fletynge sacrifices, and puttid on the stoon, and ofyrde to the Lord that doth wondurful thingis. Forsothe he and his wiff biheelden. And whanne the flawme of the auter stiede in to heuene, the anguel of the Lord stiede to gridere in the flawme. And whanne Manue and his wiff hadden seyn this, thei felden lowe to erthe. And the anguel of the Lord aperide no more to hem. And anoon Manue vndurstood, that he was an anguel of the Lord. And he seide to his wiff, We schulen die bi deeth, for we sien the Lord. To whom the womman answere, If the Lord wolde sie vs, he schulde not haue take of oure hondis brent sacrificis, and moiste sacrificis, but nether he schulde haue schewid alle thingis to vs, nether 'he schulde haue seid' tho thingis, that schulen come. Therfore schilde a sone, 21

9 steig c. 1 Om. BFrH. 8 Om. H.
And the spirit of the Lord began to be with him in the tent of Dan, bitwix Sarai and Eshcol.

CAP. XIV.

Sampson thanne desendide in Thannatha, and seynge there a womman of the dou'3tris of Philistien's, stiede vp, and tolde to his fader and his moder, seynge, Y saw3 a womman in Thannatha of the dou3tris of Philistien's, whom, Y biseche, that thou take to me wijf. To whom seiden the fader and his moder, Whether is there no womman in the dou3tres of thi britheren and in al thi puple, for thou wolt take a wijf of Philistien's, that ben vnircumeidid? And Sampson seide to his fader, This tak to me, for she 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; forsothe that tymne Philistien lordshipide to Yrael. And so Sampson desendide 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 a3ens cam to hym. The spiryt of the Lord forsothe felle into Sampson, and he taar the lioun, as he shulde to-teer out a kide, into gobetis, no thing vterli haunyge in hoon; and that to fader and moder he wold not shewe. And he desendide, and spak to the womman, that pleside to his eyen. And after a fewe days turnynge a3en for 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 coomb. The which whanne he hadde
cleped his name Sampson; and the child encreesside, and the Lord blesside hym. And the spirit of the Lord began to be with hym in the castels of Dan, bitwixe Sarai and Eshcol.

CAP. XIV.

Therfore Sampson 3ede doun in to Than-natha, and he si3 there a womman of the dou3tris of Filisteis; and he stiede, and telde to his fadir and 'to his' modir, and seide, Y si3 a womman in Thannatha of the 'dou3tris of Filisteis', and Y biseche, that 3e take hir a5 wijf to me. To whom 3 his fadir and modir seiden, Whether nob womman is among the dou3tris of thi britheren and in al my puple, for thou wolt take a wijf of Filisteis, that ben vnircumeidid? And Sampson seide to his fadir, Take thou this wijf to me, for sche pleside5 myn i3en. Forsothe5 his fadir and modir wisten not, that the5 thing was don of the Lord; and that he5 sou3te occasiouns a3ens Filisteis; for in that tymne Filisteis weren lords of Israel. Therfore Sampson 3ede doun with his fadir and modir in to Thannatha; and whanne thei hadden come to the yneris of the citee, a fers and rorynge a 'whelp of a lioun' apperide, and ran to Sampson. Forsothe6 the spiryt of the Lord folde in to Sampson, and he to-rente the lioun, as if he 'to-rendide a kide 'in to gobetis', and outerli he hadde no thing in the5 hond3; and he nolde7 schewe this to the5 fadir and modir. And he 3ede doun, and spak7 to the womman, that pleside hisi i3en. And aftir summe daies he turnede a3en5 to take hir 'in to matrimony'; and he 'bowide awey5 to se the 'careyn of the lioun5; and lo! a gaderyng of bees was in the 'mouth of the lioun', and 'a coomb of hony5. And whanne he5 hadde take it9

1 bytwen BEFH. w in to a. 5 Filisteis c. 6 dou3tris BEFH. x Om. c.

9 y vexeide. 2 tentus. a Thanne. b Philisteis dou3tris. c stiede up. d talde this. e Om. f Philisteis dou3tris. g Om. h ther is no. i Om. k the Philisteis. l hath plesid. m But i. n this. o Sampson. p the Filisteis. q a rorynge corgish. r liouns whelp. s And i. t lioun into gobetis. u torentide nprnh. torente caw. hadde torente. v Om. w his. x hondis c. y wolde not. z his r. a Om. ascc. b Om. c. c wente aside. d liouns careyn. e swarm. f liouns mouth. g an honycombe. h Sampson. i the combe.
takun in hoondis, he eite in the weye; and comynghe to his fader and moder, he 3af to hem part, the which and thei eeten; and neuerthelester he wolde not shewe to hem, that the hony he took of the mouth of the lioun. And so his fader desendide to the womman, and made to his sone Sampson a feeste; forsothe soong men weren wont to doo. Whanne thanne the cyteseyns of that place hadden seen him, thei 3ouen to him bord felawis thretti, 'the whiche' shulden be with hym.

12 To whom spak Sampson, Y shal purpose to 30w a dowsnt word, the which if 3e soylen to me with yrne seuen daie of the feeste, Y shal 3yue to 3ou thretti lynnen clothis, and so fele coottis; forsothe if 3e inowen not assyolle, 3e shulen 3yue to me thretty lynnen clothis, and of the same noumbre coottis. The whiche answerwen to hym, Purpos the probleme, that we heren. And he seide to hem, Of the eter 3ede out meete, and of the strong wente out sweetnes. And thei mytten not bi thre days soylen the proposicioun. And whanne the seuenthe day was ny3, 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 brene thee and the hows of thi fader. Whether therfore 3e han clepid vs to the brydale for to robben? The which shedde anentis Sampson teeris, and pleynede, seynghe, 'Thow hatidist me, and not louest, and therfore the redels, that thou hast purposid to the sones of my puple, thou wolt not to me expowne. He answerwe, To my fadir and moder I wolde not seye, and to the shal I movy shewe?

17 Therfore seuen days of the feeste she wepte anentis hym, at the last the seuenthe daie in hondis, he eet in the weye; and he cam to his fadir and modir, and 3af part 'to hem', and thei eeten; neethles he nolde schewe to hem, that he hadde take hony of the 'mouth of the lioun'. And so his 30 fadir 3ede dowm to the womman, and made a feeste to his sone Sampson; for 300 men weren wont to doo. Therfor 12 of the citeseyns of that place hadden seen hym, thei sauen to hym thretti felowis, whiche schulen be with hym. To whiche Sampson spak, Y schal putte thre forth to you a probleme, 'that is, a douzeful word and priyum, and if 3e 'asollen it' to me with yrne seuen daie of the feeste, Y schal 3yue to 3ou thretti lynnum clothis, and coottis of the same noumbre; sotheli if 3e mowen not soyle, 3e schulen 3yue to me thretti lynnum clothis, and coottis of the same noumbre. Whiche answeriden to hym, Sette forth the probleme, that we here it. And he seide to 3e hem, Mete 3ede out of the etere, and sweetnesse 3ede out of the stronge. And bi thre daies thei mytten not assyolle the 'proposicioun, that is, the resoun set forth. And whanne the seuenthe daie cam, thei seiden to the wijf of Sampson, Globe thin hosebonde, and counseile hym, that he schewe to thee what the probleme signifieth. That if thou nylye do, we schulen brene thee and 'the hous of thi fadir'. Whether therfor 3e clepid vs to weddyngis, that 3e schulden robben vs? And sche schedde teeris at Sampson, and pleynede, and seide, 'Thow hatidist me, and not louest not, therfor thou nylye expowyned to me the probleme, which thou settidist forthe to the sones of my puple. And he answerwe, Y nolde seiek to my fadir and modir, and schal Y mow schewe to thee? Therfor bi seuen daies of the feeste sche 17 that c.

\[\text{\textsuperscript{1}}\text{a feeste for the solempynse of weddingis.} \]

\[\text{\textsuperscript{1}}\text{a feeste,} \]

\[\text{\textsuperscript{1}}\text{the seuenthe day cam,} \]

\[\text{\textsuperscript{1}}\text{at the feeste,} \]

\[\text{\textsuperscript{1}}\text{but the sabat} \]

\[\text{\textsuperscript{1}}\text{that bifen in the ill day of the feeste.} \]

\[\text{\textsuperscript{1}}\text{the sheseth day cam,} \]

\[\text{\textsuperscript{1}}\text{not of the feeste,} \]

\[\text{\textsuperscript{1}}\text{but the sabat} \]

\[\text{\textsuperscript{1}}\text{that bifen in the ill day of the feeste.} \]

\[\text{\textsuperscript{1}}\text{of the feeste,} \]

\[\text{\textsuperscript{1}}\text{the seuenthe day cam,} \]
whanne she was heuy to hym, he expownede. The which anoone tolde to hir citeeysns. And thei seiden to him the seuenthe day before the sunne goynge doun, What is swetter then hony, and what is stronger then a² lyoun? The which seide to hem, If 3e hadden not erid in my she calf, 3e shulden not haue founden my proposicioun. And so the spyrtyt of the Lord felle into hym; and he wente doun to Aschalon, and he smoot there thretti men, of whom the takun clothis he zaf to hem that the redilis soilden; and wrooth wel myche he stiede vp into the hows of his fader.

Forsothe the wijn of hym took an hous-boond, oon of hir frendis and wowers.

CAP. XV.

Affter a litel forsothe of tyme, whanne the daies of whete ripynge stooned yn, cam Sampson wylnyge to se his wijn, and he brouyte to hir a kide of the she geyt; and whanne he wold goo into the bedde of hir, as he was wont, the fadir of hir defendide hym, seijynge, Y wende that thou haddist hatid hyr, and therfor Y took hir to thi frend; but she hath a sister, that is jonger and feyrrer then she, be she to thee for hir a wijn. To whom Sampson anserwe, Fro this day blame schal not be in me aijens the Philistiens, Y schal do to 30w forsothe yuelcs. And he jede, and took thre hundryd foxys, and the taylis of hem he ioyyned to the taylis, and broondis he boond in the myddil, the whiche tecundynghe with fier he lafte, and hidir and thidir thei wepte at hym; at the laste `he expownede in the seuenthe dai, whanne sche was diseseful to hym. And anoone sche telde to hir citeeysns. And thei seiden to hym in the seuenthe dai biforn the goynge doun of the sunne, What is swettere then hony, and what is strengere then a lioun? And he seide to hem, If 3e hadden not erid in my cow calf, `that is, my wijf, 3e haddiden not founde my proposicioun. Therfor the spirit of the Lord to felde in to hym; and he 3ede doun to Ascalon, and killyde there thretti men, whose clothis he took awey, and he 3af to hem that solilden the probleme; and he was ful wrooth, and stiede in to the hows of his fadir. Forsothe his wijf took an hosebond, oon of the frendis and keperis of hir.

CAP. XV.

`Forsothe affter sum del of tyme, whanne the daies of whete heruest neijiden, Sampson cam, and wolde visite his wijn, and he brouyte to hir a `kide of geet; and when he wolde entre in to hir bed bi cusom, the fadir of hir forbdeen hym, and seide, Y gesside that thou haddist hatid hir, and therfor Y 3af hir to thi freend; but sche hath a sistir, which is 3ongere and fairerere then sche, be sche `wijn` to thee for hir. To whom Sampson an-s sweride, Fro this day no blame schal be in me aijens Filistees, for Y schal do yuelcs to 3ou. And he jede, and took thre hun-dr drid foxis, and ioyyned the tailis of hem to tailis, and boond brondis in the myddis, which he kyndlid with fier, and leet hem, that thei schulden renne abonte hidur and thidur; `which 3eden.

\[\text{\footnotesize \text{\textsuperscript{m} the ce. \textsuperscript{n} erryd \textsuperscript{a} s. \textsuperscript{c} wrooth \textsuperscript{a}. \textsuperscript{d} ful c. \textsuperscript{e} his ce. \textsuperscript{f} willende c. willyng eu. \textsuperscript{g} Filistieis p \text{\textsuperscript{p} passim. \textsuperscript{h} Oam. \textsuperscript{i} myddes c. \textsuperscript{b} that e.}}\]
runnen; the whiche anoon wenten into the cornys of the Filisteis, the whiche sette a fier, and the fruytis, now brouyt to gidre, and the 3it stondynge in the stobil, ben brennt, in so mych that the vynes 6 and olyues the flavm wastide. And the Filisteis seiden, Who hath doun this thing? To whom it is seide, Sampson, the sone in lawe of Thannath, for he took his wijf, and 3af to another, thes thingis he hath wrouyt. And the Filisteis stieden vp and brenten as wel the 7 womman as hir fader. To whom seith Sampson, Al be it that thes thingis ye han doun, neuertheLater 3it of you Shal aske a1 veniaunce, and thanne Y Shal 8 reste. And he smoot hem with a greet veniaunce, so that astonyinge thei putten on the calf of the leg to the hipe; and he desendynge dwellide in the spelunk 9 of the stoon of Ethan. Than Filisteis stiyngye vp into the Jood of Juda setten tentis in the place, 'the which afterward is clepid Lethi, that is, a cheek boon, 10 where the oost of hem is hellid9. And thei of the lynage of Juda seiden to hem, Whi han ye stied vp a3ens vs? The whiche anwerden, That we bynden Sampson we ben come, and we 3eelden to hyyn that in vs he hath wrouyt.

11 Than nue three thousand of men of Juda desendiden to the den of the fluynt of Ethan; and thei seiden to Sampson, West thou not, that the Filisteis commaundiden to vs? Whi this thing woldist thou doo? To whom seith, As thei diden to me, 12 Y dide to hem. To bynden thei, thei seyn, we ben come, and to take into the hoondis of Filisteis. To whom anwerde Sampson, Sweerith, and bihotith noone in to the cornesd of Filisteis, bifi whiches kyndld, bothe cornesb born nowi to gidere, and 3itk stondynge in the stobil, weren brennt, in so myche that the flavm wastide vynetis, and places ofm olyne trees. And Filisteisa seiden, Who dides this thing? To whicheo it was seid, Sampson, hosebondeo of the 'douytir of Than-natheli4, for he took away Sampsones7 wijf, and 3af9 to another man, 'wrouyte this thing3. And Filisteis9 stieden9, and brenten bothe the womman and hir fadire.

To whichew Sampson seide, Thou3 ye han7 do this8, netheles 3it Y axe axe7 veniaunce of you, and than Y schal reste. And he5 smoot hem8 with greeb wounde5, 8 so that thei wondrieden, and 'puttiden the hyndrereec part of the hipe on the thi3; andhe 43ede doun, and dwellide in the denne of the stoon of Ethan. Therfor9 Filisteisb stieden1 in to the lond of Juda, and settidenb tentis in the place, that was clepid afterward Lethi, that is, a cheke, wher 'the oost of hem1 was spred abroad.

And men of the lynage of Juda seiden to10 Hem, Whi stieden 3e13 a3ens vs? Whicheo answeriden, We comen that we bynde Sampson, and yeilde to hym tho thingis whicheh he wrouyte inb vs. Therfor three thosynden of men of Juda jeden doun to the denne of the fluynt of Ethan; and thei seiden to Sampson, Woost thou not, that Filisteis commaunden to vspp0? Why woldist thou do this thingd? To whicheh seide, As thei diden to me, Y4 dide to hem. Thei12 seiden, We comen to bynde thee, and tof bitakeao thee5 in to the 'hondis of Filisteisw.

To whichew Sampson answeride, Swere 3e, and 'biheete 3e9 to me, that 3e sley not me. And thei seiden, We schulen not siese thee,13

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1 Om. c. that c. held ce. Om. A. p commaundiden h.
Judges

13 to me, that ye shulen not see me. And they seiden, We shulen not see thee, but bounden we shulen 3ynue. And they bounden hym with two newe cordis, and token hym fro the stool of Ethan. The which whanne was comen to the place of the cheek boon, and Philistens crynge out weren azen comen to hym, the spiryt of the Lord fell into him, and as ben wont at the smelle of fier trees to be waastid, so and the boundis, with the whiche he was bounden, ben scaterid and loosid. And takynge a foundun cheek boon, that is, the cheeklap of an asse, that lay, he slewe it with a thousand men; and seith, In the cheek boon of an asse, that is, in the iow of the colt of assis, I haue doen hem away, and smyten a thousand men. And whanne thes wordis syngynge he hadde fulfillid, he threwe away the lowe fro the hoond; and he clepide the name of that place Ramathlei, that is to mene, the heuyngynge vp of the cheek boon. And threatynge wel mych he criede to the Lord, and seith, Thou hast seuyn in the hoond of thy servaunt this most helthe and victorie; and lo! for thrist I dye, and I shal faile into the boundis of the vn-circumcided. And so the Lord opned a woong tooth in the cheek boon of the asse, and watris wenitten out of it, the whiche drunkun he fedde the spiryt, and strengthis took azen; and therfor is clepid the name of that place a Welle of the inwardi clepyngynge fro the cheek boon vnto this day that is now. And he demyde Yrael in the daies of the Philistens twenti yeer.

but we schulen bitake thee boundun. And they bounden him with two newe cordis, and token fro the stool of Ethan. And whanne thei hadden come to the place of cheke, and Philistis crynge hadden runne to hym, the spirite of the Lord felde in to hym, and as stikis ben wont to be waastid at the odour of fier, so and the boundis, with which he was bounden, were scaterid and vn-bounden. And he took a cheke found, that is, the lowere cheke boon of an asse, that lay, and he killyde with it a thousand men; and seide, With the cheke of an asse, that is, with the lowere cheke of a colt of femal assis, Y died hem away, and Y killyde a thousynd men. And whanne he songe these wordis, and 'hadde fillid', he castide forth fro the hond the lowere cheke; and he clepide the name of that place Ramath Lethi, which is interpretid, the resying of a cheke. And he thristide greeth, and criede to the Lord, and seide, Thou hast 3oone in the hond of thi servaunt this grettest hethe and victory; and lo! Y die for thyst, and Y schal faile in to the boundis of vn-circumcided men. Therfor the Lord openyde a wang tooth in the cheek boon of the asse, and watris jeden out thereof, bi which en drunkun he refreischide the spirit, and resseuede strengthis; therfore the name of that place was clepid the Welle of the clepere of the cheke until present daie. And he demyde Israel in the daies of Filistiyms twenti yeer.
CAP. XVI.

He ȝede forsothe into Gazam, and there he saw a womman strompet, and wente syn to hir. The whiche thing whanne Philistien3 hyd been, and was pupplishid anentis hir, Sampson to haue comen into the citee, thei segeden hym about, kepers put in the ȝatis of the citee; and there al nyȝt with silence abidynge, that the morwetide comen him gyngle out thei myȝten slee. Forsothe Sampson slept vnto mydnyȝt; and thens ryngynge he took both leenes of the ȝate, with her postes and lok; and put on the shuddres he beere to the cop of the hil that biholdith Ebron. After thes thingis he louede a woman that dwellide in the valey of Soreth, and she was clepid Dalida. And there camen to hyr princis of Philistien, and seiden, Bigijl hym, and lern of hym, in what he hath so myche strength, and in what maner wise hym we mowne overcome, and bounden tormente; the which thing if thou dost, we shulen ȝyue to thee ech a thousand hundrid platis of siluer. ThanneDalyda spak to Sampson, Sey to me, I biseche, in what is thy moost strength, and what thing be with the which boundun thou maist not breek? To whom anwerde Sampson, If with seuen senewy coordinis not ȝit dried and ȝit moyst Y were boundun, Y shal be feble as othere men. And the princis of the Philistien brouȝten to hir seuen coordinis, as she seide; with the whiche she bounden hym, lurkyngyn anentis hir busschementis, and in the bed place abidynge the ende of the thing. And she cryede to hym, Philistien vpon thee, and he siȝ there a womman hoores, and he entride to hir. And whanne Filisteis had seyn this, and it was pupplisched at hem, that Sampson entride in to the citee, thei cumpassiden hym, whanne kepereis weren set in the ȝate of the citee; and the abididen there al nyȝt with silence, that in the morewtid thei schulen kille Sampson goynge out. Forsothe Sampson slept til to the myddis of the nyȝt; and 'ro thenmus he roos, and took bothe the closyngis, ethir leenes, of the ȝate, with bise postis and lok; and he bar tho leenes, put on the schuldris, to the cop of the hil that biholdith Ebron. After thes thingis Sampson lonyde a woman that dwellide in the valey of Soreth, and sche was clepid Dalida. And the princis of Filisteis camen to hir, and seiden, Disseyue thou hym, and lerne thou hym, in what thing he hath so gret strength, and how we mowne overcome hym, and turmente hym boundun; that if thou doist, we schulen ȝyue to thee ech man a thouysynde and an hundrid platis of siluer. Therfor Dalida spak to Sampson, Y biseche, seie thou to me, wher yyne is thi gretteste strengthe, and what is that thing, with which thou boundun maist not breek? To whom Sampson anȝswerde, If Y be boundun with seuene coordinis of senevis not ȝit drye and ȝit moyst, Y schall be feble as othere men. And the princis of Filisteis brouȝten to hir seuene coordinis, as he hadde seide; with the whiche sche bound him, where busschementis werwen hid at hir, and

CAP. XVI.

Also Sampson ȝede in to Gazam, and he siȝ there a womman hoores, and he entride to hir. And whanne Filisteis had seyn this, and it was pupplisched at hem, that Sampson entride in to the citee, thei cumpassiden hym, whanne kepereis weren set in the ȝate of the citee; and the abididen there al nyȝt with silence, that in the morewtid thei schulen kille Sampson goynge out. Forsothe Sampson slept til to the myddis of the nyȝt; and 'ro thenmus he roos, and took bothe the closyngis, ethir leenes, of the ȝate, with bise postis and lok; and he bar tho leenes, put on the schuldris, to the cop of the hil that biholdith Ebron. After thes thingis Sampson lonyde a woman that dwellide in the valey of Soreth, and sche was clepid Dalida. And the princis of Filisteis camen to hir, and seiden, Disseyue thou hym, and lerne thou hym, in what thing he hath so gret strength, and how we mowne overcome hym, and turmente hym boundun; that if thou doist, we schulen ȝyue to thee ech man a thouysynde and an hundrid platis of siluer. Therfor Dalida spak to Sampson, Y biseche, seie thou to me, wher yyne is thi gretteste strengthe, and what is that thing, with which thou boundun maist not breek? To whom Sampson anȝswerde, If Y be boundun with seuene coordinis of senevis not ȝit drye and ȝit moyst, Y schall be feble as othere men. And the princis of Filisteis brouȝten to hir seuene coordinis, as he hadde seide; with the whiche sche bound him, where busschementis werwen hid at hir, and
Sampson! The which brak the boondis, in what maner wise a man wold breake the threed of a top of flece, that is sponmen with spotel, whanne the smell of fier it hath takun; and it is not known in what thing his strength was. And Dalida seide to hym, Loo! thou hast bigild me, and fals thou hast spokyn; namely nowe shewe to me, with what thing thou owist to be boundun. To whom he answerede, If I were boundun with newe coordis, the whiche weren not hit in werk, I shal be feble, and of other men lik. With the which eft Dalida boond him, and criede, Philistien upon thee, Sampson! in the bed place busshe-mentis maad redi. The which so brak 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 answerede Sampson, he seith, If seven heeris of myn heed with warp threed thou plattist, and a nail with hem about benen to the erthe thou ficchist, I shall be feble. The which thing whanne Dalida hadde doo, she seide to hym, Philistien vpon thee, Sampson! The which arysynge fro sleep, drow3 out the nail, with heeris and warp. 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 thing is5 thei moost strength. And whanne she was heuy to hym, and bi manye dais to hym bisli cleuedes, space to resten not ynyngne, hyre lijf failide, and vnto the death is febid. Thanne openynge the treuth of the thing, he seide to hir, Yren neuer wente vpon myn

abididen1 in a closetm the ende of the thing. And sche criede to hym, Sampson, Filisteis8 ben on9 thee! Which5 brak the boondis, as it8 a man brefkith a threed of herdis, wrihtun4 with spotel, whanne it hath takea the odourr of fier; and it was notw known wher yne his strengthe was. And Dalida seide to hym8, Lo!10 thou hast scorned me, and thou hast spok fals; nameli8 now scheue thou to me, with what thing thou schuldist be boundun. To whom he answereide, If Y be11 boundun with newe coordis, that weren not hit in werk, I schal be feble, and lijk othere men. With whichea Dalida boond12 him eft, and criede, Sampson, Filisteesc ben ona thee! thee while buysshe-mentis weren maad redi in a closetf. Whiche8 brak 'so thebo boondis as thredis of webbis. And13 Dalida seide eft to hym, Hou long schalt thou disseyue me, and schaltb9 speke fals? Schew thou to me, with what thing thou schalt be boundun. To whom Sampson answeryde, he seide, If thou plattist seene heeris† of myn heed with a strong boond, and fastnest to the erthe a naile boundun a boute with these", Y schal be febel. And whanne Dalida hadde do this,14 sche seide to hym, Sampson, Filisteism ben ona thee! And he roos fro sleep, and drowe6 out the nail, with the heeris and strongp boond4. And Dalida seide to hym,15 Hou seist thou, that thou louest me, sithen thi soulee is not with me? Bi thre tyme thou liedistz to me, and noldistse to seie to me, wher yne is thi moost strengthe. And whanne sche was diseseful to hym,16 and cleuye to hym contempti bi manye daies, and 3af9 notr space to reste, his lijf failide, and was maad very 'til to9 deeths. Thanne he openyde the treuth of the 17 thing, and seide to hir, Yrnu stiede7 ne-

† vii. heeris.
In Elven it is, vii. gobeis of heer, for the heer of his heed was departed bi vii. gobeis.
Live here. c.

\[1\] thei aboordem 1. m priu place 1. a this 1. o the Filisteis 1. P up on 1. a And he 1. r tho 1.
\[2\] Om. dgamma 1. b thrown 1. wown w. a touchid 1. v heete 1. w not 3it 1. s Sampson 1.
\[3\] netheles 1. s lethi 1. a the whiche 1. b sche criede 1. e the Filisteis 1. u up on 1. o Om. 1.
\[4\] priu place 1. a And Sampson 1. b his 1. h. h. Om. 1. n ° plattist tojide 1. k these heeris 1. l lethi 1.
\[5\] the Philisteis 1. u upon 1. b he dr ow 1. P a strong 1. q bound lied thereo 1. r inward affecicoun 1.
\[6\] hast lied 1. t woldist not 1. u to him 3af 1. v no 1. w unto 1. x the deeth 1. y came 1.
heed, for thine Nazare, that is, sacrifi to the Lord, Y am fro the wombe of my moder; if myn heed were shaun, my strength shal goon awey fro me, and shal sayl, 18 and be as other men. And she seye that he hadde knowlecheid to hir al his inwit, sheb sente to the princes of Philis- tiens, and badde, Stye ye vp 3yt oons, for nowe to me he hath openyed his herte. The whiche stieden vp, takun to the 19 money that thei bifiisten. And she made hym sleep vp on hir knees, and in her bosom to ley the heed; and she cley die the barbour, and he shoof sevene heriss of hym; and she biganne to throwe hym awey, and fro hir to putte; forsothe 20 anoon strength fro hym wente. And she seide, Philistians upon thee, Sampson! The which fro sleep rysyng, seide in his inwit, I shal goo out, as I dide before, and me I shal shake out; vnknowinge that the Lord was goon awey fro hym. 21 Whom whanne Philistians hadden caust, anoon thei drewen out his eyen, and ladden hymk boundun with cheyns to Gaza, and closid in prisoun thei maden to 22 grynde. And nowe his heeris bigunnen 23 to growe asen; and the princes of Philis- tiens camen to gidre in oon, for to ofre oostis of greet worship to Dagon, her god, and forl to eete, seyinge, Oure god hath takun oure enemye Sampson into 24 oure hoondis. The which also the pople seyng seyseden her god, and the same thing seiden, Oure god hath taken into oure hoondis oure adversarie, the whichma hath doon a wey oure loond, and slaym 25 many. And thei ioynge bi feestis, nowe taken meetis, thei comauandiden, that Sampson shulde be cleyd, and biforn hem pleye; the which lad out fro the

eere ona myn heed, for Y am a Nazarei, that is, halewid to the Lord, fro the wombe of my moder; if myn heed be shaun, my strength schal goe awai me, and Y schal faile, and Y schal be as other men. And sche4 sij that hea knowlechidef 18 to hir al his wille, 'ether herte'; andb sche1 sente to the princes of Filisteis, and comauandidek, Stie ye 3jt onys, for now he openyde0 his herte to me. Whichea sti- eden0, withp the money takun3 whichr thei bifiisten. And sche made hym slepea 19 on hir knees, and 'bow theu heed in hir bosun; and sche cleyd a barbour, and schanadee seuenen heerisf of hym; and sche bigan to castev hym awei, and to putw fro hir; for anoon the strength vede awei fro him. And sche seide, Sampson, Filis- teis0 ben onz thee! And he roos fro sleep, and seide toa his souleb, Y schal go out, as andc Y dide before, and Y schal schake me fro boondisa; and he wiste not, that the Lord hadde goon awey fro hym. And whanne Filisteis0 hadden take hym,21 anoon thei diden1 out hise 1en, and leddenf hym boundun with chaynes to Gaza, and 'maden hym closidb in prisoun tof grynde. And nowk his heeris bigunnen22 to growe asen; and thel princes of Filis23 teis camen togider to ofre grete sacrific to Dagon, her god, and 'to eete, seyenge, Oure god hath take ouren enemy Sampson0 in to oure hondis. And the popule24 seyng also this thing preiside her god, and seide the same thingis, Our god hath bitake oure aduersarie in to oure hondis, whichb dide away oure lond, and killide ful many men. And thei waren glad bi 25 feestis0, for4 thei hadden ete thanne; andb thei comauandiden, that Sampson schulde be cleyd, and schulde1 pleieu bifor hem;

† vili. heeris. 
In Ebreu it is, vili. gobbetis, for he schysnde al the heer, des- 
Partial bl vili. gobbetis. Live here. c.

b Om. c. 1 Philisteim c. k Om. bcrph. 1 Om. c. m = that c.
prison playde befor hem; and thei maden hym stood bitwen two pileris. The whiche seide to the child gouernynge his goyngis, Leet me, that I toweche the pileres on the whiche stondith al the hows, that Y lene vpon hem, and a litil while reste. Forsothe the hows was ful of men and of wymmen, and there weren the princis of Philistiens, and of the roofd and soleer aboute three thousand of eithyr kynde, bidynge Sampson pleiynge. And he seith, the Lord inwardli clepid, Lord, my God, haue mynde of me, and yeeld to me nowe the fornhad strengthe, my God, that I wrecche me on myn enemys, and for the lesynge of two liytis vpon venianc Take. And catchynge the twyce pileres, to the whiche al the hows stood, and the tother of hem with the rijt, and the tother with the left holdynge, seith, Die my lijf with Philis- tien. And the pileres strongly snytyn to gider, the hows felle vpon alle the princis, and the tother multitude, that there was; and many mo he slewe3 di- 31ynge, than befor he slewe3 on lyue. And his bretheren7 comyng doun, and al his knyrede, token hys bodi, and byriyden it bitwixe3 Sarra and Escahol, in the bierilis of his fader Manue; and he demyde Yrael twenti yeer.

CAP. XVII.

1 A maner man ther was in that tyme of the hil of Esfraym, Mychas bi name. The whiche seide to his moder, The thousand hundred platis of siluer, the whiche98 thou seueredist to thee, and vpon the whiche me herynge thou swore, loo! Y hane, and anentis me ben. To whom she answered, Blessid my sone to the Lord. 3 Thanne he yeeldid8 hem to his moder; which9 was led out of prison, and pleiede bifor hem; and thei maden hym stonde bitwixe twei pileris. And he9 seide to 25 the 'child gouernynge3 his steppis, Suffre thou me, that Y touche the pileres on whiche7 al the hows stondith, that Y be bowid on tho, and reste a litil. Sothelie27 the hows was ful of men and of wymmen, and the princes of the Filisteis weren there, and aboute three thou synde of euer eithyr kynde, biholdynge fror the roof and the soler Sampson pleynge. And whanne28 the Lord was inwardli clepid, he seide9, My Lord God, haue mynde on me, and, my God, yeeld thou now to me the former strengthe, that Y venge me of myn enemys, and that Y resseyve1 o venianc for the los of tweyne18 i3en. And he took29 bothe pileris, on6 whiche the hows stood, and he helde the oon3 of tho in the rijthond, and the tother in the left hond; and seide5, My lijf die with Filesteis! 30 And whanne the pileris weren schakun togidere strongli, the hows felde on alle the princes, and on7 the tother7 multitude, that was there; and he3 dynge killide many moo, than he quyke3 hadde slayn bifo. Forsothe7 hise britheren and al3 the9 knyrede camen doun, and token his bodi, and birydena bitwixe Sarra and Escahol, in the sepulcre of his fadir Manue; and he3 demyde4 Israel twenti yeer.

CAP. XVII.

In that tyme† was a man, 'Mychas bi name2, of the hil of Esfraym. And he2 seide to his moder, Lo! Y haue a thousand and a hundred platis of siluer, which thou departidist to thee, and on9 whiche thou sworist1, while1 Y herde, and tho ben at me. To whom she answered, Blessid be my sone of the Lord. Therefor23 he yeeldid27 tho to his moder; and sche

\* in that tyme; that is, in the bigynynge of thee. * in that tyme; that is, in the bigynynge of thee.

† you sworist that is, obisipist bi snow and oth, bi oore expositours.

In Erehn it is, thane cursidist; that is, him that took awry the money. * in that tyme; that is, in the bigynynge of thee.
the which seide to hym, I haue sacrid
and auowid this siluer to the Lord, that
of myn hoond myn sone tak, and mak a
grauen thing and a 3otun; and now I take
4 it to thee. Thanne he seeld to his moder;
the which took two hundrid platis of sil-
uer, 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 seuerede; and made a coco
and theraphyn, that is, the prestis clooth,
and mawmetis; and he fullifid the hoon-
d of oon of his sones, and he is maad to
hym a preest. In tho[?] dais was no kyng
in Israel, but echon, what semyd to hym
rijt, that he did. And there was an-
other yonglynge of Bethlem of Juda, of
the kynrede of him, and he was a Le-
uyte, and dwellide there. And gon out
of the cytee of Bethlem pilgrimage he
wold, where euer he founde profijt to
hym. And whanne he was comen in to
the hil of Effraym, and weye makynge
hadda bowid down a litil in to the hows
of Myche, he is askid of hym, Whens comest
thoun? The which answere, A Leuyte
Y am of Bethlem of Juda, and I goo,
that I dwelle where I shal move, and
biholde to be profitabla 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 dowlbe cloth-
inge, and what thingis ben necessarye to
liffled. And he asentide, and dwellide
anentis the man; and was to hym as oon
of the sones. And Mycha fulfillid the
hoond of hym, and haide a child preest
anentis hym, seiyng, Nowe I woot, that
God wol doo wel to me, hauynge a preest
of Leuyts kynde.

seide to hym, Y halewid a and avowide
this siluer to the Lord, that my sone res-
seyue of myn hond, and make a graun
ymage a and a 3otun ymage; and now I
3yue it to thee. Therfore he seild to his
moder a and sche took teui hundryd
platis of siluer, and 3af tho to a werk
man of siluer, that he schulde make of tho a
graun 'ymage and 3otun', that was in
'the hows of Mycan'. Which a departhe
also a litil hous ther yune to God; and
made an ephod b and theraphym, that is, a
preestis cloth c and ydols; and he fullifid
the hon of oon of his sones, and he was
maad a preest to hym. In tho dais was
no kyng in Israel, but ech man dide this,
that semen ryjitful to hym silf. Also7
another yonge weyxyne man was of Beth-
leem of Juda, of the kynrede theref[?],
that is, of Juda, and he was a dekeene, and
dwellide there. And he seide out of 
the cytee of Bethleem, and wolde be a pilgrin,
where euer he founde profitable to hym
silf. And whanne he made7 iourney, and
hadda comen in to the hil of Effraym, and
hadda bowid a litil in to 'the hows of
Mycha', he was a axid of hym, Fro8
whennus comest thou? Which a answereid, 
Y am a dekeene of Bethleem of Juda, and
Y go, that Y dwelle where Y may, and
that it is profitable to me. Micha9
seide, Dwelle thon at me, and be thou
fadir and preest 'to me'; and Y schal 3yue
to thee bi ech 3eer ten platis of siluer, and
dowlbe cloth, and tho thingis that a ben
nedefull b to liffled. He asentide, and
dwellide at the c man; and he was to the
d man as oon of sones. And Mycha fillide12
his honds, and hadda the child preest at
hym, and seide c Nowe Y woot, that God
dschal do wel to me, hauynge a preest of
the kyn of Leuy.

7 those b. 8 fro bceflil. 9 Leinnite c.
CAP. XVIII.

1 In those days was no king in Yrael; and the lynage of Dan souhte possessiou to hym, that he myyte dwelle in it; forsothe vnto that daie amonge othere lynagis he hadde takun no lot. Thanne senten the sones of Dannys stok, and of his meyne, fyue mooste stronge men fro Sarra and Escahol, that thei aspien the loound, and bisily biholden. And thei seiden to hem, Gooth, and biholldith the loound. The whiche, whanne goynge thei weren comen into the hil of Effraym, and weren goon into the hows of Myche, thei restiden there. And knowynge the voyes of the yonglynge Leyyte, and vsynge the restynge place of hym, thei seiden to hym, Who brouyte the hidir? What here dost thou? For what cause hidir come thou woldist? The which answerd to hem, Thes thingis and thes thingis Mychas hath yeuen to me, and me bi meed hath hyrid, that I be to hym a preest. And thei preiden hym, that he shulde counseyl the Lord, and wite thei my3ten, whethir welseyman weye thei shulden goo, and the thing shulde han effecte. The which answerd to hem, Gooth with pees, the Lord hath biholde3 youre weye, and the goat that ye goo. 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 withdstondynge, and of greet Ritchessis, and fer fro Sidon, and fro alle men sceuerd. And thei turneden a3en to her britheren in Sarra and Escahol; and what thei hadden doo to hem askyngye, thei answered, Rysith, and stie we vp to hem; forsothe we han seen the loound

CAP. XVIII.

In those daies was no kyng in Israel; and the lynage of Dan souhte possessiou to it silt, to dwell ther yyne; for 'til then that daie it hadde not take eritage among other lynagis. Therfor6 the sones of Dan senten fyue the strongeste men of her generacion8 and myyne3 fro Sarra and Escahol, that thei schulden aspie the lound, and biholde diligentli. And thei3 seiden to hem, Go 3e, and biholde the lound. And whanne thei goynges hadden come in to the hil of Effraym, and hadden entred in to the hows of Mycha, thei restiden there. And thei knewen the voyes of the yong3 wexynge dekenye; and thei restiden in the yn of hym", and seiden to hym, Who brouyte the hidir? What doist thou here? For what cause woldist thou come hidur? Which2 answerd to hem, Mychas yaf3 to me these3 and these thingis, and hiride me for meede, that ye be preest to hym. Forsothed thei preiden hym, that he schulde counseyl the Lord, and thei my3ten wite, whether thei 3eden in weye9 of prosperite, and the9 thing schulde bane effect. Whichk answerd to hem, Go 3e with pees, the Lord biholde3 youre weye, and the journey whidur 3e goo. Therfor7 the9 fyue men 3eden3, and camen to Lachys6; and thei sijen the puple dwellynge ther yyne with outen ony drede, bi the custom of Sidonyis, sikir and resteful, for no man outirli a3enstode hem, and 'of grete richessis9, and fer9 fro Sidon, and departid9 fro alle men. And thei9 turn3 eden a3en to her britheren in Sarra and Escahol; and thei answerd to britheren a3en to hym. What they hadden doo, Rise 3e, and stie we9 to hem", for we sijen the lound ful riche and plenteous; nyle 3e be

u these n.

1 for to 1. m unto 1. a Dan 1. o Thanne 1. p mooste stronge 1. q lynage 1. r of her myyne 1. s biholde it 1. t bisily 1. u Dan 1. v goyngye forth 1. w his place 1. x The which 1. y Om. 1. z hath 3oene 1. a these thingis 1. b Om. 1. c he hath hidir 1. d And 1. e counseyl with 1. f that thei 1. g the weye of 1. h that the 1. i thing of her purpos 1. k The which dekenye 1. l Thanne 1. n tho 1. a 3eden forth 1. o Laus a pr. m. kenson. Lain squrw. P thei weren ful riche 1. q dwellden fer 1. r weren departid 1. s these fyue 1. t hem enqueringe 1. u do, and seiden 1. v we up 1. w hem of Lachis 1. x han seen 1.
ful riche and plenteuous; wolithe not leue, woleth not cease, goo we, and weeld [10] we it; no traneyle it shal be; we shulen goo into the siyryr, 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 goten in the erthe. 11 Thanne wenten of the kynrede of Dan, that is, of Saraa and Escahol, six hundrid [12] men gird with armes of werre. And thei snyngage vp dwelliden in Cariathiarym of Jude, the which place fro that tymne took name of the Tentis of Dan, and is bihynde thei the bak of Kyriathiarym. Thenis thei passiden into the hil of Effrynyr; and whanne thei were comen to the hows of Myche, seiden the fyue men, that befoore hoond were sent to the loond of Lachis to ben biholden, to her other brethren, Knowe ye, that in thes howsis be ephot, and theraphyn, and grauen thing and 3oten; seeth what plesith you. 15 And whanne a litil thei hadden bowid done, thei wenten into the hows of the jonglynge Leuyte, that was in the hows of Myche, and thei salutiden hym with pesible wordis. Forsothe sixe hundrid men, so as thei were armed, stoden before the dore. And thei, the whiche were were goon into the hows of the 3ong man, the grauen thing and 3oten, and ephot, and theraphyn thei ensforsiden to taak; and the preest stood before the dore, the sixe hundrid men moost stronge not ferre abidynge. Thanne tho ilk of that entreden token the grauen thing, ephot, and the mawmetis, and the 3oten; to whom seide the preest, What doon ye? 19 To whom thei answered, Whist, and put fynger vpon thi mouth, and com with vs, that we han thee\'s fader and preest. Whether is it beter to thee, that negligent, nil ye ceesse, go we\'s, and haue it in possession; no trauel schal be; we 10 schulen entre to sikir men, in to a largest cuntry; and the Lord schal bitake to vs a place, wher yyne is not pouert of any thing of tho that ben brouyt forth in erthe. Therfore sixe hundrid men gird 11 with armeris of batel yeden forth of the kynrede of Dan, that is, fro Saraa and Escahol. And thei stieden, and dwell- 12 iden in Cariathiarym of Jude, which place took fro that tymne the name of Castels of Dan, and is bihyndis the bak of Cariathiarym. Fro thens thei pass13 iden in to the hil of Effrynyr; and whanne thei hadden come to the hows of Mychas, the fyue men, that were sent before to 14 biholde the lond of Lachis, seiden to her other brotheren,3e knowen, that ephot, and theraphyn, and a grauen ymage and 3oten in these housis; se ye what plesith you. And whanne theii hadden bowed a litil, thei entreden in to the hows of the 3ong dekene, that was in the hows of Mychas, and thei getten hym with pesible wordis. Forsothe sixe hundrid men stoden before the dore, so as thei were armed. And thei, that thei entreden in to the hows of the 3ong man, enforsiden to take away the grauyn ymage, and the ephot, and theraphyn, and the 3oten ymage; and the preest stood before the dore, while sixe hundrid strongeste men abideden not fer. Therfor thei that entreden token the grauen ymage, ephot, and idols, and the 3oten ymage; to whiche the preest seide, What doen ye? To whom thei answered, Be thou stille, and putte the 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 in o*
The which thing whanne he hadde herd, he assentede to the wordis of hem, and took ephod, and the grauen thing, and 21 mawmetis, and with hem wente. The whiche whanne weren goo, and before hem hadden maad children and beestis 22 to goo, and al that was precious, and now whanne fro the hows of Myche thei weren ferre, the men that dwellden in the howses of Myche, to gidre crynge 23 folwede, and after the bak bigunne to crien. The whiche whanne thei hadden 24 beholden, thei seiden to Myche, What to thee wolt thou? whi criest thou? The whiche answere, 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 coreage comen to thee, and thou thi sylf with al thin hows perishe. And so the bigunne weie thei wenten. Forsothe Mycha sayenge, that thei weren strenger than him self, he turnyde azen in his hows. 27 Forsothe sixe hundrid men token the preest and that we aboue seiden, and camen into Lachis to the puple restyngae and sikere; and thei smyten hem in mouth of swerd, and the cite with brenynge thei token, no man vterly berynge sokour, forthi that ferre thei dwelten fro Sydon, and with noon of men thei hadden eny thing of felawship and of erand. Forsothe the cite was set in the regioun of Roob; the which eft makynge out 29 dwellden in it: the name of the cite is clepid Dan after the name of his fader, whom Israel gat, 'the which before Lachis was seiden. And thei putten to hem

llynge and meyne in Israel? And 20 whanne he hadde herd this, he assentide to 'the wordis of hem', and he took the ephod, and ydols, and the grauen ynang, and 3ede forth with hem. And whanne 21 thei 3eden, and hadden maad the little children, and werk beestis, and al thing that was precious, to go bifor hem; and 22 whanne thei weren now fer fro 'the hows of Mychas', men that dwellden in the houes of Mychas, crieden togidere, and sueden, and bigunnun to crye 'affir the 23 bak'. Whiche 24 whanne thei hadden biholde, seiden to Mychas, What wolt thou to thee? whi criest thou? Which an 24 sweride, 3e han take away my goddis which Y made to me, and the preest, and alle thingis whiche 25 Y haue; and 3e seien, What is to thee? And the sones of Dan seiden to hym, Be war, lest thou speke more to vs, and men styrid in soule come to thee, and thou perishe with al thin hows. And so thei 3eden forth in 26 the journey bigunnun. Forsothe Mychas si, that thei weren stronger than he, and turnede azen in to his hows. For 27 sothe sixe hundrid men token the preest, and the thingis whiche we biforseiden, and camen in to Lachis to the puple restyngae and sikere; and thei smyten hem bi the sharpnesse of swerd, and bi token the cite to brenynge, while no man outili 3af help, for thei dwellden fer fro Sydon, and hadden not ony thing of felouchepe and causy with ony of 2 men. Forsothe the cite was set in the cuutrei of Roob; which cite thei bi-ldiden eft, and dwellden ther yne; while 29 the name of the cite was clepid Dan, bi the name of her fadir, whom Israel hadde gendrid, which cite was seiden Lachis bfore. And thei settiden there the 30
a graun thing, and Jonathan, the sone of Gerson, sone of Moses, and the sones of hym, prestis in the lynage of Dan, into the day of his chetiff. And there dwellide anentis hem the mawmet of Myche, al the tymce that the hows of God was in Sylo. In tho days was no kyng in Israel.

CAP. XIX.

A maner man Leuyte was dwellinge in the side of the hili of Effraym, the which took a wiif in Bethleem Juda. The which lafte hym, and is turnid azen into hir fader hows of Bethleem, and she dwellide anentis hym four monethis. And hir man folwe hym, wolynge to be reconseild to hir, and to softi treten, and to brynyge azen with hym; hauynge in ledynge a child, and two assis. The which took hym, and broynge hym into the hows of hir fader; that whanne his fader in lawe hadde herd him, and seen, glad he azenes cam to hym, and celpide the man. And the sone in lawe dwellide in the hows of the fader in lawe three days, etynge and drynkyngge with hym homeli. Forsothe the ferthe day fro ny3t rysynge wold go forth; whom with heede the fader in lawe, and seith to hym, Tast rather a litil of breed, and confort the stomak, and so than shalt goo. And thei seten, and eten to gidir, and drokon. And the fader of the woman seide to his sone in lawe, Y biseche thee, that this day here thou dwelle, and to gider we gladhen. And he rysyn ganne to wilm to go forth; and neuertheater the fader in lawe blyly heede hym azen, and anentis hym he made hym to dwellie. Forsothe erely bigunne the Leuyte made redi the weye; to whom the fader in lawe left, I biseche, he seith, that a litil of graunynge, and Jonathan, sone of Jerson, sone of Moises, and 'Jonathas sones', prestis, in the lynage of Dan, til in to the dai of her catiff. And the idol of Mychas dwellide at hym, in al the tymce 'in which the hows of God was in Silo. In tho dai was no kyng in Israel.

CAP. XIX.

A man was a dekene dwellinge in the side of the hili of Effraym, which dekene took a wiif of Bethleem of Juda. And sche lefte hym, and turnede azen in to the hows of hir fadir in Bethleem, and sche dwellide at hym hows four monethis. And hir hosebonde sueide hir, and wilde 3 to be reconseild to hir, and speke faire, and lede hir azen with hir; and he hadde in cumpany a child, and tweyne assis. And sche resseyued hym, and broynge him in to 'the hows of hir fadir'; and whanne hir wyse fadir hadde herd this, and 'hadde seyn hym, he ran gladli to hym, and kisse the man. And the hosebonde of the dou3tir dwellide in 'the hows of hir wyse fadird in three dai, and cet and drank hoomli with hym. Sotheli in the fourthe dai he roos bis ny3t, and wilde 3 forth; whom 'the fadir of his wiif helde, and seide to hym, Taaste thou first a litil of breed, and coumforte thi stomak, and so thou shalt go forth. And thei saten togifide, and eeten, and drokon. And the fadir of the dannysel seide to 'the hosebonde of his dou3tir, Y biseche thee, that thou dwelle here to dai, and that we be glad togifide. And he roos, and began to wilne to go; and neuertheles 'the fadir of his wiif helde hym makeli, and made to dyelle at hym. Forsothe! whanne thei morewtid was maad, the dekene made redi weie;
meet thou take, and strengthen this nomen to the tymne that ful sprynge the day, and after go thou forth. Thei eten thanne to 9 rider. And the sone lyne roos for 10th to goo with his wiff and child; to whom eft spak the fader in lawe, Behoold, that the day is more bowid to the sunne goynge doun, and nei3eth to the euen; dwel anentis me also this day, and lede a myrye day, and to morwe thou shalt goo forth, that thou goo into thin hows. The sone 'in lawe' wolde not assente to his wordis; but anoone wente, and cam a3ens Jebus, that bi another name is clepid Jerusalem, ledynge with hym two assis 11 chargid, and a secondarie wiff. And nowe thei camen ny3 biside Jebus, and the day was turned into nyxt. And the child seide to his lord, Com, I bische, and bowe we to the citee of Jebus, and doun, and dwelle we in it. To whom an- swerde the lord, I shal not goo into the burgh tun 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 wenten down to hem biside Gaba, that is in the lyncge of Beniamyn; and thei turneden biside to it, that thei mysten dwelle there. Whider whanne thei entreden, thei seeten in the strete of the cytee, and no man hem 15 wold resseyue in 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 pilgrimage dwellide in Gaba. Forsothe the men of that region were the sones of 16 Gemynyn. And asryd vp vp the eyen, the oold man saw 3 a man sittynge with his litil chargis in the strete of the cytee, to whom 'the fadir of his wiff' 17 seide eft, Y bische, 18 that thou take a litil of 2 mete, and make thee strong til the dai encreessene, and afterward go forth. Therfore thei eten togeidere. And the sone man roos to go 19 with his wiff and child; to whom the fadir of his wiff spak eft, Biholde thou, that the dai is lowere to the goynge doun, and it nei3eth to euentid; dwelle thou ath me also to dai, and lede 1 a glad dai, and to morewe thou schalt go forth, that thou go in to thin hows. The 'hosebonde of the 10 dou3ir bolde assente to his wordis; but he 3ede forth anoon, and cam a3ens Jebus, which 1 is not of the sones of Israel, but Y schal passe 'til to' Gaba; and whanne Y schal come thidur, we schulen dwelle therynne, 'ether certis' in the citee of Rama. Therfor 14 thei passiden Jebus, and token the weie bigunnen. And the sunne 3ede down to hem bisidis Gaba, which 1 is in the lyncge of Beniamyn, and thei turneden to it; 15 that thei schulden dwelle there. Whidur whanne thei hadden entrid, thei saten in the street of the citee, and no man wold resseyue hem to herbore. And lo! an eid man turnede a3en fro the feeld, and fro his werk in the euentid, and apperide with hem, which 1 also hym sylf was of the hil of Effraym, and he dwellide a pilgrimyn in Gaba. Therfor men of that cuntrey were the sones of Gemynyn. And 17 whanne the eld man reiside his ij3en, he sij a man sittynge with his fardels in the

m Om. c. n Om. b. o hym a. p asryd c.

1 his wyues fadir 1. Y bische thee 1. 2 Om. 1. 3 vont on 1. 4 thou forth 5. 5 Thanne 1. 6 go forth 1. 7 with the child 1. 8 for forth gon toward 1. 9 the euentid 1. 10 with 1. 11 lede thou with me 1. 12 dou3ir hosebonde 1. 13 bolde not 1. 14 he cam 1. 15 that 1. 16 his 1. 17 bische thee 1. 18 his 1. 19 the which 1. 20 forth in to 1. 21 or ellis 1. 22 Thanne 1. 23 that thei bigunnen 1. 24 that 1. 25 the sones of Beniamyn 1. Y Gaba 1. 26 wolden 1. 27 herborous 1. herburghe 1. 28 he apperide 1. 29 the which 1. d Forsothe plures. And 1. 30 of the 1. f reiside up 1.

4 Q 2
and seide to hym, Whens comest thou? 18 and whidre gost thou? The which answerde to hym, We ben comen fro Bethlem Juda, and we goon to oure place, that is in the side of the hil of Effraine, fro whennus we seiden to Bethlem; and nowe we goon to the hows of God, and 19 no man vndur his roof resseyue vs, hanynge chaf and huy into the fodre of assis, and breed and wyn in 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 thynghis, that ben necessarie; oonli, I biseche, ne bide thou in the strete. And he brouyte hym into his hows, and fodre to assis he 3af; and after that thei wessen her feet, he took hem into meteship. 21 Hem etynge, and after the trauel of the weye with mete and dryuke fillinge the bodies, camen men of that cytee, the sones of Belial, that is, with outen 3ok, and emyrowynge the hows of the oold man thei bigunnen to knou the 3atis; cryynge to the lord of the hows, and seiynge, Bryng out the man that is goon into thin hows, that we mysyen

22 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 ees 3e fro this foly. I haue a doustere mayden, and this man hath a secundarie wijf; I shal bryngy hem out to 30w, that 3e lowen hem, and 3oure lust 3e fulfī; oonli, I byseche, ne this hidsows gilte 3agens kynde 3e worchen in the man. Thei wolden not assente to his wordis; the which thing biholdynge the man broute out to hem his secundarie wijf, and to hem he took hir to be scorned. The which whanne al ny3t thei hadden mysusid, 26 thei laften hir eerly. And the woeman, street of the cytee; and he seide to 'that man', Fro whennus comest thou? and whidre gost thou? Which answerde to hym, We yeniden forth fro Bethlem of Juda, and we gon to oure place, which is in the side of the hil of Effraine, fro whennus we yeniden to Bethlem; and nowe we goon to the hows of God, and no man wole resseyue vs vndur this roof, and we han prouende and hey in to mete of assis, and breed and wyn in to myn vsis, and of thin handmayde, and of the child which is with me; we han no nede to ony thing, no but to herbore. To whom 20 the oold man answerde, Pees be with thee; Y schal 3yue alle 'thynghis, that ben nededful'; oneli, Y biseche, dwelle thou not in the strete. And he brouyte hym in to his 21 hows, and 3af mete to the assis; and after that thei waischiden her feet, he resseuye hem in to feeste. While thei eeten, 22 and refreschiden thes bodies with mete and dryuk after the trauel of weye, men of that cytee camen, the sones of Belial, that is, with out 3ok, and thei cumpassiden the hows of the oold man, and bigunnen to knoue the doris; and thei cryden to the lord of the hows, and seiden, Lede out the man that entride in to thin hows, that we mysyen him. And the oold man 3ede 23 out to hem, and seide, Nyle 3e, bretheren, nyle 3e do this yuel; for the man entride in to myn herborne; and ceesee 3e of this foli. Y haue a doustere wigyn, and this 24 man hath a wijf; Y schal lede 3e out hem to 3ou, that 3e make lowe hem, and fille 3oure lust; oneli, Y biseche, that 3e worche not this cursidnesse 3agens kynde 'agens thes man. Thei nolden assente to hise wordis; 25 which thing the man si3, and ledde out his wijf to hem, and bitook to hem hir to be defoulid. And whanne thei hadden misusid hir al ny3t, thei leften hir in the morwetid. And whanne the derkneness
And whanne he was good, he cawte a sword, and the careyn of the wyf with hir bouys in twelue parties and gobetis hewnynge, he sente into alle the teernys of Yrael. The wych whanne alle thei hadden seen, thei crieden to gidre, Neuer siche thing is don in Israel, fro that dai that oure faders stienden vp fro Egipt vnto the tyne that is yowe; 3yeuth sentenss, and in counou deme 3e, what is nede to the deyd.

CAP. XX.

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 lynnages of Yrael camen to gidre into the chirche of the puple of God, fourre hundrerd thousandis of foot men fisters.

And it was not vknown to the sones of Beniamyn, that the sones of Yrael hadden stienden vp into Maspha. And a Leuyte, the housoon of the slayn woman, askiad, what maner wyse so myche hidous gilte were don, he answeryde, I departiden, the womman cam to the doore of the hows, where hir lord dwelildo, and there she felte don. Whanne the men-27 rewted was maund, the man roos, and openyde the doore, 'that he schulde fille the weic bigunnum; and lo! his wyf lay bifor the doore, with herdis spred in the threschfeld. And he gesside his to 28 resteyn, and spak to hir, Rise thou, and go we. 'And whanne sche answeryde no thing, he vndirstode that sche was deed; and he took hir, and puttid on the asse, and turnede agen in to his hows. And whanne he entride in to that hows, he took a sword, and departide in to twelue parts and gobetis the deed body of the wyf¹, and sente in to alle the termes of Israel. And whanne alle legemen hadden herde this, thei crieden, Neuer siche thynge was don in Israel, fro that dai 'in which' oure fadris stienden fro Egipt 'til in to present tymes; seie 3e sentence, and deme 3e in counyn, what is nede to be don."
And she found them at Bethel, and seeth them by night, and the men of Bethel took, and burnt them with the stone of the field.
beside the dwellers of Gabaa, that were
seven hundred thousand men, so with the
lift as with the rijo fi3tyngye, and so with
slyngis stones at certeyn throw-
ynge, that an heer forsothe thei mystey
mytte, and in to noon other partie the
strock of the stoon shulde be born
awe.

Forsede of the men of Yrael, with ouen
the sones of Beniamyn, ben foundon four
hundred thousand of men drawynge out
the swerd and redi to the 3 fijt. The
whiche rysyne camen into the hows of
God, that is in Silo ; and thei consel
nym, and seiden, Who shal be in
oure oost prince of the strij a3ens Beni-
amyn? To whom the Lord answere,
Judas be he youre duyky. And anoon
the sones of Yrael rysyne eery settyn tentis
a3ens Gabaa. And thenes goynge forth to
the fi3t a3ens Beniamyn, thei bigunnen to
21 fi3t a3ens the cytee. And the sones
of Beniamyn goon out fro Gabaa, slowen of
the sones of Israel that day two and
twenti thousandis of men. And eft the
sones of Yrael and in strengthe and in
nymbre trustynge, in the same place in
which rather they sryuen, thei dresseden
23 the shettlounc ; so netherethatter that be-
fore thei stieden, and wepten before the
Lord vnto the nyt, and conseliden hym,
and seiden, Shal I more goon forth to
fi3ten a3ens the sones of Beniamyn, my
brotheren, or nay? To whom he an-
swered, Stieth vp to hem, and goceth into
24 the strij. And whanne the sones of
Yrael the tother day a3ens Beniamyn to
25 the batayl weren goon, the sones of Ben-
iamyn breken out fro the zatis of Ga-
ban, and a3en cogenye to hem, so mych
slaughter thei mich waxen wood in hem, in
that eijt and twenti thousandis of men
outakunb the dwellersi of Gabaa, whichej
weren sevenm hundred strongestk men,
fi3tyngye so with the leftthond as with the
riythond, and castynge soo stoonus with
slyngis at a certeyn thing, that thei myztyen
smyte also an heer, and the strock of the
stoon schulde not be borunb in to 'the
toother part'. Also of the men of Israel,17
with out the sones of Benjamin, weren
founndoun foure hundred thousand 'of men
drawynge1 sword and redi to batel. Whiche18
17 risinge2 and canen in to the hows of
God, that is in Silo ; and thei conceleiden
Godv, and seiden, Who shal be prince in
oure oost of the batel a3ens the sones of
Beniamyn? To whichek the Lord an-
sweride, Judas be joure duyky. And anoon
the sones of Israel risidenv eerli, and set-
tiden tentis a3ens Gabaa. And fro thennus
v20 thei jeden fortha to batel a3ens Beniamyn,
and bigunnenb to fi3te a3ens the citee.21 
And the sones of Beniamyn jeden out of a3ens
Gaba, and killidenb of the sones of Israel
in that dai two and twenti thousandis of e
men. And eft the sones of Israel tristiaden
in strengthe22 and nombre, and dress-
eniden schiltrun, in the same place in
which thei fousnten before; so nethes that thei
23 stiedciken b before, and wepteenm bicorn the
Lord 'til to noynt, and conseliden2b hymv, and
seiden, Owev Y go forth more to fi3te
a3ens the sones of Israel, my britheren, ether
nay? To whiche he answere, Stie
he to hem, and bigynne ye batel. And

24 whanne the sones of Israel hadden go-
forth to batel in the tother dai a3ens
Beniamyn, the sones of Beniamyn breken
out of25 the zates of Gabaa, and camen to
hem; and the sones of Beniamyn were
wood a3ens hemw bi so greet sleyngv, that
thei castiden2 doum eijtene thousandis of26

a Om. f. b of BH. c schetrome E.

bwithoute. ia men dwelling. ik in. l the whiche. m vy. coq. sixe EPSKPLBEX. n full
stronge. o of K sec. m. p borun awei. q noon other. r partie or aysiide. s Om. i.
t drawynge out. u the whiche. v arisen up. risen m. resin p. w with God. x whom.
y arisen up. risen m. resin p. z thei settiden. a out. b Israel biganne. c Gabaa. d thei
killiden. e Om. f the strengthe. g her owne strengthe. h of S. i in nombre of peple.
j thei dresseden. k stieden up. l to the hous. m marg. n thei wepten. o to fore. p with him.
q Schal. r whom. s the batel. t fro. u Israel.
w Israel. x fers sleyng. y thrown. z Om. i.
For what thing alle the sons of Yrael camen into the hows of God, and sitynge thei wepen before the Lord, and thei fastiden that day vnto euene; and thei offeriden to him brent sacrifices and pesible sleyn sacrificis, and vpon her staat thei askiden. That tyme was there the arke of the boond of pees of God in Sylo; and Phynes, the sone of Eliazar, sone of Aaron, was prouost of the hows. 'Thanne thei counseliden the Lord, and seiden, Shulen we more goon out to the fift aijens the sones of Beniamyn oure bretheren, othir resten? To whom seith the Lord, Stieth vp, forsothe to morwe. I shal taak hem into youre hoondis. And the sones of Yrael putten busshementis bi the emyrour of the cytee of Gabaa; and the thridde sithe as oons and twyes aijens Beniamyn the oost brynteye forth. But and the sones of Beniamyn hardili brooken out of the cytee, and the aduersaryes fleynge lenger thei pursueden, so that thei woundiden of hem, as the first day and the secounde, and slowen bi two pathis the turninge backis; of the whiche oon beer into Bethel, and the tothir into Gabaa. And thei threwen doune about theny thrilli men; forsothe thei wenden in the wont maner to sleen hem; the whiche feyynge fliat at the bigynnynge, wenten in counsellor for to draewe hem a wyey fro the cytee, and as fleynge to bryngen to the forseide pathis. And so alle the sones of Yrael rysynge fro her seetis tijen shiltron in the place that is clepid Baalthammar. Forsynthe the busshementis, that about the cytee weren,'litil melome hen seluen biggunmen to opne, and fro the men drawynge sword thei throwen doune. Wherfor alle the sones of Israel camen in to the hows of God, and saten, and wepen before the Lord, and thei fastiden in that daie 'til to euentid; and thei offeriden to the Lord brent sacrificis and pesible sacrificis, and axiden of her staat. In that tyme the arke of boond of pees of God was there in Silo; and Fynes, the sone of Elenazar, sone of Aaron, was souereyn of the hows. Therfor thei counseliden the Lord, and seiden, Owen we go out more to batel aijens the sones of Beniamyn, oure britheren, ethir reste? To whiche the Lord seide, Stie 3e, for to morwe Y schal bytak hem in to youre hondis. And the sones of Israel settiden buyshementis bi the cupmas of the citeit of Gabaa; and the thridde tymse as onys and tweis thei brousten forth oost aijens Beniamyn. But alsoe the sones of Beniamyn braken out of the citeit booldili, and pursuiden ferther the aduersaryes fleynge, so that thei woundiden of hem, as in the firste daie and the secounde, and killiden bi tway pathis 'the aduersaries turnynge backis; of whiche paththis oon was borun in to Bethel, the tother in to Gabaa. And thei castiden downe about thrilli men; for thei gessiden to sle hem bi custonable maner; whiche m feynneden flit bi craft, and token counsell, that thei schulden drawe hem fro the citeit, and that thei as fleynge schulden brynteye to the forsied paththis. Therfor alle the sones of Israel risiden of her seetis, and settiden schiltron in the place which is clepid Baalthammar. And the busshementis, that weren aboute the citeit, biggunmen to opne hem sif litil and litil, and to go forth.

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e the euene. d hem a. * the sone e pr. m. f. *Thei e pr. m. f seye h. b Om. c. l that weren a.

a men of Israel i. drawynge out i. c thei saten i. d vnto i. e the euentid k. * thei axiden the Lord i. f the boond i. g the Lord i. h the sone i. k Lordis hows i. l Thanne i. m Schul i.

a schul we reste i. o whom i. p se up aijens hem i. q Beniamin i. r Om. i. s tweis before i. t the oost i. u thane the i. v fro i. w thei pursedian i. x Israel i. y thei diden in i. z thei killiden i.

a Israel i. b the whiche i. c streight out i. d and the i. e Beniamin i. f Thanne i. g Thanne i. h men of Israel i.

i destrie i. k Israel i. l as thei diden before i. m and i. n Om. i. o Israel i. p counsell, feyninge hem to fle i. q Beniamin i. r brynteye forth Beniamin i. s Thanne i. t risynge up i. res in.

a fro ix. v Om. i. w that i. x a litil i.
west part of the citee to goon forth. But and othere ten thousandis of men of Yrael\(^1\) dwellers of the citee terreden to stryues; and the bateil is agreggid azens the sones of Beniamyn, and thei vndurstoden not, that on alle sidis to hem stood yn deeth. And the Lord smoot hem in the sigt of the sones of Yrael, and thei slowen of hem in that day fyue and twenty thousandis and an hundred men, alle fijters and drawinge out 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 mjten come to the maad redi busshementis, 'the whiche''\(^37\) bisyde the cytee thei setten. The whiche whanne hadden\(^5\) ryse sodyenly fro the hidilis, Beniamyn \(3\)af backis to the seers, thei wenten into the cytee, and smytyn it in mouth of swerd. Forsothe the sones of Yrael hadden \(3\)euen a tokne to hem that weren sett in busshementis, that after that thei hadden take the cytee, fier thei shulden teend, and the smook stiyynge vp into heijt, thei shulden shewe 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 of hem thretti men; and thei seen as a pilere of smook fro the citee to stien vp; forsothe Beniamyn biholdynge bihynde, whanne he saw3 the cytee takun, and the flawmes to be born into heijt, the which beforehand feyneden flisjt, turnede the face strongly\(^9\) withstoden. The which thing whanne the sones of Beniamyn fro the west part of the citee. But also othere ten thounsande of\(^7\) men of al Israel excitiden\(^2\) the dwellers of the citee to batels; and the bateil was maad grecious azens the sones of Beniamyn, and thei vndurstoden not, that perishing nei3e to hem on eche part. And the Lord smoot\(^35\) hem\(^b\) in the sigt of the sones of Israel, and 'thei killiden\(^c\) of hem in that dai fyue and twenty thousynde and an hundrid men, alle\(^d\) the\(^e\) weryours and drawynge\(^f\) swerd. Sotheli\(^f\) the sones of Beniamyn bigunnen\(^35\) to fle, 'whanne thei sien, that thei weren the lower\(^i\). And the sones of Israel sien this, and 'jauen to\(^b\) hem place to fle, that thei schulden come to the byuschementis maad redi, whiche\(^i\) thei\(^i\) hadden set bisidis the citee. And whanne thei\(^o\) hadden\(^37\) rise\(^o\) sunderli fro hid places, and Beniamyn \(3\)af backis to the seers, thei entriden in to the citee, and smyti\(^d\) it by the\(^e\) scharpnesse of swerd. Sotheli\(^f\) the sones\(^33\) of Israel hadden\(^30\) yeoe a signe\(^h\) to hem whiche\(^e\) thei hadden set in byuschementis\(^a\), that aftir that\(^r\) thei hadden take the citee, thei schulden kyndle fier\(^w\), and that bi smook stiyynge\(^x\) an hi3, thei schulden schewe the citee takun. And whanne\(^e\) the\(^o\) the sones\(^33\) of Israel set in thiske\(^a\) batel sien\(^b\) this\(^c\); for the sones of Beniamyn gessiden hem\(^d\) to fle, and thei sueden\(^c\) bi-siliere\(^e\), whanne thretti men of her\(^r\) oost weren slayn; and 'the sones of Israel'\(^b\)\(^40\) sien as a pilere of smoke stie\(^i\) fro thecitee; also\(^b\) Beniamyn bihelde\(^kk\) bihynde, whanne he si3 the\(^1\) citee takun, and flawmes\(^m\) borun\(^n\) an hi3, thei that feyn-\(^41\) eden fli3t\(^o\) before, 'a3enstoden stronglire with face turnde\(^p\). And\(^q\) whanne the sones of Beniamyn hadden selyn this\(^r\), thei weren turnde in to fli3t, and thei bigunnen to go\(^42\)

1. al Yrael ce.  
2. that c.  
3. thei hadden r pr. m.  
4. strengleri ceph.  

\(^{1}\) Om. 1. \(^{2}\) striden Beniamin.  
\(^{3}\) that 1.  
\(^{4}\) b Beniamin 1.  
\(^{5}\) Israel killide 1.  
\(^{6}\) of men c.  
\(^{7}\) and alle 1.  
\(^{8}\) these were 1.  
\(^{9}\) men drawynge out 1.  
\(^{10}\) And whanne 1.  
\(^{11}\) hadden seen hem sif to be the lower part, thei bigunnen 1.  
\(^{12}\) Om. 1.  
\(^{13}\) thei sien 1.  
\(^{14}\) the whiche 1.  
\(^{15}\) m Israel 1.  
\(^{16}\) these bussheemenis 1.  
\(^{17}\) rise up 1.  
\(^{18}\) thei smoten 1.  
\(^{19}\) Om. 1.  
\(^{20}\) And 1.  
\(^{21}\) tokene 1.  
\(^{22}\) that 1.  
\(^{23}\) the bussheemenis 1.  
\(^{24}\) Om. 1.  
\(^{25}\) thei sien 1.  
\(^{26}\) bigunnen 1.  
\(^{27}\) kw.  
\(^{28}\) bigunnen 1.  
\(^{29}\) of  
\(^{30}\) these 1.  
\(^{31}\) that 1.  
\(^{32}\) bigunnen 1.  
\(^{33}\) of  
\(^{34}\) of  
\(^{35}\) of  
\(^{36}\) of  
\(^{37}\) r bigunnen 1.  
\(^{38}\) thei 1.  
\(^{39}\) stie 1.  
\(^{40}\) and also 1.  
\(^{41}\) biholdynge 1.  
\(^{42}\) his 1.  
\(^{43}\) the flavmes 1.  
\(^{44}\) be borun 1.  
\(^{45}\) to fle 1.  
\(^{46}\) ternden her face to Beniamyn, and withstoden him more strongly 1.  
\(^{47}\) a3enstoden strongli with face turnde h.  
\(^{48}\) Om. c.  
\(^{49}\) this thing 1.  

\(^{42}\) R
hadden seen, thei ben turned in a fliet, and to the weye of desert thei bigunne to goon; forsothe theider hem aduersaryes pursuyng, but and thes, that setten the toun on fier, azen comynge to hem. And so it is doon, that on either parti thei ben slayn of enemyes, ne there was eny reste of men dyngye, and thei fellen, and ben thrown down at the east coast of the cytee of Gabaa. Forsothe there weren, that in the same place ben slayn, eitten thousandis of men, al moost stronge fishters.

The which thing whanne hadden seen that leften of Beniamyn, thei flown into wildernes, and wenten to the stoen, whos name is Renmon. Forsothe in that fliet opynli hidir and thider rennynge and into dyuere placis goyngye thei slowen fyue thousandis of men; and whanne ferther thei wenten, thei pursueden hem, and sleywen also othere two thousandis. And so is doo, that alle that fellen of Beniamyn in dyuere placis, weren fyue and twenti thousandis, fishters at batayls moost redy. And so there laften al of al thenombre of Beniamyn, that my3ten scape, and flee in wilderneisse, sise hundred men; and thei setten in the stoen of Remmon foure monethis. Forsothe the sones of Israel goun out, and smytiden with swerd alle the remenants of the cytee, fro men 'til to' werk beestis; and deuourynge fliwne waside alle the citees and townes of Beniamyn.

**CAP. XXI.**

1 The sones forsothe of Yrael hadden sworn in Maspha, and seiden, Noon of vs shal 3yue to the sones of Beniamyn of his dou3tris a wijf. And alle thei camen to the hows of God in Sylo, and in the sijt of hym sittyngye vnto euuen thei rere-

to the weie of desert; while also aduersaries pursueden hem there, but also thei, that hadden brent the citee, camen a3ens hem. And so it was doon, that thei43 weren slayn of enemyes on ech part, nether onwy resten of men dyngye was; and thei felden, and weren cast down at the eest coost of the citee of Gabaa. For44 sothe thei, that weren slayn in the same place, weren eijtene thousynde of 'men, alle strongeste fishteris. And whanne thei45 that leften46 of Beniamyn hadden seyn this, thei fledden in to wildirnesse, and thei 3eden to the stoen, whos name is Renmon. And in that fliet the sones of Israel 3eden opynli, and 3eden in to dyuere placis, and killiden fyue thoussynde men; and whanne thei 3eden ferner, thei pursueden hem, and killiden also othere twee thoussynde. And so it was46 doon, that alle47 that felden doun48 of Beniamyn in dyuere placis, weren fyue and twenti thoussynde, fishterys moost redy to batels. And so sise hundrid men leften47 of al the nombre of Beniamyn, that my3ten ascape, and fie in to wildirnesse; and thei48 saten in the stoen of Remmon foure monethis. Forsothe the sones of48 Israel 3eden out, and smytiden with swerd alle the remenants of the cytee, fro men 'til to' werk beestis; and deuourynge fliwne waside alle the citees and townes of Beniamyn.

**CAP. XXI.**

Also the sones of Israel sworn in Maspha, and seiden, Noon of vs schal 3yue to the sones of Beniamyn a wijf of his dou3tris. And 'alle camen to the hows of God in Sylo, and thei saten in the sijt of hym 'til to' euuentid, and thei reisiden the
den a voys, and with greet yelyng b 
gunne to wepe, seynge, Whi, Lord God 
of Irael, this yuel ys dou in thi puple, 
that this day o' lynage be doon awei fro 
vs? Sotheli the tothir day eeri rsyngye 
thei maden vp an auter, and offerden 
there brenct sacrificis and pesile sleyn 
soffryngis, and seiden, Who stiede not vp 
in the oost of the Lord of alle the lynagis 
of Irael? Forsothe with greet ooth thei 
bounden hem seluen, whanne thei weren 
in Maspha, hem to be slayn that thennus 
were. And lay by othenkyng the sones 
of Irael vpon her brother Beniamyn, thei 
bigunnen to seyn. There is doon awy 
lynage fro Irael; whens shulen thei 
take wyues? Forsothe alle in comyn we 
han sworn vs not to 3yue ooure douîtres 
sto hem. And therfor thei seiden, Who 
is of alle the lynagis of Irael, that stiede 
not vp to the Lord in to Maspha? And 
loo! there ben foundun dwellers of Jabis 
Galaad no haue ben in that oost. For 
sothe that tymne, whanne thei weren in 
Sylo, noon of hem was foundun there. And 
so thei senten ten thousand moost stronge 
men, and commaundiden to hem, Goth, and 
smithen the dwellers of Jabis Galaad in 
mouth of sword, as wel wyumen as the 
litil children of hem. And this shal be, 
that je shulen kepe wel, alle of maal kynde 
wymmen, that han knowun 
men, sleeth; maydens kepe je. And 
there ben foundun of Jabis Galaad foure 
hundryd maydens, that knewen not the 
bed of man; and thei brousten hem to 
the tentis in Silo, in to the loond of Cha-
naan. And thei senten messagers to the 
sones of Beniamyn, that weren in the 
stooin of Remmon; and thei commaundiden 
to hem, that thei shulden take hem in 
pees. And the sones of Beniamyn camen 
vois, and bigunnen b to wepe with greet 
yelyng, and seiden, Lord God of Irael, 
whi is this yuel don in thi puple, that 
that dai o lynage be takun awy of c vs? 
Sotheli in the tother d day thei risiden 
eeri, and blydyden an auter, and offerden 
there brenct sacrificis and pesile sacrif-
cis, and seiden, Who of alle the lynagis 
of Israel stiede not in the oost of the 
Lord? For whanne thei weren in Mas-
pha, thei 'hadden bounde h hem siff with 
a grenehouse1 ooth, that thei that failiden e 
schulden be slayn m. And the sones of Israel 
weren led bi penauence on her brother 
Beniamyn, and bigunnen o to seie, O lynage 
of Israel is takun awy; wherof schulen thei 
take wyues? For alle we sworn in comyn, 
that we schulen not 3yue ooure douîtres to 
hem. Therfor thei seiden, Who is o alle 
the lynagis of Israel, that stiede not to 
the Lord in Maspha? And lo! the dwel-
eris of Jabes of Galaad weren foundun, 
that thei weren not in the oost. Also 
in that tymne, whanne thei weren in Silo, 
noon of hem was foundun there. Ther-
for thei b senten ten thousynde strong-
este e men, and commaundiden to hem, Go 
3e, and snyte e the dwellers of Jabes of 
Galaad bi the scharpnesse of sword, as 
wel the wyues 'as the litte children of 
hem. And this thing schal be, which 
'owen to kepe, sle je alle of male 
kynde, and the wyumen, that knewen 
men fleischli; reserveo je the virgyns. 
And foure hundryd virgyns, that knewen 
not the bed of man, weren foundun of 
Jabes of Galaad; and thei brousten hem 
to the castels in Silo, in to the lord of 
Chanaan. And 'thei senten' messangeris 
to the sones of Beniamyn, that weren in 
the stooin of Remmon; and thei commaun-
diden to hem, that thei shulden resseuye

v oon reful. w oon reful. x thei a spr. m. fh. y douîtres reful. z stejch e. a Om. c.

b thei bigunnen i. c fro c. d oother i. e not up i. f Om. cs. g om. reful sec. m. klunasynx. 
bounden kx. i ful gret i. k failiden hemis i. w deel i. a upon i. o the bigunnen i. p certes j. 
han sworn i. r Thanne i. s is it. t not up i. u that reful klunasynx. w Lords oost i. 
x israel i. y was i. z Jabes meynsee i. a Thanne i. b the sones of Israel i. c ful stronge i. 
d and thei i. c snyte ye i. f and of i. e Om. i. h her i. l her younge children i. k be to 
you i. l that i. m schul i. n han knowe i. o but kepe i. p maidens i. q and of i. r tentis i. 
s Israel sente i.
in that tyme, and ben 3euen to hem wynes of the douatresb of Jabis Galaad; forsothe other thei founden, 'the whichec lijk maner thei shulden take. And al Yrael greetli sorowide, and dide othenk-ynge vpon the slaytter of o6 lynage of Yrael. And the more thruth birth seiden, What shulen we ddo to the tother, that han take no wynes? Alle the wymmen in Beniamyn fellen togiadre, and with greet bisynes to vs and myche stodye it is to purrey, lest o6 lynage be doon awey fro Yrael. Oure douatres we mowen not syue to hem, bounden bi ooth and curs-ynge, in the which we han seide, Cursid that shal syue of his douatris a wiff to Beniamyn. And thei token counsile, and seiden, Loo, the solemnepote of the Lord is in Silo, torna aboute bi the 3eer, that is set at the north of the cytee of Bethel, and at the east coost of the weye that goth fro Bethel to Siccyman, and to the south of the burt town of Lebona. And thei comauiniden to the sones of Beniamyn, and seiden, Goth, and lurkith in the vynes; and whan 3e seen the douatris of Sylo at the dauncis to be lad aftir the maner to goo forth, gothi out soberly out of the8 vines, and takith hem, eche sondryb wynes, and goth into the looond of Beniamyn. And whanne the faders of hem and britheren commen, and ajen3 you biygenmen to pleyne and chiden, we shulen seye to hem, Hath mercy on hem; forsothe thei raussyhed not hem bi lawe of fiseters and of ouercomers; but to hem preyinge, that thei mysten take, 3e han not 3euen; and on your part is 23 the synne. And the sones of Beniamyn diden as to hem was comauinid, and after her noumbr thei raussyhed to hem, of hem that ladden dauncis, sondryb

b douatres BEFH. c that c. d oon BEFH. e turned CE. f go by. g Om. H. h sunder c.

1 Om. i. 4 tyme to Israel i. 7 and of i. w for i. w none i. 3yue to hem i. 2 of i. 8 that o i. 4 an getere A. b the lynage of Beniamyn i. c han falle i. fallen i. d with greet charge i. e fallith i. f studie i. g Om. i. h Beniamyn i. 4 with cursynge i. k the which i. 1 Om. xxiv. m the i. n the 3eis turning aboute, that i. 6 north coost i. 1 ether burgh town x marg. q Om. x. 46 Israel i. 4 comauinide i. 4 seide i. 6 and be i. 1 Om. i. 4 the douatris i. v to go i. w out thanne i. a i. 4 the wymmen i. 4 schul bigynne i. 4 to plete i. b Om. i. c han not raussyhed i. d the wymmen i. e for thi that 30 i. f han not 30en your douatris i. g take hem to wynes i.
wyues. And thei wenten into her possession, biltynge vp eytees, and dwell-24ynge 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 that to hym semyde ry3t, that dide hek.

_Here endith the book of Judicium, and nowe bigynneth the book of Ruth_.

_hem, ech man o wijf, of hem that ledden daunsis. And thei jeden in to her possession, and biltydenb eitees, and dwelliden in tho. And the sones of Israel turneden 24 azen, bi lynagis and meynes, in to her tabernaclis. In tho dayes was no kyng in Israel, but ech man dide thisk, that semyde ry3tful to hym siff._

_Here endith Judicium, and here bigynneth Ruth._

1 Om. c.  k Om. BcFh.  1_Here endith the boc of Judicum, and bygynneth the storie of Ruth._  
2_BCH._

b thei biltyden i.  i her lynagis i.  k that thing i.  1 From ACfosuw. _Here endith the book of Judicum, and bigynneth the book of Ruth._  
3_BNX._  
4_Here endith Judicum, and bigynneth Ruth._  
5_Bqb._  
6_Here endith Judicum, and bigynneth a prologe on Ruth._  
7_G._  
8_Here endeth the book of Doomes, se now the booc of Ruth._  
9_K._  
10_Here endith the book of Judicium, and here bigynneth a prologe on the book of Ruth._  
11_B._  
12_Here endith the book of Judicum, and next syng bigynneth the book of Ruth._  
13_BINX._  
14_No final rubric in BCH._
RUTH.

[Prologue on the book of Ruth.]

This book of Ruth scheweth the faithfulness and stidefast loue of this wumman Ruth to the moder of her hosebonde, after the deeth of her hosebonde and sones, turnyng auen fro the lond of Moab in to Bethleem of Juda; wherfor God did merci to Ruth, and sche was weddid to Booz, a wurthi man of Bethleem, and is rekenued in the genelogie of Dauith and of Crist.

Here bigynnethe the boke of Ruth.

CAP. I.

In the daies of oon inge, whanne the ingis weren before in power, ther is maad greet hungre in the erthe; and oon man of Bethlem Juda wente for to pilgrimage in the regioni of Moabtide, with his wif and his two free children. And he was clepid Eliyemelch, and the wif of hym Noemy, and the two sones, the toon Maalon, and the tother Elyemelch, Effratee of Bethlem Juda; and thei went into the regioni of Moabtide, dwelliden there. And Elyemelch, the housbond of Noemy, is deed, and she lafe with his sones; the whiche token Moabyte wyues, of whom oon was clepid Orpha, and the tother Ruth. And thei dwelliden ten yer there, and both been deed, Maalon that is, and Chelyon; and the woman laft priuad two free children and housbond. And she roos for to goo into the cuntre with hir eother douther in lawe fro Moabitis regioni; forsothe she hadde

Here bigynnethe Ruth.

CAP. I.

In the daies of oon inge, whanne the ingis weren souereynes, hungre was maad in the lond; and a man of Bethleem of Juda rede to be a pylygrym in the cuntrei of Moab, with his wif and twey fre sones. He was clepid Elyemelch, and his wif Noemy, and the twey sones, the oon was clepid Maalon, and the tother Elyemelch, Effrateis of Bethlem Juda; and thei entriden in to the cuntrey of Moab, and dwelliden there. And Elyemelch, the housbond of Noemy, diede, and sche lefte with the sones; and thei token wyues of Moab, of which wyues oon was clepid Orpha, the tother Ruth. And the sones dwelliden there ten yer, and bothe dieden, that is, Maalon and Chelyon; and the woman lefte, and was maad bare of twey fre sones, and hosebonde. And sche roos to go with euere eithir wif of hir sones in to hir cuntrey fro the cuntrey of Moab; for sche hadde

a From f. No initial rubric in ABCEH.  
b a c.  
c oon bph. a ce.  
d Om. a.  
c chider c.  
f Lema-lech a.  
g Om. a.  
h chider c.

This prologue is from m.  
a From o. Here bigynnethe the boke of Ruth. IMP. No initial rubric in the other MS.  
ca souereynes in Israel i.  
d with his two i.  
e his i.  
f the toon k. oon elp.  
g thei dwelliden i.  
hhir i.  
i the cuntrey of Moab i.  
j the whiche i.  
k the toon k.  
l thilke i.  
m bothe thei i.  
o this i.  
p Neomy was lefte i.  
q hir two i.  
r hir hosebonde i.
RUTH.

I. 7—17.

herd, that the Lord hadde biholde his puple, and hadde 3oune hem metis. And so she wente out fro the place of hir pylgrimage with either doustir in lawe; and nowe in the weie set of turnynge azen 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 with the deed, and with me; 3if he to 30w to fynde rest in the howses of the men, the whiche 3e ben to take. And she kisside hem. The whiche with arerid vois bigunne to wepe, and seyn, With thee we shulmen goo to thi puple. To whom she answerde, Turneth azen, my doustren, whi comen 3e with me? Y haue no mo sonys in my wome, that men of 3e mowen hope; turneth azen, my Moabitis doustren, and goth; forsothe nowe I am waastid bi eeld, ne able to the boond of matrymonye; also if Y myst this nyyst conseynue, and bere sones, thou 3e wolden abide to the tyme that thei wexen, and fulfilen the 3eeris of mannus age, before that 3e wedden 3e shulen be oold wymmen; woloth not, Y biseche, my doustren, for 3oure angwish greuneth me more, and the hoond of the Lord is goon out azeno me. Thanne arerid the voice, eft thei bigunne to wepe. Orpha kisside her moder in lawe, and turnede azen, Ruth cleuede to hir moder in lawe. To whom seide Noemye, Loo! thi cosyn is turnen azen to hir puple, and to hir goddis; go thou with hir. The whiche anwerde, Ne contrarye thou me, that Y forsake thee, and goo a wey; whidic euere thou gost, I shal goo, and where thou abidist, and I togidre shal abyde; thi puple my puple, and thi God my God; what erthe the takith diynge, herd, that the Lord hadde biholde his puple, and hadde 3oue 'metis to hem'. Ther-7 for sche 3ede out of the place of hir pilgrimage with euer either wijn of hir sones; and now sche was set in the weie of turnynge azen in to the lond of Juda, and sche seide to hem, Go 3e in to the hows of 3oure modir; the Lord do mercy with 3ou, as 3e idenb with the deed men, and with me; the Lord 3yne to 3ou to fynde reste in the howsis of hosebondis, whiche 3e schulen take. And sche kisted hem. Whicheb bigunnen to wepe with 'vois reisid, and to seie, We schulen go, and gosethe thy to thi puple. To whicheb answereide, My doutris, turne 3e azen, whi comen 3e with me? Y haue no more sonys in my wome, that 3e moun hope hosebondis of me; my doutris of Moab, turne 3e azen, and goe; for now 3e am maad eeld, and Y am not able to boond of mariage; she, thu 3 Y mystye conseynue in this nyyst, and bere sones, if 3e wolen abide til thee wexen, and fillen the 3eris of mariage, 3e schulen sunner be eld wymmen than 3e schulen be wed-did; I biseche, 'nyle 3e, my doutris, for 3oure angwische oppressith me more, and the hond of the Lord 3ede out azenes me. Therfor, whanne the vois was reisid, eft thei bigunnen to wepe. Orpha kisside 'the modir of hir hosebonde', and turnede azen, and Ruth 'clenyde tob 'the modir of hir hosebonde'. To whom Noemye seide, Lo! thi kyneswomman turnede azen to hir puple, and to hir goddis; go thou with hir. And sche answereide, Be thou not 'aduersarye to hir, that Y forsake thee, and goo awei; whidur euer thou schalt go, Y schal go, and where thou schalt dwelle, and Y schal dwelle togidere; thi
in it I shall die, and there I shall take place of biriynge; thes thingis God do to me, and thes thingis addle, if not oonly 18deth me and thee seuer. Seynye thanne Noemye, that with stedfast inwitt Ruth hadde demed to goo with hir, wold not contrarye, ne more mouynge the turn-
ynge azen to hyrs. And thei wenten forth to gidoire, and thei came into Bethlem; the whiche goon into the cytee, swift loos anentis alle men wax opyn, and the wy-
men seiden, This is 'the ilk' Noemye. To whom she seith, Ne clepe seide to hir and gede, which is, that is, bittir; for with bitternes mych 21 the Almy3ti hath fulfild me. Ful I wente out, and voyd the Lord hath brouȝt me azen; whi thanne clepe se me Noemye, whom the Lord hath mekyd, and the 22 Almyt hath tourmentid? Thanne cam Noemy with Ruth Moabite, hir douȝter in lawe, fro the loond of hir pilgrimage, and is turned azen into Bethlem, whanne first men repiden barly.

CAP. II.

1 There was forsotho a man, cosyn of Elymenele, a myst man and of greet 2 rytyches, Booz bi name. And Ruth Moabite seide to hir moder in lawe, If thou commaundde, Y shal goo in to the feeld and gerdre eeries that fleen the hoondis of repers, where euere Y shal fynde grace of an housholder mercyable in me. To whom she answerde, Goo, my douȝ-
ter. And so she seide, and gerdre eeries after the backis of repers. It felle forsotho, that thilk feeld hadde a lord, Booz bi name, that was of the kynrede

pule is my pule, and thi God is my God; what lond schal resseyue thee di-17 nyge, Y schal die thir ynnec, and there Y schal take place of biriynge; God do to me these thingis, and addel these thingis, if deeth aloone schal not departe me and thee. Therfor Noemye sij, that Ruth 18 hadde demedye with stedfast soule to go with hir, and sche nolde be azen hir, nether counsele ferthere turnynge azen to her cuntrei men. And thei yeden 19 forth togidere, and camen in to Bethlem; and whanne thei entriden in to the citee, swift he name roos anentis alle men, and wyynnyn seiden, This is thilke Noemye. 20 To whiche sche seide, Clepe se me Noemy, that is, fair, but 'clepe se me Marne, that is, bittere; for Almy3ti God hath fillid me greeeti with bitternesse. Y yde out ful, and the Lord ledde me 21 azen voide; whi therfor clepen se me Noemye, whom the Lord hath 'maad low, and Almy3ti God hath tourmentid? Therfor 22 for Noemy cam with Ruth of Moab, 'the wijf of hir sone, fro the lond of hir pilgrimage, and turnede azen in to Beth-
lem, whanne barli was rupon first.

CAP. II.

Forsotho 1 a myst man and a man of grete Riches 1 , Booz bi name, 2, was kynys-
man of Elymenele. And Ruth of Moab seide to hir modir in lawe, If thou co-
maundde 3, Y schal go in to the feeld, and Yn schal gadere eeries of corn that fleen the hondis of repers, where euere Y schal fynde grace of an hosebond man merciful in me. To whom sche answerde, Go, my douȝter. Therfor sche seide, and ga the eeries of corn after the backs of repers. Forsoth 5 it bifelede, that 'thilke feeld hadde a lord, Booz bi name, that

\[9 \text{ na } \text{learn.} \] 
\[\circ \text{ hir } \circ \text{ that } \circ \text{ ropen c.} \] 
\[\circ \text{ housoder a.} \] 
\[\circ \text{ that b. the ilke E.} \]
of Elymelech. And lo! he cam fro Bethlem. And he seide to his reperis, The Lord with 30u. The whiche answerde to hym,
The Lord blesse to thee. And Booz seide to the 30ng man that was before in newlynge to the reperis, Whos is this child womman? The whiche answerde, This is a Moabite, that cam with Noemy 7 fro Moabites regioun; and she preyede, that she miyte gedere eeres leenyngge, folnewyngge the steppis of the reperis; and fro eerly vnto nowe she stondith in the feeld, ne forsothe at 0* moment she turnede aeyn to the hows. And Booz seith to Ruth, Here, douter; ne goo thou into another feeld to gedere, ne goo a waye fro this place, but be thou ioynde to my children wyxmen, and where thei repen, folwe; forsothe Y haue comaudid to my childrens, that noon be heuy to thee; but if also thou thrustist, go to the litil costritis, and drynke wattris, of the whiche my children drenken. The which fallenyngge into hir face and lowtyngge on erthe seide to hym, Whens to me this, that I fynde grace before thin eiyen, that thou deyn to knowe me a pilgryme womman?

10 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 forsokest thi fader and thi moder, and the loond in thee which thou ert born, and camd to the puple, whom before thou knewe not. The Lord yelde to thee for thi werk, and fulle mede resseyue thou of the Lord God of Yrael, to whom thou art comen, and vndre whos weenges thou hast flowen. The which seith, Y haue founde grace before thin eiyen, my lord, the which haust commforfite me, and spoken to the herte of was of the kynrede of Elymelech. And lo! he cam fro Bethleem. And he seide to the reperis, The Lord be with 30u. Whiche answerden to hym, The Lord blesse thee. And Booz seide to the 30ng man that was souereyn to the reperis, Who is this damyssel? Whiche answerede, This is the womman of Moab, that cam with Noemy fro the cuntrey of Moab; and sche preiide, that sche schulde gedere eeres* of corn leenyngge biihynde, and sue the steppis of reperis; and fro the mowyngtid til nowe sche stondith in the feeld, and sotethli nethir at a moment sche turnede aeyn b boom. And Booz seide to Ruth, Doustir, here thou; go thou not in to another feeld to gadere, neither go awei fro this place, but be thou ioynde to my dameselis, and sue thou where thei repen; for Y comandide to my children, that 'no man be diseseful to thee; but also if thou thirstist, go to the fardels, and drynke 'wattris, of whiche my children drenken. And sche felde on hir face, and worschipide on the erthe; and seide to hym, Wherof is this to me, that Y schulde fynde grace bifoer thin igen, that thou woldest knowe me a strange womman? To whom he answerde, Alle thingis ben teld to me, whiche thou didist to thi moder in lawe after the deeth of thin hosebonde, and that thou hast forsake thi fadir and moder, and the lord 'in which thou were born, and hast come to a puple, whom thou 'knowist not at bifeore. The Lord yelde to thee for thi werk, and resseyue thou ful mede of the Lord God of Israel, to whom thou canest, and vndre whose wengis thou fledyst. And sche seide, My lord, Y haue founde grace bifoer thin igen, which hast

4 8
thin hoonde woman, 'the which' am not lijk of oon of thi children' wommen.

14 And Booz seide to hir, Whanne our of etynge shal be, com hidre, and eet breed, and weet thi morsel in eysel. And so she sat at the side of the repers, and made to hir potage, and she eet, and is fild, and took the relifes. And thens she roos, and after the maner she gedride of eris. Forsothe Booz comandide to his children, seylinge, Also if with yow she wol repe, defende ye hir not, and of yowre forsothe hoondefuls throwith o purpose, and suffre ye to abide stil, that with out shame she gedre; and gedrye no man vndirnymme. Than she gedride in the feeld vnto cuen; and that she gedrede with a 3erde betynge and shakynge out, she Found of barli as the mesure of ephi, that is, three bussheles. The whiche betynge she turnede azen into the citee, and shewide to hir moder in lawe; also she broynthe forth, and zaf to hir the relif of hir meet, with the which she was fild. And the moder in lawe seide to hir, Where to day hast thou gadiaed, and where hast thou dolo werk? Be he blessid, that hadde mercy of thee. And she shewide to hir, anentis whom she wrouzte; and the name of the man she seide, that Booz he was clepid. To whom answerde Noemy, Blessid be he of the Lord, for the same grace that he hath jeuen to men o lyue, he hath kept and and eft she seith, Oure ny; kyn is the man. And Ruth, Forsothe this he seith and comandide to me, that so long I shulde be ioyned to the repers of hym, to the tymne that alle the cornys ben repen. To whom seide the moder in lawe, Betere it is, dounster
comfortid me, and hast spoke to the herte of thin handmaide, which am not lijk oon of thi damesels. And Booz seide to hir, Whanne the our of etynge is, come thou hidur, and eet breed, and wete thi mussel in wynegre. Therfore sche saet at the side of repers; and he dressed to hir potage, and sche eet, and was fildil; and sche took the relises. And sche roos froth those thenmus to gadere eris of corn bi custom. Forsothe Booz comandide to his children, and seide, Also if sche wole repe with you, forbede ye eit not hir, and also of yours more handfuls caste ye forth of purpos, and suffre ye to abide, that sche gadere with out schame; and no man repere he gaderynge. Therfore sche gaderide in the feeld 'til to enuident; and sche beet with a 3erde, and schook out tho thingis, that sche hadde gaderid; and sche found of barly as the mesure of ephi, that is, three busscheles. Which sche bar, and turnede azen in to the citee, and schewide to hir modir in lawe; furthermore sche broynthe forth, and zaf to hir the relifs of hir mete, with which mete sche was fildil. And the modir in lawe seide to hir, Where 'gaderist thou to dai, and where didist thou werk? Blessid be he, that hadde mercy on thee. And sche telde to hir, at whom sche wrouste; and sche seide the name of the man, that he was clepid Booz. To whom Noemy answerede, Blessid be he of the Lord, for he kepet also to deed men the same grace, which he zaf to the quike. And eft sche seide, He is oure kynysman. And Ruth seide, Also he comandide this to me, that so longe Y schulde be ioyned to his repers, til alle the cornes weren repid. To whom hir modir in lawe seide,
myne, that with the childe wyemen of
hym thow goo out to repe, lest in an-
other feeld any man withstoonde to thee.  

And so she is ioyned to the childe wy-
men of Booz; and as long with hem she
repide, to the tyme that the barli and the
whete weren lieid in the bernes.

CAP. III.

1 Aftyr forsothe that she was turned
aȝen to hir moder in lawe, she herde of
hir, Dowȝer myn, Y shal seche to thee
rest, and Y shal purney that it wel he
to thee. This Booz, to whos wyemen
children thou art ioyned in the feeld, is
oure nyȝt kyn, and in this nyȝt he wyn-
newith the flore of his barli. Be wassen
thanne, and anoonyt, and clothid with the
more worshipful clothis, and go doun
into the flore; se thee no man, to the
tyme that etynge and drynkynge he
haue eendid. Forsothe whanne he goth
to sleepe, mark the place in the which
he sleppith; and thou shalt com and
discouere the mantil, with whych he is
couerd, fro the parti of the feet, and thou
shall throwe thee doun, and there ligghe. Forsothe he shal seye to thee, what thou
ouyst to doo. The which answered,
What euer thing thou shalt commaunde,
i. I shal doo. And she wente doun into
the floor, and dide alle thingis that the
moder in lawe comaundide to hir. And
whanne Booz hadde eten and dronken,
and was maed gladder cheryd, and was
goon to sleepe biseide the heep of hand-
fullis, she cam, and bidde hir; and dis-
couerd the mantil fro his feet, she threwe
hir self doun. And loo! nowe at myd-
nynȝt dradde the man, and is disturbid; 3
and he saw] a womanne liggynge at his
feet, and seith to hir, What art thou?

My douȝter, it is betere that thou go 'out
to repe with his damysels, lest in an-
other feeld ony man aȝenstonde thee.

Therfor sche was ioyned to the damesels
of Booz; and so longe sche rap with
hem, til bothe barli and wheete weren
closid in the bernes.

CAP. III.

Forsothe aftyr that Ruth turneded aȝen
1 to hir modir in lawe, Ruth herde of hir,
My douȝtr, Y shal seke reste to thec, 3
and Y shal purueye that it be wel he
to thee. This Booz, to whose damesels thou
were ioyned in the feeld, is oure kyues-
man, and in this nyȝt he wynedewith the
corn floor of barli. Therfor be thou
waischun, and anouyntid, and be thou
clothid with oneestre clothis, and go doun
in to the corn floor; the man, that is,
Booz, se not thee, til he haue endid the
meyte and drynke. Forsothe whanne he
goth to sleepe, marke thow the place in
which he slepith; and thou schalt come
and vnhydie the cloth, with whych he is
hidid, fro the part of the feet, and thou
schalt caste thee doun, and thou schalt
ly there. Forsothe he schal seie to thee, what thou ouyst to do. Which an-
sweride, What euere thou comaund-
est, Y schal do. And sche 3 seide doun in
to the corn floor, and dide alle thingis
whiche hir modir in lawe comaundide to
hir. And whanne Booz hadde ete and
drunke, and was maed gladder, and
hadde to sleepe biseide the 'heep of hand-
fullis, sche cam, and bidde hir self; 4
and whanne the cloth was vnhydie fro'
hise feet, sche casteide doun hir self. And
lo! now at mydynȝt 'the man' drede, 1
and was troblid; and he siȝt a womanne
lygynge at hise feet; and he seide to

^ was CEFH.  ^  lin c.  ^  Disturbid c.  ^  Lyinge BRFH.

Forsothe a woman man, that is, knew bi touch-
ing, for in nyȝt, he myste not knowe bi sig.

Live here. c.
She answere, I am Ruth, thin hoond womman; speed thi mantil vpon thi seruante, for thou art ny3. And he, Blessid, he seith, thou art of the Lord, dougtre, and the rather mercy bi the aftermore thou hast ouerpassid; for thou hast not folwird jonge pore men other riche. Wol thou not thenne drede, but what euere thing thou seist to me, I shal dove to thee; forsothe al the pule woot, that dwellith with ynome the zatis of my cytee, thee to be a womanne of vertue. Ne I denye me to be ny3, but there is another nerre than Y; rest thou then ny3, and morwetide doon, if he wol take thee bi riet of affynyte, the thing is wel doe; forsothe if he wol not, I with out eny dowl shal take thee, the Lord lyueth; 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, that hidir thou art comen. And eft, Speed, he seith, thi mantil, with which thou art couerd, and hold with ethir hoond. The which spredynge and holdynge he mesureide sixe bushels of barli, and put vpon hi; the which berynge wente into the cyte, and cam to hir moder in lawe. The which seide to hir, What hast thou doon, dougter? And she toolede to hyr alle thingis, that the man dide to hir; and seith, LoO! sexe bushels of barly he hath yeuen to me; and seith, Y wol not thee to turne azen void to thi moder in lawe. And Noemy seide, Abide, dougter, to the tyme that we seen what yssu the thing wol han; forsothe ne the man shal cease, but he fulfille that he hath spoken.


hirs. Who art thou? Sche answereid, Y am Ruth, thin handmayde; streithe forth thi cloth on5 thi seruantsesse, for thou art ny3 of kyne. And he3 seide, Dou3tir, thou art blessid of the Lord, and thou hast overcome the formere mercy with the lattere; for thou 'suedist not3 jonge men, pore ethir riche. Therior 'nyle thou 11 drede, but what euere thing thou shalt seise to me, Y schal do6 to thee; for al the pule that dwellith with ynome the zatis of my cytee woot, that thou art a womanne of vertu. And Y forsake not,12 that Y am of ny3 kyn, but another man is neer7 than Y; reste thou in10 this ny3t,13 and whanne the morwetid is maad, if he11 wolde holde thee8 bi riet of ny3 kyn, the thing is wel doe; forsothe9 if he nyle8, Y schal take thee with outen any doute, the Lord lyueth, 'that is, bi the Lord lynynge9; slepe thou til the morwetid. Thiefore sche8 slepte at 'hise feet11 til14 the goynge away of ny3t,10 and so sche roos for that men knewen10 'hem sif togidere8. And Booz seide to hir, Be thou war lest ony man knowe, that thou camest1 hirid. And eft se he seide, Streithe15 forth ti mentil 'with which8 thou 'art hilid1, and holde thu10 with euer either hond. And while sche strechide forth9 and helde10, he metex sixe buyschels1 of barly, and 'puttid1e on9 hir; and sche bar4, and entride in to the ciete, and cam16 to hir modir in lawe. Which b seide to Ruth6, What hast thou do, dougter? And1 Ruth telde to hir1e alle thingis, whyche13 'the man1 seide to do to hir. And Ruth13 seide, Lo! he 3af1 to me sixe buyschels of barly; and he3 seide, Y ny1e1 that thou turne azen voide to thi modir in lawe. And18 Noemy seide, Abide, dougter, til we sien1 what issu the thing schal haue; for the man schal not ceese, no9 but he fille9 tho thingis whiche9 he spak9.

+ sixe buyschels: In Ebreu it is sixe me- sures, and it semeth that tho weren litle measuirs, for sche bar1 al in hir meun, and on hir hed ad, to the ciete and to the hows of Noemy. Livc here, c.
CAP. IV.

1 Booz thanne wente vp to the 3ate, and sat there; and whanne he hadde seen the ny3 kyn passe biside, of the which before word is had, Booz seide to hym, Bowe aside a litil, and sitte here, clepyng heym bi his name. The which turnede 2a side, and sat. Forsothe Booz takynge ten men of the eldare of the citee seide to hem, Sittith here. The which sittynge, he spak to the ny3 kyn, Noemy solde a parti of the feeld of oure brother Elymelech, the which is turnyd a3en fro Moabitis regyon, the which thing Y wold thee to here, and to thee seyn before al men sittynge and the more men thur3 birth of my puple. If thou wolt weeld the feeld bi ry3t of ni3 kynrede, bye and weeld; forsothe if it to thee displesethe, that same thing shewe to me, that wite what I owe to do; forsothe no man is ny3 kyn, out taak thee that art formere, and me that am secounde. And he an3werde, I the feele shal bye. To whom seide Booz, Whanne thow biest the feeld of the hoon of the womman, forsothe Ruth Moabit. That was the wiff of the deed, thou owist to take, that thou rere the name of thi ny3 kyn in his erytage. The which an3werde, I leene the riyt of my ny3 kynrede; forsothe ne Owe to doon aweie the after comynge of my meyne; thou my priuelege vse, the which!

Y knoweche me gladly to want. Forsothe this was the manere in oold tyne in Yrael bitwixe ny3 kyn, that if any tyne oon to anothere laffe his riyt, that the grautynge were stable, the man losside his sho, and 3af to his ny3 kyn; that was witnessynge of the leunynge in

CAP. IV.

Therfor Booz stiede to the 3ate, and sat there; and whanne he hadde seyn the kynesman passe forth, of whom the word was had, Booz seide to hym, Bowe thou a litil, and sitte here; and he clepyng heym bi his name. And he turnede, and sat. Forsothe Booz took ten men of the elder men of the citee, and seide to hem, Sitte 3ed here. And while thei saten, Booz spak to the kynesman, Noemy, that turnede a3en fro the cuntrey of Moab, seelede the part of the feeld of oure brother Elymelech, which thing Y wolde that thou here; and Y wolde seide to thee bi-for alle 'men syttyngynge and grettetarem in birth of my puple. If thou wolt haue in possessioun the feeld bi ry3t of ny3 kyn, bye thou, and 'haue thou in' possessioun; sothely if it displesith thee, schewe thou this same thing to me, that Y wytte what Y 'owe to' do; for noon is ni3 in kyn‡, outakun thee which art the former, and outakun me which am the seconde. And he an3wrcke, Y schal bi⁵b⁶ the feeld. To whom Booz seide, Whanne thou hast bouyte the feeld of the hond of the womman, thou owist to take also Ruth of Moab, that was the wiff of the deed man, that thou reise the name of thi kynesman in⁵ his eritage. Which an3werde, Y forsake the riyt of ny3 kyn; for Y owe not to do awei the eritage of ny⁶ meyne; vse thou my priuynge, which priuynge Y knoweche me to want gladli. Forsothe this was the custom bi eld tyne in Israel among kynesmen, that if a man 3af his riyt to anothir man, that the grautynge were stidefast, the man vnalas3 his scho, and

† seide, that is, in is purpous to sille, for it was not si seed. Lire here. c.

‡ for noon is ny3 in kyn, not that monne other men were of the kynrede, for noon was more than these twoyne. Lire here. c.
Yrael. Thanne seide Booz to his nyʒ kyn, Tak thi sho to me; the which anoon he looside\textsuperscript{w} fro his foot. And he to the more thurʒ birth and to al the puple, Witness\textsuperscript{3}e ben, he seith, to day, that Y owe to weedele alle that weren of Elymalech, and Chelyon, and Maalon, 3yyngye Noemy; and Y shulde take Ruth Moabite, the wijf of Maalon, into weddynge, that I rere the name of the deed in his erytage; lest the name of hym fro his meyne and brethren\textsuperscript{w} and puple be doon a wey. Forsothe\textsuperscript{3}e of this thing ben witnessis. Al the puple answerde, that was in the yate, and the more thurʒ birth, We ben witnessis; the Lord make this wooman, that gote into thin hows, as Rachel and Lya, that edifiden the hows of Yrael, that she be exsampe of vertu in Efrrata, and she have a solemne name in Bethlum; and thin hows be maad as the houes of Phares, whom Thamar beere to Juda, of the seed that the Lord shal 3eue to thee of this child wooman. And so Booz took Ruth, and took hir to wijf; and he wente yn to her, and the Lord 3af to hir, and she conseuyde, and beer a child. And wymmen seide to Noemy, Blissid the Lord, which\textsuperscript{a} hath not suffrid, that the succesour of thi meyne shulde fail, and his name shulde be clepid in Israel; and thon hauue that counfort thi lijf, and norishe thin celd. Forsothe of thi doustere in lawe is born, that shal shoue thee, and mych betere is to thee, than thou\textsuperscript{a} thon haddist seven sones. And Noemy putte the takun child in hir bosum; and vside the office of nornshe\textsuperscript{b}, and of berer. Forsothe the wymmen neijbours togidere thankyngye to hir, and seiyngye, The sone of Noemy is born, clepeden his name Obeth. This is the fader of Ysay, fader\textsuperscript{e} 3af\textsuperscript{m} to his kynesman; this\textsuperscript{n} was the\textsuperscript{a} witnesseyng of the\textsuperscript{p} 3ift in Israel. Therfor\textsuperscript{a} Booz seide to his kynesman, Take\textsuperscript{r} the\textsuperscript{x} scho fro thee; 'which scho\textsuperscript{f} he vnside\textsuperscript{w} anoon fro his foot. And Booz seide to the grettere men in birthe and to al the puple, 3e ben witnessis to dai, that Y haue in possessioun alle thingis that weren of Elymalech, and of Chelon, and of Maalon, bi the 3yte of Noemy; and that Y haue take in to wedlok Ruth of Moab, the wijf of Maalon, that Y reise\textsuperscript{a} the name of the deed man in his erytage; lest his name be doon away fro his meyne and brethren\textsuperscript{w} and puple\textsuperscript{x}. 3e, he seide, ben witnessis of this thing. Al the puple, that was in the yate, answeryde, and the grettere men in birthe answeryde\textsuperscript{w}, We ben witnessis; the Lord make this wooman, that entrith in to thin hows, as Rachel and Lya, that biltiden the hows of Israel, that sche be ensample of vertu in Efrrata, and have a solemne name in Bethlum; and thin hows be maad as the hows of Fares, whom Thamar childide to Judas, of the seed which the Lord schal syue to thee of this damesel. Therfor\textsuperscript{a} Booz took\textsuperscript{a} Ruth, and\textsuperscript{a} took hir to wijf; and he entride to hir, and the Lord 3af to hir, that sche conseuyde, 'and childide\textsuperscript{c} a sone. And wymmen seiden to Noemy, Blessid be the Lord, which\textsuperscript{d} 'suffridre not', that an eir failide to thi meyne, and\textsuperscript{d} his name were\textsuperscript{e} clepid in Israel; and that thou haue\textsuperscript{f} 'a man\textsuperscript{b}', that schal counforte thi soule, and nersche elde\textsuperscript{f} age. For a child is borusn of thi doustir in lawe, 'which child\textsuperscript{k} schal loue thee, and he is myche\textsuperscript{f} betere to thee, than if thou haddist seune sones. And Noemy puttide the child ressayued\textsuperscript{m} in hir bosum; and sche dide the office of a nyrisc\textsuperscript{d}, and of a berere\textsuperscript{e}. Forsothe\textsuperscript{f} wymmen neijbors thankiden hir\textsuperscript{f}, and

\textsuperscript{w} looside\textsuperscript{w} e. \textsuperscript{x} brethere c. \textsuperscript{y} that cr. \textsuperscript{z} that c. \textsuperscript{a} Om. \textsuperscript{A}. \textsuperscript{b} nurse e. \textsuperscript{c} the fader f pr. m.
of Dauyd. Thes ben the generaciouns of Phares; Phares gat Esrom; Esrom gat Aram; Aram gat Amynadab; Amynadab gat Naason; Naason gat Salmon; Salmon gat Booz; Booz gat Obeth; Obeth gat Ysay; Ysay gat Dauyd the kyng.

Here endith Ruth⁶.

⁶ Here endith the storie of Ruth, and bigynneth a prolog on the bookis of Kingis. e. Here endith the bok of Ruth. v. No final rubric in BCH.

Thei clepiden 1K. 8 the fadir 1. 9 bigate 1. u gate 1. 1v Here endith the book of Ruth, and here bigynneth the first book of Kingis. b. Here endith Ruth, and bigynneth a prologe on the firste book of Kingis. g. Here endith the book of Ruth, and bigynneth the firste book of Kingis. 1s. Here endeth the booc of Ruth, se now the prolog of the foure bokis of Kingis. k. Here endith Ruth, and here bigynneth a prologe upon the firste book of Kingis. 21. No final rubric in AELP.